WATCHMAN OF THE SOUTH.

DEVOTED TO THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE PROPAGATION OF THE DISTINCTIVE TENETS AND INSTITUTIONS OF THE PRESBYTERIAN CHURCH.

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THE SINFULNESS OF SIN.

OR THE WICKEDNESS OF AN UNCONVERTED STATE.

In order to affect us with a deep sense of the sinfulness of the total corruption of our nature let us consider.

1. The pregnancy of this corruption. It is indeed all sin virtually, which is reduced into in many particular sinful acts. It contains in its bowels the seed and spawn of all wickedness whatsoever. All treasons and all disobedience; rebellions and hostilities against the supreme and sovereign majesty of heaven, are to be found in it. It is the nursery, feed, and womb, yea, every sin that is possible to be committed, is in this womb, so conceived and formed, animated and brought to the birth, as there needs nothing but a temptation and opportunity to bring it forth. It may be you never imbrued your hands in your brother's blood, as Cain did, nor have actually committed murder, yet the seed and spawn of it is lurking in thy heart; and the only reason why you have kept free from it, is because God hath restrained and kept thee back, and hath not suffered the like temptations and occasions to come in thy way. But you never set cities on fire, dashed out children's brains, ript up women with child, as Hazael did; yet all these sins are lurking in thy heart, though thy grace never acted by thine hands. Hazael was angry when the prophet told him so much, 2 Kings viii. 12, 13. but he acted all that afterwards and more, when he was advanced to his master's throne. He could not think that ever he could be guilty of such atrocious and detestable crimes, except he were transformed into a dog. He was little acquainted with the desperate wickedness of man's nature, which habitually inclines him to the most barbarous and bloody cruelty.

2. This corruption that lies in the heart is the moral cause of all the sins and wickedness that are committed in the world. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, &c." "Evil things, all these wicked things come from within, and defile the man." Matth. xv. 19. they proceed out of the heart. If you will trace these streams to the spring and fountain, you will find it to be the sin and wickedness of the heart. This is that seed and loathsome spawn to which all this detestable vermin owe their original. It is that fruitful and productive of all manner of evils. It is that which fills people's mouths with cursing, swearing, lying, slandering, &c. makes their feet swift to shed blood, and puts the poison of asps under their tongue, Rom. iii. 14, 15. Yea this defiles the whole man, and stains him with an universal pollution, Matth. xv. 18. As a lethargy in the head, or an indisposition in the stomach, diffuseth an universal malignity through the whole body, these being sovereign, and principal parts in man, so this wickedness that dwells in the heart poisons the whole life. Many a filthy and impure stream issues from this corrupt fountain.

3. Consider what a monstrous deformity it hath brought on the soul. The mind of man was the candle of the Lord. As it proceeded from God, it was a light-some beam, shining with more lustre and splendor than a ray of the sun. But now it is dark and obscure, and is become a stinking and noisome dunghill. It was once one of the brightest and most excellent pieces of the creation, next unto the angelical nature; but by sin it is transformed into an ugly monster. We justly reckon that birth monstrous where the members have not their place; when the head is where the feet should be, or the legs in the place of the arms, &c. Thus the noble powers and faculties of the soul are transmutedly misplaced. That which should be highest is now lowest; that which should rule and keep the throne, is brought into a miserable subjection and bondage; that which should serve and obey, does now tyrannize and command. Passion over-rules reason, and the will receives laws from the fancy and appetite. In man's primitive state, the will was sovereign lord, reason was its counsellor, and appetite subject to both; but now it hath aspired, and got above them, and of times carries both into a servile compliance with the dictates of sense. Any spot or blemish upon the face of a beautiful child, when it comes but accidentally, grieves and afflicts the parents: how much more cause have we to bemoan the natural, universal, and monstrous deformity which has seized upon our souls?

4. Consider the devilishness of this corruption. There is nothing in all the world that hath so much of the devil in it as sin. It is his first-born, the beginning of his strength, which he hatched and brought into the world. It is his work and employment, his great masterpiece, that wherein he applauds himself and glories, John viii. 44. This is his image that he hath drawn upon man. Those black characters which are drawn on the soul, are of Satan's impression. As face answers to face, so doth man's corrupt nature answer the nature of the devil. It hath all the essential parts of the diabolical nature. There is in it a strong aversion from all that is good, and so is there in him; and a mighty propensity to all evil, so is it in the devil. It is Satan's correspondent, that maintains secret and constant intercourse with our enemy. It is a domestic traitor, ready on all occasions to betray the soul into the hands of him, who is always going about as a roaring lion, seeking whom he may devour. O, should it not deeply humble us before God, that we are so near akin to hell, and have such a correspondence with the devil, that our corruption makes us so like unto him, and daily affords him so great advantage against us.

5. Consider the brutishness of this corruption. Sin hurries the soul on with a blind rage and fury to such acts and motions, as men in their right reason would highly condemn and hate. So this account that men are compared to brute beasts and irrational creatures; as to the horse and the mule, to a wild ass, an untamed heifer, &c. The brute creatures, though they be not capable to know God, yet they will know and take some notice of their benefactor, and such as feed and keep them. But men kick against God, they wound Christ, and reject and expel the Holy Spirit in his motions and operations. They bellow out reproaches against his servants, whom he hath sent forth to feed and nourish their souls; Prov. xxi. 1. The brutal creatures have a strong inclination to those things which tend to their health, and to the preservation and continuance of their life and strength; but sin makes men averse to their own happiness, and all the spiritual means which have a tendency thereunto. The beasts are afraid of that which is hurtful and destructive to their being; but sin pushes men on in the ways of death, and the paths which lead to eternal destruction. It is said, Job xi. 12. that *man is born like a wild ass's colt.* He brings with him into the world a heart more wild, fierce, and untamed than any beast of the field.

6. Consider its vileness. There is nothing in the whole creation so detestable as sin. It is the abominable thing which the Lord hates. He cannot look upon it but with infinite abhorrence. There is nothing so base and contemptible as sin. The scripture sets it forth under various notions, no single one being able to express its vileness. It is called *flesh*, Gen. vi. 3. and Gal. v. 16, 17. This holds forth the vile degeneracy of man's soul since this corruption seized upon it. By creation it was pure and holy, heavenly and spiritual, near akin to the angels, yea, as like to the nature of God as a creature could be: but now it is transformed into brute, made carnal, sensual, devilish. It is vile both formally and effectively; filthy in itself, and hath made the whole man so. It is compared in scripture to those things which are most vile and detestable in the eyes of men, as filthy vomit, defiling mire, rotten members, putrifying sores, &c.

7. It excludes and debars from access to God and communion with him. There can be no friendship between light and darkness, between Christ and Belial, between an infinitely pure and holy God and vile filthy polluted sinners. We have an important question proposed, Psal. xxiv. 3. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?* The answer is given, ver. 4. *He that hath clean hands, and a pure heart: who hath not lift up his soul unto vanity, nor sworn deceitfully.* And we are told, Psal. v. 4, 5. *Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity.* The heart is the temple of God, the chief place of his residence in man; and he will never dwell in it unless it be made clean. There is no access to God here or hereafter without holiness, James iv. 8. Rev. xxi. *ult.*

8. *Lastly*, It exposeth to terrible wrath. It was sin that brought the deluge upon the old world; and it hath brought many fearful plagues and judgments upon the new one since. And it is that which makes more open to the wrath and vengeance of God in the life to come. Heb. x. 26, 27. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Sin, as the apostle, *against all ungodliness and unrighteousness of men.* The curses and threatenings of the law proclaim how dreadful and terrible it is, and give warnings and intimations to sinners of what they are to expect. There is a day of wrath coming, and of the revelation of the righteous judgment of God, when the wicked shall be turned into hell, and all the nations that forget God. We are exposed to wrath on account of sin, in our conception, birth, life, and death, and through all eternity.—*Boston.*

ADDRESS TO THE REGENERATE.

IN VIEW OF THEIR EASY EXALTY TO GOD.

1. Possess your hearts with great admirations of *the grace of God towards you*, in wounding this enmity in your hearts, and changing your state. The apostle winds up our admirations of the love of Christ upon this peg; *When we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life*, Rom. v. 10. Our salvation from sin by regeneration, is the fruit of his resurrection and life, as our salvation from the guilt of sin by satisfaction was the fruit of his death and not more so, saith he, but *we also joy in God through our Lord Jesus Christ, by whom we now receive the atonement*, ver. 11.—This reconciliation of us being the fruit of the first promised breaking the serpent's head, Gen. iii. 15; i. e. the projects and designs of the devil, to set God and man at eternal variance, makes it the more admirable that as soon as man fell immediately after his creation, and being made the lord of the rest of the sublunary creatures, cast off his Lord and Creator, that just at that time God should have contrived and ingeniously slight, he should be laying about for the good of fallen man, and make a promise for the dissolving this enmity, and change this resistance of God into a more righteous one; yea, enmity and, and an eternal enmity against the serpent.

And hath not this been the case of some of our souls, that God hath grappled with us, and changed the current of our wills, even at the very time of the spitting out our venomous disaffection against him? It was Paul's case, and the case of many, I am sure, since that time: if such a circumstance as this did attend thy first conversion, it should methinks enlarge thy notes, and wind up thy admiration to a higher pitch. But howsoever it be, change your complaints into praises for your deliverance, though it be as yet imperfect. A lively and warm sense of it would quicken thy obedience, and spirit thee more in the ways of God than all thy complaints can do. It is to the grace of God that we owe the decays of it. It is a particular grace that keeps down and lays down, and binds it up at any time. If we are sometimes without considerable disturbances by it, it is not for want of the flesh, nor for want of strength or lusts in the flesh, even in the best of men, but it is staked down, and stopped by the powerful operation of the Spirit, and the wonderful resistance of the grace. Do this purpose often reflect upon your former state; it will set a gloss upon the grace of God. The more disingenuous our enmity was, the more illustrious will it make the love of God to appear in our eye.

2. Endeavor to *hate sin as much as thou hast hated God.* What reason have we to bewail ourselves? None of us have ever yet hated sin so much, as naturally we have hated God. Turn this affection now as much upon thy great enemy, as thou hast done upon thy best friend. The decay goshes thou hast given to God, Christ, and his glory, the wider wounds, the harder blows, the sharper stabs give to thy sin. Have we given an animosity against it, so you have had stoutness of heart against God. Come not under the power of any one: lift up thy hand most against spiritual sins: shew no obedience to the law of sin in thy members.

3. Inflame thy *love to God* by all the considerations thou canst possibly muster up. Outdo thy former disaffection by a greater ardency of love. Sincerely aim at his glory. Eye his command, only in every thing thou dost. Delight to please him above thyself. Endeavor by all means to draw others to think well of him, and be at peace with him. Take pleasure in thy conversion of others to him. Rejoice at any glory he gives to him in the world. The unjust enmity he receives from others, should procure a greater respect from us to God. Oh that we could make up, by an intensenes of love, the injury he receives from the enmity of others, and balance their hatred by an increase of our affection! Oh that we could delight ourselves in him, as much as we have been displeased with God! That he might be as dear to us, as he is odious to devils; and that the devils themselves, in the degrees of their detestation of God, have not outstrip us in the degrees of our affection to him.

4. *Bewail* this enmity. Are the best of us perfect? Are we stripped of all relics of it? Has any man on earth put off the drops of the flesh, and commenced an angel in purity? Have we got the start of all the saints of old, and expelled it wholly out of us? Have we outstripped the great apostle, who complained of sin dwelling in his flesh? Is there no more need of groans to be delivered from this body of death? And what relics are there? Doth not the best man find a hideous undertaking, to go on against the remainders of nature in him, and to manage a constant and open hostility against it, e force of the sensual appetite, and the spiritual resistance in the high places of his soul, though much wounded by the grace of God? It is this gasping body of death in a regenerate man that gives life to those swarms of imperfections in his religious duties. It is this that cripples our obedience; that shackles our feet, when they should run the ways of God's commandments. It is this drags away our heart after unworthy objects, in the midst of those services wherein we attempted the nearest approaches to God. It is upon the score of this lurking principle in us, that we may charge all the foils we suffer in our strongest wrestling for heaven.

And is not this cause enough to bewail it? One great ingredient in any day's repentance is, an acknowledgment of the due demerit of sin, and the righteousness of God in his threatenings and punishments; and this must be the ground the abhorrency our souls naturally have to his statutes; *They shall accept of the punishment of their iniquity*, *Levit.* xxvi. 43. i. e. they shall repent of it, and acknowledge my righteousness in it, because even because and ver. 40. they were to confess their iniquity, and the iniquity of their fathers, i. e. the iniquity derived from their fathers, for their actual sins are expressed by *the trespass they trespassed against God.* Are there not daily starts of this nature in us? Do we not need a daily pardon for it? And is it for God's honor to pardon us without an humble acknowledgment? It is the greatest part of our enmity that we are not more affected with it. Our breaking God's commands, is not so much as the inherent contempt of God in us; a man may receive injuries from another, and lightly pass them over, when he knows the person hath no disaffection to them.

It was not so much as the act of adultery and murder that Nathan by God's commission charges so heavily upon David, as his despising God's commands, and despising God himself, *Wherefore hast thou despised the command of the Lord to do evil in his sight?* Uriah's likeness to Adam's sin was the ground of David's sin, in that he was a type of him, and God was offended with him upon that account. It is likeness to Adam's sin be made a ground of aggravation of actual sin: *But they like men have transgressed, Hos.* vi. 7; implying that to be the greatest; then the corruption of nature we derived from him by the means of that sin, must be the highest and most lamented.

5. *Watch* against the daily rebellions and aversions of this enmity. When we would be serious in the concerns of God and our own souls, do we not feel some inward assaults against our own resolutions, and some secret diversary willing arriving against our most spiritual reflections and is there no need of a watch? Alas! this being a constant adversary, requires our constant care. It being a secret and inward adversary, requires our utmost diligence and prudence. Who is there of us, who serves God with that care, and obeys him with that reverence, as he doth his worldly superiors? Do we not sometimes hate instruction when it goes against the grain, and cast the words of God behind our backs, and thus kick against the *lawgiver?* Do we not many times prefer the flesh before him? (I know in the bent of the heart a godly man doth not, but in some particular acts he may and doth.) Are not our hearts decreasing more frequently awakened to anything, than that which God doth command? Are not our desires too vehement for those things which have no commerce with the law and mind of God? Have we no doubts of his faithfulness, no murmuring against his sovereign disposal of things, no risings of heart against his law, against his provisions, no self-confidence, envy, ambition, revenge? All these are but the branches of this bitter root. And is not our exactest care and constant watchfulness requisite against the workings of this unnatural cursed disposition? Sure it is, and sure it must be.

Charnock.

DR. ALEXANDER ON JUSTIFICATION.

§ 6. JUSTIFICATION IN THE SIGHT OF GOD IS NOT BY EVANGELICAL OBEDIENCE IN WHOLE, OR IN PART.

By evangelical obedience is meant that obedience which flows from a genuine faith, or those good works which are the fruit of regeneration.

We are ready to admit yea, we strenuously maintain, that such obedience is connected with justification, and furnishes the only Scriptural evidence that we are in a justified state. But two things may be inseparably conjoined, as blessings of the covenant of grace, and yet, may be perfectly distinct. It would, in our opinion, be much nearer the truth to say, that evangelical obedience was the fruit and consequence of justification, than that evangelical obedience is the condition of our justification. The truth is, our persons must be accepted in Christ before we can perform any evangelical works; and when we have then performed, can only be accepted as the sincere obedience of those whose persons are already accepted in Christ; that is, who are already justified. Besides the positive testimonies of the word of God, that justification is not by the deeds of the law, nor by works of righteousness which we have done, there are two fatal objections to this theory of justification; the first has already been brought into view; and if justification takes place when the sinner believes, it is manifestly unanswerable. It is, that we are fully justified before we have performed one act of evangelical obedience, except believing in Christ. That which comes after and proceeds from another thing, can never be its cause.

The other objection is equally conclusive, which is, that our evangelical obedience in this life is always imperfect, and an imperfect righteousness never can be the ground of a sentence of justification, pronounced by an infinitely righteous judge.

To which may be added what has been already observed, that this theory destroys the strong opposition which Paul institutes between works and faith. According to this scheme, justification is as much by works as by faith, or rather, as Paul declares that it is not by the deeds of the law—not by works of righteousness which we have done. To him that worketh, the reward is not reckoned of grace but of debt. "We are justified freely, by grace, through the redemption which is in Christ Jesus;" therefore not by our own evangelical obedience. And by this scheme, all boasting is not excluded, as the ground of our justification is, our own works.

The adherence to a covenant of works, under which man was created, is so strong, that it is exceedingly difficult to induce him to seek life in any other way. Reason secretly whispers, that this must be the method of acceptance, to obey and live; and conscience, unenlighted by grace, urges to the same course. Every man when first awakened, is ready to inquire, "What must I do to inherit eternal life?" And it is necessary in order to convince men of their helplessness, to urge the demands of the law; he tell sinners, as our Saviour did the rich young ruler, "keep the commandments." We need not be surprised, therefore, that men guided by natural reason, and whose pride is not sufficiently humbled, turn themselves every way to avoid the necessity of receiving the humbling doctrine of salvation by grace, without any dependance upon their own works, legal or evangelical.

The objections which have been urged against evangelical obedience, our justifying righteousness, have been attempted to be evaded by some one of the following methods.

First, by maintaining that there is a twofold justification; the first by faith, when the sinner believes; the second by works, when he has performed them; and especially, when he is judged according to his works, at the last day. But if our evangelical obedience is truly the ground of our justification, what is called the first justification is no justification at all. How can a man be justified until the obedience is rendered which constitutes his justifying righteousness? If a man become truly justified in the sight of God, he needs no second justification. A sufficiency of justification includes a full pardon and acceptance of the person, what more in the way of justification can he want or possess?

There may be, and is, a manifestation of the justified state of the believer, both in this world before men, when he shows his faith by his works, and at the day of judgment, when the fruits of piety and mercy shall be brought forth to view, to prove that he is one of Christ's brethren; and that his future sentence should be equitably apportioned according to the number and excellence of the good works performed in the body. But I repeat it again, there cannot be a twofold justification of the sinner, when he should be annulled because it comprehends every thing, if it be a true justification, which can be included in this net When a man is pardoned, and adopted as a child of God, and made an heir of the heavenly inheritance, and a joint-heir with Christ, how can he, as to the law, and as to his title to eternal life, receive any thing more by a second justification?

This being a plain case, and not easily got over, some have said that we were justified by faith, but in a way of initiating, to be good works, without any consistent meaning, or reading the ancients. Perhaps the difficulty is to maintain, as is done by Dr. Mackintosh, that there is a proper sense in the thing as justification before the day of judgment; and when the word is used in relation to the present state, it is to be understood as not entirely so, but in its strict and proper sense. Now this is consistent. The only objection to the theory is, that it is as directly contradictory to the whole tenor of Scripture, on this subject, as any thing can be. Never for the sake of a consistent theory did any man set himself in opposition to a greater array of plain and pointed texts. But if we have given up what was ever conceived, that may not as easily be sustained as this. Where, according to this scheme, are the high and glorious privileges of true christians, of which the apostles speak in terms so exalted? But we will not condescend to reason this point. It carries its own refutation on its front, and therefore needs none from us; and accordingly has had few advocates. Since we have mentioned the peculiar opinion of this learned man, we will further observe, that by *works of law* by which no flesh can be now justified, he understands, a perfect obedience to the law, which none can now perform; but by faith, as opposed to this perfect obedience, he understands, a gratuitous justification on account of our imperfect obedience; the former would be meritorious; but this being only a sincere but imperfect obedience can give no claim to the ground of merit; and therefore the counting this as a righteousness, is a matter of grace or favor, because it might have been withheld.* The whole force of the reasoning against a sentence of justification being founded on an imperfect righteousness, lies against this scheme; and the arguments need not be repeated.

To obviate this objection, which every one that understands the terms, must admit to have decisive force, two methods have been resorted to or perhaps, they might be both resorted to one. It has been supposed, and is now strenuously maintained by a large society who deny the imputation of Christ's righteousness as the ground of a sinner's justification, that the law of innocence, or the law given to Adam and to angels, in a state of integrity, is not now in force; but that a milder law, better adapted to the fallen condition of man, has been introduced by Christ, the Mediator; so that now under the Gospel, the old moral law is not the rule of the covenant of grace, and God, in mercy to man, God, through the grace of Christ, accepts of obedience to the evangelical law, or "law of liberty." Our first remark on this scheme is, that it is repugnant to first principles in theology. The moral law is in principle and in the nature of the obedience which it requires, immutable. This law arising out of those relations which subsist between God and his accountable creature, can never be abrogated, nor changed; unless you could conceive of a change in God, I must remain the same. It is God's published rule of government; and to suppose a change, would be to suppose his whole moral government altered.

The second remark on the theory is, that we read of no such relaxed or mitigated law in Scripture. Some, indeed, have supposed that Christ added to the moral law, and made it more unanswerable. It is, that we are fully justified before we have performed one act of evangelical obedience, except believing in Christ. That which comes after and proceeds from another thing, can never be its cause.

The other objection is equally conclusive, which is, that our evangelical obedience in this life is always imperfect, and an imperfect righteousness never can be the ground of a sentence of justification, pronounced by an infinitely righteous judge.

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This being a plain case, and not easily got over, some have said that we were justified by faith, but in a way of initiating, to be good works, without any consistent meaning, or reading the ancients. Perhaps the difficulty is to maintain, as is done by Dr. Mackintosh, that there is a proper sense in the thing as justification before the day of judgment; and when the word is used in relation to the present state, it is to be understood as not entirely so, but in its strict and proper sense. Now this is consistent. The only objection to the theory is, that it is as directly contradictory to the whole tenor of Scripture, on this subject, as any thing can be. Never for the sake of a consistent theory did any man set himself in opposition to a greater array of plain and pointed texts. But if we have given up what was ever conceived, that may not as easily be sustained as this. Where, according to this scheme, are the high and glorious privileges of true christians, of which the apostles speak in terms so exalted? But we will not condescend to reason this point. It carries its own refutation on its front, and therefore needs none from us; and accordingly has had few advocates. Since we have mentioned the peculiar opinion of this learned man, we will further observe, that by *works of law* by which no flesh can be now justified, he understands, a perfect obedience to the law, which none can now perform; but by faith, as opposed to this perfect obedience, he understands, a gratuitous justification on account of our imperfect obedience; the former would be meritorious; but this being only a sincere but imperfect obedience can give no claim to the ground of merit; and therefore the counting this as a righteousness, is a matter of grace or favor, because it might have been withheld.*

The whole force of the reasoning against a sentence of justification being founded on an imperfect righteousness, lies against this scheme; and the arguments need not be repeated.

To obviate this objection, which every one that understands the terms, must admit to have decisive force, two methods have been resorted to or perhaps, they might be both resorted to one. It has been supposed, and is now strenuously maintained by a large society who deny the imputation of Christ's righteousness as the ground of a sinner's justification, that the law of innocence, or the law given to Adam and to angels, in a state of integrity, is not now in force; but that a milder law, better adapted to the fallen condition of man, has been introduced by Christ, the Mediator; so that now under the Gospel, the old moral law is not the rule of the covenant of grace, and God, in mercy to man, God, through the grace of Christ, accepts of obedience to the evangelical law, or "law of liberty." Our first remark on this scheme is, that it is repugnant to first principles in theology. The moral law is in principle and in the nature of the obedience which it requires, immutable. This law arising out of those relations which subsist between God and his accountable creature, can never be abrogated, nor changed; unless you could conceive of a change in God, I must remain the same. It is God's published rule of government; and to suppose a change, would be to suppose his whole moral government altered.

The second remark on the theory is, that we read of no such relaxed or mitigated law in Scripture. Some, indeed, have supposed that Christ added to the moral law, and made it more unanswerable. It is, that we are fully justified before we have performed one act of evangelical obedience, except believing in Christ. That which comes after and proceeds from another thing, can never be its cause.

The other objection is equally conclusive, which is, that our evangelical obedience in this life is always imperfect, and an imperfect righteousness never can be the ground of a sentence of justification, pronounced by an infinitely righteous judge.

To which may be added what has been already

* See Dr. Mackintosh's Essay on Justification, prefixed to his Translation of the Epistle to the Galatians.

§ 7. JUSTIFICATION DOES NOT CONSIST MERELY IN THE PARDON OF OUR SINS, BUT ALSO IN THE ACCEPTANCE OF OUR PERSONS AS RIGHTEOUS.

This discussion might with propriety have come under the head of the "*Nature of Justification*," which involves the true meaning of the word; and thereby the subject was adverted to; but as this is a main point in our controversy with the Arminians, the consideration of it has been reserved for this place. The object, doubtless, is to get rid of the imputation of Christ's active obedience; for if justification is nothing more than the pardon of sin, then, manifestly, there is no necessity for the righteousness of Christ, properly so called. In defence of their opinion, they allege, that the Scriptures speak of justification and pardon as the same thing; and that the law cannot, at the same time, have a two-fold claim on the sinner both for suffering and obedience. It is their opinion, that if we obey the law, we need not and to endure the penalty; so, if we suffer the penalty there can be no demand for obedience, for the time past. This, therefore, may be considered a cardinal point in this controversy. If we cannot overthrow the Arminian foundation as now exhibited, we shall fail in establishing the doctrine of our standards. But we feel a strong confidence that we have truth on our side, and if it should not be fully vindicated, it should be attributed to the unskillfulness of the advocate who has undertaken its defence.

Deliverance from the guilt of sin is that which the convinced sinner is led most earnestly to seek. There can of course be no justification of the person unless sin is pardoned, for unpardoned sin is a state of condemnation. Justification must, of necessity, therefore, include the forgiveness of

sins. And as this is the blessing first sought, and most needed, the whole effect and consequence of Christ's mediatorial work, while under the law, is often expressed by the "remission of sins;" and the blessings procured by the active obedience of Christ are in these cases to be understood as included. Just as in the expiatory sufferings of Christ in common, nothing but his blood is mentioned; while his most bitter and oppressive sufferings were in his soul, without bodily wounds.—But though it is very common to comprehend the whole of the blessings purchased by Christ by the remission of sins; yet in other passages other blessings are expressly mentioned. Indeed, every passage in which Christ's mediatorial work is designated by the word *righteousness* ought to be considered as inculcating the doctrine that he fulfilled the law for us by his active obedience. But as this point will be fully discussed in the sequel, it is unnecessary to say more in this place.

The pardon of sin alone, can with no propriety be denominated justification. Pardon and justification are not only distinct, but in common cases, utterly incompatible. A culprit tried and condemned, may among men be pardoned, but it would be a solecism to say, that such a man was justified. Pardon supposes that the law has been broken, and its penalty incurred; justification supposes, that upon trial, the person arraigned is found to have complied with all the demands of the law. The same incompatibility would exist between pardon and justification, in regard to the sinner, under the Gospel, if nothing took place but a mere remission of past sins. The name justification, in that case could not have been properly used. But by the plan of Salvation through Christ, there is not only ground for pardon, but there is rendered to the law a RIGHTEOUSNESS, which lays the foundation for an act of justification. By pardon, the sinner is freed from condemnation, by justification, he is entitled to the heavenly inheritance. This, Christ has purchased for him, by his perfect obedience, unto death.

But the dispute is not merely about the propriety or impropriety of a term; there are important principles involved in this controversy. We maintain, that the law when violated has a double claim on the transgressor. It still retains its original demand of obedience, of which he never can divest himself; and it now binds him over to the endurance of the penalty. To suppose that suffering the penalty, is an equivalent for obedience, and entitles to the same rewards is extremely absurd. It would be to suppose that Jehovah who loveth righteousness and hateth iniquity, would be as well pleased with sin, accompanied with its due punishment, as with perfect obedience to his own most holy law. The enduring a penalty in his own person, or by another, never can entitle any one to any thing else than exemption from that which he has already endured. To illustrate this principle by a familiar case, let us suppose a law enacted in the state, which promises an inheritance to him who shall obey it without one failure, but threatens ten years imprisonment to him who shall transgress its precepts: a person under this law incurs the penalty, and suffers his ten years in prison. When this is suffered, has he the same rights and claims, as if he had rendered an unsinning obedience? Would any man in his sober senses believe, that when he came out of the penitentiary, he had as good a right to the promised inheritance, as the citizen who had perfectly obeyed the law? And if the penalty were endured by a substitute, the effect would be the same. If a surety would secure the inheritance for him, he must obey the law in his stead, as well as suffer its penalty. Hence it appears evident, that justification includes more than merely the remission of sins, or it would be no justification; and although pardon is included in justification; yet the transaction receives this combination not from the sinner, but from the hand of the mediator of the new covenant, and that very levely [illegible] of which he is the surety.

Justification, therefore, is not merely the forgiveness of sin, but in addition to this, a declaration that the justified person has a right to the blessings promised. He not only obtains deliverance from the sentence of condemnation, but instantly is constituted an heir of God,—a joint-heir with Christ to the heavenly inheritance.

(To be continued.)

WATCHMAN OF THE SOUTH.

RICHMOND, MARCH 22, 1838.

THE MAIL.—We are much concerned to hear that our paper (No. 28) had not, up to the 15th, reached Lynchburg. The due number of copies was mailed here. We understand from the Postmaster here that the Lynchburg mail which left this with our papers in charge went a day's journey towards Lynchburg, and then, by mistake, was sent back to Richmond. In this way confusion began; and when we last heard had not been corrected. We will do our duty here, and we trust a like event will not occur again.

PRESBYTERIAN NEWSPAPERS IN THE SOUTHERN AND SOUTH-WESTERN STATES.—There are eight weekly newspapers edited by members of the Presbyterian Church, in the district designated above. Six of them are out of Virginia, viz: The Charleston Observer, the Southern Christian Herald (published at Cheraw, S. C.), the New Orleans Observer, the American Presbyterian (published at Nashville, Tenn.), the Western Protestant (published at Bardstown, Ky.), and the Western Presbyterian Herald (published at Louisville, Ky.) Seven of the eight are hearty in maintaining the action of the last Assembly.

Question. "Do you take Fry's checks in payment for the Watchman of the South?"

Answer. Yes.

The Literary and Theological Review has changed editors. See advertisement in another column.

We would say to "Rufus," that we entirely concur with him in his private letter to us, and have attended to all his requests *so far as possible*.

THE LENGTH OF THE ARTICLE ON JUSTIFICATION, on our first page, will not prevent those who love sound theology, from reading it. It was made thus long, in order to publish the remainder of the essay in convenient portions. We are glad to find that our publication of this Tract is about to bring it into extensive notice. Orders for it in any quantity may be forwarded (through us or otherwise) to Yale & Wyatt, booksellers in this city.

OUR PROPOSED ENLARGEMENT of our sheet at the beginning of our next year has, of course, not been long enough before the minds of our readers to enable us to divine much about it. Two things we can say. 1. Our friends near us, in many cases, seem pleased at the idea. 2. Our friends at a distance never seemed so well pleased with our humble labors as of late. Our list last week grew very fast. Many promise to do well shortly. On the whole, we are very much cheered. We desire to remember that we "have nothing but what we have received." We are really led to expect the necessary increase of subscribers (between 600 and 700) before the last of August. We received 15 in one day last week.

LITERARY NOTICES.—During the last week, orations, pamphlets, quarterly and monthly papers, &c., have accumulated on our hands so as to put it perfectly beyond our power to give even the table of contents. Among them are *The Southern Literary Messenger*—*The Farmer's Register*—*The Maker's Magazine*—*The National Preacher*—*The Sailor's Magazine*—*Professor Hooper's Valedictory Address*, &c. We have no doubts that all these papers are fully equal to the public expectation respecting them. With most of the periodicals mentioned we are familiar and know them to be generally well sustained.

EDITORIAL EXPLANATIONS.—One of our correspondents, for the information of each of his correspondents in a reason for some articles being rejected and others inserted, says—

"Once for all,—the subject is wholly incapable of being explained to the public. A man needs to have had experimentally the hopelessness of editing, in order to gain any idea of the thousand and one reasons, which must have an influence on such decisions. One writes us—'If you think this worthy of a place in your columns, please insert it.' Very possibly, we 'think it worthy,' but still cannot insert it. Sometimes, we are obliged to act in view of facts which have been communicated to us confidentially. Sometimes, *we have published enough on the subject*, though none of it was so good as what we afterwards reject. Sometimes, we *have not room to insert*, or time to examine. Sometimes, probably, as we are not superhuman, we are lazy, or capricious, though we never intend to be so. Those who never hear from their communications, therefore, will please to 'hope all things' concerning the reason of our silence."

We thank you, the foregoing, and beg our correspondents, who do not see their articles in our columns, to rest assured that we are doing the best we can. We wish to some of them, but why tax them with postage, especially as we do not hope even then to explain all things? Let them try as again. We sincerely thank every friend who has written a line for us, whether we have published it or not.

THE BRIDLE.

ESSAYS ON THE USE AND ABUSE OF THE TONGUE.

I will keep my mouth with a bridle.—DAVID.

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.—JAMES THE LESS.

Pure, disinterested, and intelligent malignity is the author of but few of the many bad actions, which afflict mankind. Some, doubtless, have such an origin. But, it is believed, that among a large portion of the better sort of people misconduct is frequently referable to a cause not so dreadfully derogatory to what we understand to be lovely and of good report among mankind. There is a criminal kind and degree of carelessness about the moral quality of actions, delicacy of which would remove mountains of the evils which afflict humanity. Many persons live extemporaneously. They have no settled plan—no fixed principles. They know neither the port from which, nor the port to which, they sail. Yet they are at sea. At times, at least, most sail faster. Their rule, if any they have, is never to beat against the wind, and always to seem to go with the majority, and especially to make the impression that they are doing a good business. Their purpose respecting few things is unknown. They never have had any object in life which mind resolved on a proper course of conduct in some very grave matters. The fear of God is not always before such, though it would be harsh to say they never feared him. The blind self-love of such often screens them from the severity of a condemnation, which God and man and conscience would pronounce against them. Then, too, their great ignorance, wilful it is true, but not the less mischievous, hinders proper perceptions of the nature of many of their most common actions.

These remarks are supposed to be applicable to the subject of the use and abuse of the tongue. It is not proposed to shew that men are as bad as they can be, but that they are so bad as to require amendment, and that the very levity of character of which we speak [illegible] necessary to such amendment.

To guard against some serious errors, let the following general remarks be kept in view. 1. Some persons naturally incline to a greater and freer use of their tongues than others. Nor does this constitute a sin, nor conscience or the divine law require of all men an equal measure of speech. Nothing, therefore, in these essays may be fairly construed into an effort to square the countless varieties of human character by any rule, which should reduce every thing to the same dimensions.

2. Some persons have been so well instructed, both by precept and example, that they are very prudent, or at least, reserved. An improper use of speech would not be uncongenial to their feelings; but their fears prevent. Perhaps, they have been so long accustomed to a restraint that unbridled tongue is, even to its possessor, the father of perpetual discord and great contentions, and therefore they exercise much caution.

3. The principles which apply to the use of our tongues, apply also to the use of our pens. Writing is an artificial method of speaking to one at a distance. Nor can one forget that there are various methods besides these of making false impressions. The language of pantomime is vigorous and universal. It is also often a liar.

4. If the reader expects to be amused by the following discussions, it is probable that he will be disappointed. The object of these essays is not to present a mirror which shall be beautifully ornamented, or give forth prismatic or kaleidoscopic rays; but to give to each one the image of a faithful reflexion. We would please only by profiting.

5. It will be well for all to remember, that they ought to read not for others, but for themselves. These pieces cannot profit him, who is only or chiefly anxious to know how to judge others. Let each judge himself, if he would not be condemned with the world.

Following a figure of speech common both to the Old and New Testaments, we assert that men must bridle their tongues, and say that one great use of a bridle is to restrain the animal if disposed to move too fast, or too constantly, or too long, or too soon.

Some speak too fast. Reference is not here made merely to a rapid articulation, though that is a serious evil. Yet it is a *natural* and not a *moral* evil. Special regard is had to that hurried and confused method of making statements, which, in the absence of any fixed intention or regularity, formed purposes of lasting into error, yet at most case wills and must mislead those to whom the conversation is addressed. "Seest thou a man hasty in his words? There is more hope of a fool than of him."*

Others speak too constantly. When awake and in company they are seldom silent.

"From mouth to night the eternal larum rings."

If such have nothing of importance to say, trifles are their themes. If they have nothing wise or true to utter, folly and falsehood are summoned to their aid. But even admitting their words to be oracular, yet it was never the case that an oracle, in any age or nation, was always uttering its monitions, decisions, and responses. It is, therefore, a mark of intolerable self-conceit in any man to be ever and anon urging his opinions on others. Inspiration itself, though charged with the sublimest mysteries of the Godhead and of Redemption, hath ordained a most wise and decorous silence and dissimilarity to the volubility of all mere idle pretenders.

Those, who thus transgress, and others too, are apt to speak too long even on a subject on which it is proper they should say something. Not satisfied with saying anyway as is called for and necessary, they open wide their mouths until they are pitiable, or despicable, or culpable. They violate the divine command, which requires them to "be swift to hear," and the consequence is, they can but violate its immediate sequent, which enjoins upon them to be "slow to speak."

Others speak too soon, even before they have either studied the subject, or heard the cause, or become acquainted with the matter on which they give forth their opinions or sentiments. They utter rash words. "A wise man regardeth both *time* and *judgment*." For such to pretend to be wise is arrogance. "He that answereth a matter before he heareth it, it is folly and shame unto him."

SPURIOUS RELIGIOUS EXCITEMENTS.

There is scarcely any good bank, whose notes are not sometimes counterfeited. There is no moral venue, which is not more or less hypocritically feigned. Religion itself is often professed for a pretence. "The livery of the court of heaven is stolen to serve the devil in." In the maintenance of the kingdom of darkness it is often convenient to have some faithful subject in the camp of Israel. Some occasions are more suited to introduce such persons into the Christian church than others. "Satan loves to fish in muddy water," said Whitefield. Few things more effectually promote the cause of wickedness than *spurious* religious excitements. On this subject we wish to make some remarks. We begin by saying a few things respecting excitements in general and religious excitements in particular.

The first remark we offer on this grave subject is, that the human mind is so constituted that it must be excited in order to act. Even intellectual exertion will not be made without some motive, such as the love of study, or the love of preeminence. Indeed excitement itself is nothing more or less than that state of mind produced by the action of motives upon it; and without such action the wholemind would remain under its dull stupor, a fixed torpor. The powers of the mind must be brought to action, the attention must be *fixed* by something; and this requires excitement.

The next remark is, that although man is an active creature, yet his action is produced by his volitions, and his volitions depend on his affections or desires, and these affections or desires are nothing but excited feelings. In other words, human agency must and will cease, whenever excitement shall cease. Universal palsy would stiffen the rational creation were excitement all gone.

The next remark is, that there is always a proportion between the energy of the action and the vigor of the excited feeling. "Exquisite power has its seat in exquisite sensibilities." A feeble effort is the natural result of a feeble excitement.

The next remark is, that all true religion has its seat in the affections, which are nothing but excited feelings. The love of God and of man, repentance for sin, hungering and thirsting after righteousness, joy in the Holy Ghost, &c. are all affections of the mind in view of certain truths of religion.

Again: *purely* religious affections cannot be too much excited. In this matter the measure of our duty is the very highest degree of affection of which we are capable. No man can have his heart too much excited in love to God; for "thou shalt love the Lord thy God with *all* thy heart and mind and might and strength." "It is good—says the apostle—it is good to be zealously affected always in a good thing." We need not therefore ever fear excess, but on the contrary we may always in this world fear the defect of this holy excitement. There *always* has been too little of it. There is far too little of it now.

The next remark offered is, that on account of the union between a man's soul and body and their reciprocal influence on each other, the mind can never be excited without producing some effect on the body. Thus sorrow wastes the body—fear produces paleness—anger quickens the pulse. These effects on the body, produced by holy affections, are neither hurtful, nor sinful. It is no harm to weep when sad. Nor is it wrong to tremble with a sense of the Majesty of God. Nor are we to suppose that we should ever desire to be without the effects of those affections, which are necessary consequences of our constitution.

To guard against some serious errors, let the following general remarks be kept in view. 1. Some persons naturally incline to a greater and freer use of their tongues than others. Nor does this constitute a sin, nor conscience or the divine law require of all men an equal measure of speech. Nothing, therefore, in these essays may be fairly construed into an effort to square the countless varieties of human character by any rule, which should reduce every thing to the same dimensions.

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* Proverbs xxix 20.

COMMUNICATIONS.

For the Watchman of the South.

Mr. Editor,—The affairs of our church are hastening to a crisis. Our Presbyteries, in the exercise of their constitutional rights, and in the discharge of a most important duty, will soon determine what Commissioners are to constitute the General Assembly of 1838; and the friends of Presbyterian order and doctrine throughout the church, are looking forward with prayerful anxiety and intense interest to the approaching meeting of that Body.

That the Presbyteries *opposed* to the measures which were adopted at the last Assembly, will be fully represented, may be taken for granted.—Why may we not hope for like zeal in the friends of the Commissioners of the numerous Presbyteries far and near, that have declared themselves on the other side of the question.

The majority of the last Assembly has been frequently called *an accidental majority*. Well, at the next meeting of that Body, let there be *no accident—no mistake*.

With one of your correspondents, I am willing "to see the whole array on both sides:" not for purposes of ungodly strife or angry disputation; but that our ecclesiastical difficulties may be settled in the fear of God, peacefully, finally, and in a constitutional manner.

Fierce unhallowed passions, even when religion is the pretext for their form, are subject on occasion, are unbecoming, inexcusable, and preposterous. It is, therefore, devoutly to be hoped that the concerted, but in the opening of the Assembly, and during the progress of business, will demean themselves as becometh men professing godliness.

I am of opinion, Mr. Editor, that the arguments by which the measures of the last Assembly have been sustained, are satisfactory to a large majority of those in our church, who are Presbyterians *from settled conviction and deliberate choice*. As to those who have got *a standing* among us, *in spite of our Standards*—those who are Presbyterians merely from inertia, or from the ease of convenience, or for substance of doctrine, or for subsistence, it is not to be expected that they will be influenced by any thing that has been said, or can be said. Even testimony available in a court of justice, if adduced here, would be without effect. Our matters in dispute, must, therefore, be decided by Vote: and questions of vital moment to the church and to unborn generations, may be suspended on a few votes, or *may be lost or gained even by a single vote*.

In view of the pending interests of our beloved Zion, I am constrained, Mr. Editor, in conclusion, to ask the following question, to which it may be well to give some suitable typographical prominence.

WHAT MINISTER OR WHAT RULING ELDER, FAVORABLE TO THE ACTION OF THE LAST ASSEMBLY, AND APPOINTED A COMMISSIONER TO THE NEXT, WILL, UNDER EXISTING CIRCUMSTANCES, ASSUME THE MOMENTOUS RESPONSIBILITY OF FAILING TO DISCHARGE THE DUTIES OF HIS APPOINTMENT, EITHER BY REMAINING AT HOME, OR BY NEGLECTING TO ATTEND THE MEETING AT THE HOUR AT WHICH IT IS TO MEET? RUFUS.

For the Watchman of the South.

PRESBYTERIAN FOREIGN MISSIONARY SOCIETY.

The Executive Committee of the Board of Foreign Missions to the Pastors, Elders, and Members of the Presbyterian Church.

BELOVED BRETHREN:—By a resolution of the Board, it is made the duty of the Executive Committee to address the Churches, on the subject of Foreign Missions. In discharging this duty, we desire to look to God for direction, and that we may successfully engage in our efforts to promote his cause.

The interests of mankind—the glory of God for time and for eternity—and with it the prosperity of the Church of Christ is deeply interwoven. The contemplation of the state of the heathen is always painful; and when they are brought to appear, and however oppressive to the mind, nothing is more clear than the duty carefully to examine our relation to them, that we may know what the word of God requires us to do.

Every Church of Jesus Christ, from its very nature and constitution is a missionary community. To make known the mystery of redeeming love—to offer salvation freely to all men—to persuade them to repent and believe the gospel, are the great ends for which the Church was instituted; and when by the almighty power of the Holy Ghost, her efforts shall have been blessed for bringing in all the redeemed of the Lord, the order of Divine Providence in relation to our world shall be completed, and time itself exist no longer.

It is the appropriate work of the Church, to ordain and send out ministers to preach the gospel. This great duty she cannot delegate to others, nor can she, without sin, neglect to send those ministers to the heathen; for while the field is the world, that Church performs only a part of her duty, which leaves so large a portion of it unnoticed, and takes no care for the millions who are wandering like sheep without a shepherd, and perishing for the want of the bread of life. The Church in adopting measures for carrying forward this great work, may employ, under her own control, any intermediate agency that she may deem most suitable and efficient. Experience may suggest hereafter some improvement on the organization constituted by the last General Assembly, but so far as yet appears it seems to be adapted to the end designed. The General Assembly by its own proper authority, superintends and conducts the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly. To this Board, consisting of forty ministers and forty laymen, is intrusted, with such directions and instructions as may be given to it from time to time by the General Assembly, the superintendence of the Foreign Missionary operations. To the Board also belongs the appointment of the officers, and of the executive committee—and to the executive committee, consisting of nine members, with the Corresponding Secretary, and the Treasurer, is assigned the duties of appointing missionaries, designating their fields of labor, and the particular direction and management of the Foreign Missionary work, subject to the revision and control of the Board of Directors.

Here, Christian brethren, let us pause and give thanks to God, that at last our beloved Church has engaged, as such, in the great work of obedience to the command of her risen Lord. Long has she been a missionary Church with reference to the moral desolation of our own land; and now in answer to the prayers and desires of thousands in her communion, she is prepared to take her part in Foreign Missions; that the dying heathen may also share in her cares, and become a special object of the prayers and benevolence of her sons and daughters.

Besides the duties assigned to the Board, and to the Executive Committee, all the judicatories of the Church have their proper part of this work to perform. Their engaging in the Foreign Missionary cause, each in its appropriate sphere, will bring a moral and religious influence around the subject, which cannot exist in any system by which the Church judicatories are treated as having nothing to do in extending the kingdom of the Redeemer among the heathen.

The annual meeting of the Board, is, by the General Assembly, directed to be held during their sessions. To the Board belongs the supervision of all the details, embracing the Missionaries or Agents employed, the fields of labor, the receipts and expenditures, in short every thing relating to the subject. It is their duty to devote the time necessary for a careful revision and examination of all the matters intrusted to them. In this respect they stand on a perfect equality with any other Board. Now, should the General Assembly also devote one or more days to the same general subject, how can any injury arise? the result. The ministers and elders from all parts of the Church, would thus be brought to participate in the joys and sorrows of their brethren among the heathen, and the Board and officers at home. The interest thus manifested by them, would greatly encourage the hearts of all. A due portion of the time should be spent in religious exercises, especially in united prayer. If the members come together in a right spirit, the blessed influences of the Holy Ghost, might confidently be expected to come down on their meeting, to quicken, and revive, and sanctify their hearts. All would bless God for having been present, and would carry with them to the remotest borders of the Church, a sense of the benefit of being thus engaged. When the commissioners should return to their respective Presbyteries, no part of their report would possess equal interest with the account of the Foreign Missionary Anniversary of the whole Church. We consider this aspect of the subject as one of great importance, and respectfully, but earnestly, call the attention of the commissioners of the next General Assembly to it.

The course here suggested has been pursued by several Synods within the last few years, with profit to the general interests of religion, as well as to the Missionary cause. The day we trust is not distant, when all these venerable bodies will devote a part of their time to inquire what has been done, and what more can be done for the extension of the Redeemer's kingdom among the heathen. On the Presbyteries especially, must the Board always rely for assistance in this great work. It is in their power to adopt such measures, as will bring this cause, at stated periods, before all the churches within their respective limits; and to them must the agents of the Board look for advice, assistance, and encouragement.

The present Foreign Missionary organization of the Church, contemplates the assistance and co-operation of all her judicatories. The form of government in the church is every way adapted to this purpose; it could not be improved, were the trial now made, to form the whole Church into a missionary Society—and it has been to our disadvantage, that in practice we have been strangers to the benefits of our own excellent system, and instead of looking to the judicatories of the Church for direct and efficient action in the cause of Foreign Missions, until recently, their names even, from the General Assembly to the Session, were scarcely mentioned in connexion with this work.

But when all these have performed their duty, much will still remain to be done by the ministers and elders of the church. It is of vital importance to the success of the cause, that it be brought once a year, at least, before every member of the Church, male and female. This cannot be done without the aid of the pastors and elders, and in aiding and sustaining them, the elders can render an efficient service.

To afford the information necessary, and to place the facts and circumstances of each mission within the reach of every member of the Church, a monthly magazine of 32 pages, is prepared and published under the direction of the Executive Committee. This publication will keep the churches informed of what is doing in the Foreign Missionary cause. It will contain the plans and action of the Board, for sending out Missionaries and information with regard to the various wants and fields of labor, and the labors of the brethren among one heathen. We are fully aware of the great number of newspapers, periodicals, and other pamphlets in circulation; but to whatever extent other publications may be multiplied, and however great their merit, it will still be necessary to have Missionary intelligence. Without it, the churches must be ignorant of what is doing for the cause of Christ among the heathen. We submit it, therefore, to the pastors of all the churches, whether they would not be doing the cause a great service by bringing the Missionary work into the notice of all their people. This course has already been pursued by a number of our brethren, and the result in every case has been an increased demand for the work.

We have thus endeavored to explain the principles of the Foreign Missionary organization of the Presbyterian Church, and to point out the duties resting upon the Judicatories, Pastors, and Elders. But the great truth still remains to be illustrated. *That upon every Christian man, and every Christian woman rests the solemn duty of aiding in sending the bread of life to those who for want of it, are perishing.* This duty rests upon us as individuals; God holds each one of us personally accountable to himself; and whatever be our individual duty, no other can discharge it for us, because all are required to do what they are able. These are solemn considerations, but the Word of God has left us no doubt respecting their truth: "All things whatsoever ye would that men should do to you do ye even so to them." Thou shalt love thy neighbor as thyself. So then, every one of us shall give account of himself to God. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Be ye followers of me, even as I am also of Christ. If any man have not the Spirit of Christ, he is none of his. If a man love me he will keep my words. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

He who feels his personal accountability to God, and makes it the rule of his conduct, to do to others as he would that others should do to him—to love his neighbor as himself—to follow Christ as Paul followed him—and to be willing to become poor, that his cause may be promoted, will always be found in the ranks engaged in behalf of the benighted heathen. But these precepts are enjoined on every professor of religion: the duties of the different members may vary, yet each in his sphere is required to do what he is able, and he who pleads exemption from them, or neglects to perform them, makes himself an alien from the Church of Christ. With the Bible in our hands, ignorance is no excuse; and what we do must be done quickly. We may delay all examination of our duties, and from year to year slumber over the subject, but death makes no delay; he is a messenger that slumbers not, and his dark valley is trodden with the dying heathen, going in advance to meet us at the bar of God.

When we reflect on the state of the heathen, and our duty to them, we may well feel oppressed with a sense of the greatness of the subject. We have called upon you to rejoice that the Presbyterian Church, as such, is now engaged in the work of Foreign Missions. But we deeply feel that it becomes us all to rejoice with trembling. Our organization, however perfect, will profit us nothing if the Spirit of Christ be absent. Many of us have long desired that our beloved Church should engage in this work; and when this was refused, we considered it a serious cause of complaint. It will now be seen whether we desired this measure, to build up a party, or to promote

Through Rev. S. F. Cocke, from	
Mrs. Mary Trigg	$6 25
" Ann Anderson	6 25
" Rhoda Taylor	6 25
" Agatha Bowyer	5 00
" M. B.	6 25
" Lilly Reid	3 25
	—$33 25
Through Rev. Wm. S. Reid, from A little society in his family, for the African Mission in which Mr. Venable is laboring,	5 00
Through Rev. Joseph Brown, from A female in Bath county, for foreign distribution of Tracts,	5 00
Through the same, for the same, from another person,	25
	$44 50

The assuming magisterial airs in the pulpit, is contemptible.—*J. Cooke.*

the cause of Jesus Christ. If the former was our object, the cause of Foreign Missions will wither and die in our hands. Without the Spirit of Christ, without the spirit of self-denial required by his gospel, and without the spirit of prayer to God for his blessing, our efforts to benefit the heathen, or to elevate the tone of piety in the Church at home, will be in vain. But if by our fruits we shall show, that our object was to promote the glory of God, in making known to the benighted heathen the gospel of the Saviour, and to promote a holy influence, such as this work requires, among all the members of the Church, then may we take encouragement, that the blessing of God will go with our efforts to benefit the heathen, and that in watering others we shall be watered ourselves also. But almost the entire work, as it respects us, is yet to be done, and it is high time for us to awake to the magnitude of its importance. If the Presbyterian Church were to awake and arise to this great work, the first fruits of the blessing would be her own. The cause of Foreign Missions is the cause of God, and his blessing will rest upon the Church, that does her duty as required. But if we withhold our aid at such a time as this—if we are content to be a Missionary Church but in name, soon will our heritage resemble a dry and parched wilderness, withering and dying under the displeasure of Zion's King.

But, dear brethren, we hope better things for our beloved Church. We have intelligence from many parts of it, giving the most cordial approbation of our present Missionary organization, and assurances and evidences also of support. We believe also that there are many thousands in connection with us who have a deep sense of the duty of Christians to the heathen. This spirit is on the increase, and many of the ministers, elders, and other members are coming up in a measure to the great responsibility resting upon us all. In the providence of God, the fields of usefulness among the heathen are multiplying, and opening wider and wider from year to year. The cultivate the fields already selected, and in part occupied by the Presbyterian Church, will require increased exertions on the part of all her friends. It is known to the churches that the Presbyterian Foreign Missionary Society, with all its Missions and funds was at the first meeting of the Board, transferred to them. Although this Board has been in operation but a few months, by this transfer it has already under its care more than forty assistant missionaries, and assistant missionaries, on their way to, or laboring in Western Africa, Northern India, China, and the Indian country. All these Missions need to be strengthened. Schools for the children and youth, in greatly increased numbers, are wanted at every station, and for Northern India and China the agency of the press may be used and enlarged to any extent that means can be afforded. Several brethren are now prepared to go, and others will be ready to join them during the present year. In this state of the Missionary work, we submit the question to every member of the Church, *"Have you done what you could, to discharge that duty to the heathen, which God has placed on each one of his professing people?"* Every true Christian knows the value of the gospel, and how precious is salvation by the cross of Christ, to the soul burdened with a sense of sin; and dark and feeble though his hope in him may be, he would not exchange it for any thing this world has to give. But God has informed us, that to make known this glorious gospel to the heathen, he does not employ the ministry of angels, nor of the spirits of just men made perfect, but the agency of his Church and people upon earth. He has revealed to us, also, that he will bless the efforts of his people for the conversion of the whole heathen world by *blessing them* in their endeavors to use the means and the end together, and he has separates them yet instead nothing in the school of Christ. The Apostles and first Christians had her divine direction, commenced this great work in much labor, in suffering, in self-denial, in faith, in patience, in prayer, in fasting—and we are now called to follow in their footsteps.

The responsibility to the heathen, which God in his providence has placed upon the Presbyterian Church, and upon all her ministers, and upon all her members, is not only great but solemn and awful. The extent of this responsibility, its bearing upon the destiny of the present and succeeding generations of the heathen, and its effects for weal or woe on our own souls according as we discharge or neglect our duty, will be revealed only by the light of eternity. We may shut our eyes to the light, we may suffer the heathen to perish without an effort to save them, but our duty is not thereby altered; this responsibility rests upon us still; God himself placed it there and we are no more able to escape from it, than we are to divest ourselves of existence. Let us consider the condition of the present generation of the heathen. If the Saviour is to be made known to them, it must be by Christians now living, or they will never hear of his name. Before our children can send them the bread of life, they will have passed beyond the reach of their efforts, and we will be called to meet them at the bar of God. Now is the time to ask our hearts if we shall then be prepared for that solemn meeting. When the last souls of the heathen around us shall charge us with their damnation, what will be our excuse? what will be the answer of the pastor, who, placed as a watchman to his people, failed to inform them of their duty to the heathen? or of those who ought to have gone in person to preach the gospel to them, but remained at home? where will the elders stand, who, though ordained and set apart to assist in the government of the Church, and to encourage and sustain their pastors, yet did nothing for the millions living and dying without the knowledge of the truth? or where will stand the tens of thousands of professing Christians, who care for none of these things. But on the other hand, how joyful will be the meeting at the bar of God, of those who have been redeemed [illegible] the heathen, with those who sent them the gospel! Every one engaged in the great work with proper motives, and with faith that works by love, however humble or limited their sphere, will be a partaker of the joy—for even now in answer to the prayers, and in encouragement of the labors of the people, God is calling many of the heathen to a saving knowledge of himself. Millions upon millions will be the number of such meetings in that day. Shall we, dear brethren, stand surrounded by those, who by the instrumentality of our labors, and self-denial, were led to the cross of Christ? Or shall we stand surrounded by souls lost by our unfaithfulness, and find when too late, that their blood is required at our hands? Our responsibility to succeeding generations of the heathen is not less solemn; now is the time to make preparation for them, by providing schools—by translating and printing the Bible—and by translating and printing the Bibles—and by establishing Missions in suitable places; so that by concentrated efforts our Missionaries may be prepared to reach the rising generations in their earliest years.

In conclusion—Let us constantly bear in mind, that in all our efforts in behalf of the heathen, we cannot too sensibly feel that without the blessing of God all will be in vain. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." For the blessing needed, God will be inquired of by his Church, and people, and our Saviour himself has taught us to pray daily, "Thy kingdom come; thy will be done on earth as it is done in heaven." The monthly Concert has been established for this very purpose, and whether held on the first Sabbath, or first Monday of the month, just in proportion as it is attended by any church will be their missionary spirit, and engagedness in this cause. In the apostles' days the church "prayed with one accord;" let us follow their examples and while we send out our dear brethren and sisters, let us daily bear them, and the poor benighted heathen, to a throne of grace and mercy.

WM. W. PHILIPS, *Chairman.*
WALTER LOWRIE, *Cor. Sec.*
Missionary Rooms,
New-York, March 10, 1838.

For the Watchman of the South.

VOLUME CIRCULATION IN BERKSHIRE CO., MASS.

The Rev. R. S. Cook, of Lanesborough, Mass. having been compelled by ill health to desist from stated preaching, proposed to assist in circulating the volumes of the American Tract Society, in which he has had signal success. A letter, dated February 26, gives the history of his proceedings at *Williamstown* and *North Adams.*

As the result of the effort in *Williamstown*, he says, I received $275 for publications sold, including about 20 sets of the Evangelical Family Library—one distributer, Professor L——, of the College, having sold in one district, more than $85 worth of books, including eight sets of the Library.

At *North Adams*, more than $150 worth were sold before I left. At this place I was assured by every person acquainted with it, I could not dispose of $20 worth in a week—the result shows that five times that amount were disposed of in two days, while the work is still in progress, and but for the want of Libraries, of which I ran out, $250 might be sold. The Pastor of the Congregational Church labored diligently, and says that he is more encouraged by the result than by any occurrence since he has been in Adams. He also informed me that *more religious reading* had been thrown into circulation in these *two days*, than had before been in the place since its foundation—eight sets of Family Library were sold (one to an infidel who has never attended church) and many more might have been disposed of if they had been on the ground. Almost the entire population is concerned in manufactures, and hundreds will in this way be reached by the truth.

I cannot but believe that incalculable good will be the result of the effort; and it will be enough if God is glorified in the salvation of souls.

It will, doubtless, be interesting to you to know that most of the churches, where these volumes have been thoroughly distributed, are now enjoying glorious revivals of religion. The work of grace is powerfully advancing in Stockbridge, Pittsfield, Williamstown, &c. &c. It is a time of God's merciful visitation, and it is this conviction that will spur me on to untiring efforts for the diffusion of the truth in the form of Evangelical Volumes, knowing that God has owned and abundantly blessed it to the good of souls.

You will be surprised, perhaps, to hear, that with all this labor, and exposure, and excitement *my health is improving!* Such is the fact—God seems to give me strength according to my day. I am more and more satisfied that this is the very enterprise to effect a restoration of my health; and should this prove true, I know not how I can better spend my renovated strength than in advancing that cause which has been blessed of God to my physical and spiritual health. I have now on hand $400 or $500, which I wish to remit. I visited yesterday, in *prison*, a man to whom I gave, two years ago, a copy of the *Concordance of Baxter's Call* and Tracts. He is convicted of sin, and sees his need of a Saviour. I am just about to visit him again, and hope to lead him a new creature in Christ Jesus." His room-mate is also a prisoner! A servant in my father's family is also seriously impressed by reading a copy of the same work, and Professives to Early Piety. May salvation come to their house.

For the Watchman of the South.

Mr. Editor,—I am informed that a call was made—quite recently—on the "Union Benevolent Society," for only great but not solemn reasons received by the Society from collections made at the different Churches in this city; some delay has occurred in preparing this statement, which is now most cheerfully given:

Since the annual meeting, the Treasurer has received from this source $268 61

Viz:

From 1st Baptist church,	$24 36
" 1st Independent "	71 30
" Christ's "	17 00
" 2d Presbyterian "	44 22
" Monumental "	129 73
And from other sources	$528 71
Viz:	
Donation by C. M. Mitchell,	$5 00
" " James Caskie,	10 00
" " Nicholas Mills,	20 00
" " F. M. Lawson,	2 50
" " Judge Tucker,	10 00
" " Samuel Reeve,	10 00
" " Mrs. James Galt,	5 00
" " Mrs. Tucker,	5 00
Collections by Col. Sam'l Winfree,	100 00
Yearly subscriptions, donations, &c., by many persons in small sums,	361 21

P. VAN DEURSEN,
March 17, 1838. *For the Treasurer.*

This Society is managed entirely by Ladies: its Constitution, Bye-Laws, &c., are published in pamphlet form, copies of which can be had by any person desiring information relative to its plan of operations, by applying to either of the managers or myself.

The Treasurer's books are always open to the inspection of any who may desire it. She has not seen the "Compiler" in which a call is said to have been made on the Society for the statement above, or it would have been responded to at once by the statement required.

If any apology is necessary for this supposed neglect of duty, I can only promise (for her,) that it shall not occur again.

P. VAN DEURSEN.

For the Watchman of the South.

PROVERBS FROM MATTHEW HENRY;

Collected from the original copy of "Henry's Exposition."

NO. V.

1. Our rule is to do as we *would* be done by, not as we are done by.
2. Acts of civility may help to slay enmities.
3. It is the vanity of pomp and grandeur, that they are attended with a great deal of which it may be said, what good are they?
4. See what became of Dinah's gadding: young women must learn to be chaste, keepers at home, those properties are put together.
5. Things never go well when the authority of a parent runs low in a family.
6. Many are concerned at the *shamefulness* of sin, that never take to heart the *sinfulness* of it.
7. As nothing secures us better than true religion, so nothing exposes us more than religion falsely pretended to.
8. It is common for those who run into extremes, to reproach and censure those who keep the mean, as if they ran into the other.
9. God will appear to them in a way of grace, that attend on him in a way of duty.
10. Those that enjoy the favors peculiar to the children of God, must yet expect the troubles that are *common* to the children of men.
11. We shall not die an hour sooner but abundantly the better for our timely setting of our heart and house in order. Isaac lived 40 years after he made his will.
12. The children of this world have their all in hand, and nothing in hope, while the children of God have their all in hope and next to nothing in hand.
13. Those do not *truly* love their children that do not inure them to business and labor and mortification.
14. It is the wisdom of parents not to bring up their children too delicately, because they know not what hardships Providence may bring them to before they die.
15. When young people that have been well educated, begin to change their company, they will soon change their manners, and lose their good education.
16. There are many that are more solicitous to preserve their reputation with men, than to secure the favor of God and a good conscience; *lest we be ashamed*, goes further with them, than *lest we be damned.*
17. Wisdom and virtue will shine in the narrowest spheres.
18. The comfort which saints have in holy ordinances, is not so much from Beth-el, the house of God, as from Peniel, the God of the house.
19. Joseph dreamed of his preferment, but not of his imprisonment. Thus many young people, when they are setting out in the world, think of nothing but prosperity and pleasure, and never dream of trouble.
20. The casual constitution should be guarded against those sins to which it is most inclinable, and improved against those to which it is most averse.
21. The triumphing of the wicked may be quick, but it is short—soon ripe, soon rotten.
22. Times of gathering must be diligently improved, because there will come a time of spending.
23. That which is every body's work, commonly proves nobody's work. S. D.

DELEGATES.—Dr. Beman has again been elected by the Presbytery of Troy, a delegate to the Assembly, so there is to be no compromise. All will remember his exterminating threat at the last Assembly.

Dr. Nott, and the Rev. Mr. McMasters, are chosen by the Presbytery of Albany.—*Presby'n.*

NOTICE.

The Board of Directors of Union Theological Seminary will meet on Tuesday, the 10th day of April.

The examination of the students will commence on Saturday preceding the meeting of the Board.

The committee of examination consists of the following persons, viz. of the Synod of Virginia, Rev. Messrs. Foote, Hutchinson, Leach, and Hendren, and Messrs. Caskie and Anderson; of the Synod of North Carolina, Rev. Messrs. Lacy, Burwell, H. N. Pharr, and Dr. Graham, and Messrs. A. W. Venable and Warner M. Lewis.

Rev. Drury Lacy was appointed to preach the sermon before the Board, and Rev. Mr. Plumer his alternate.

J. H. O. LACH, *Secretary.*
E. W. CARUTHERS, *Secretary.*

Farmville, 6th March, 1838.

The Trustees of the Caldwell Institute will meet, according to adjournment, at Greensborough, N. C., on the first Wednesday of April.

NOTICES.

East Hanover Presbytery will meet in Petersburg, on the first Thursday in May, at 7 o'clock, P. M.

Presbytery of Newcastle will meet at Dover, on the first Tuesday in April, at half past 7 o'clock, P. M.

Charleston Union Presbytery will meet on the first Tuesday evening in April, at half past 7 o'clock, in the Third Presbyterian church.

The Presbytery of Georgia will meet at Darien, on Thursday, the 5th of April, at 7 o'clock, P. M.

The Presbytery of Hopewell will meet, on Thursday, 29th of March, at Salem church, Wilkes county, Ga., at 10 o'clock, A. M.

The Presbytery of Western District will hold its regular session in Somerville, on the first Wednesday in April, at 7 o'clock, P. M.

The Presbytery of Fayetteville will meet in Fayetteville, on Thursday, the 29th of March instant.

Greenbrier Presbytery will hold its first meeting, at Lewisburg, on the 2nd Thursday (12th day) of April. Services to commence at 12 o'clock, M.

The Presbytery of Lexington will meet at Bethel church, on the first Thursday (5th day) of April.

The Presbytery of Roanoke will meet in Oxford, N. C., on Thursday, the 5th of April, at 11 o'clock, A. M.

The Presbytery of West Hanover will meet at Charlotte Courthouse, the third Thursday of April.

The Presbytery of Winchester will meet in Romney, Va., on the third Thursday of April.

The Presbytery of Orange will meet in Milton, on Wednesday before the third Sabbath in April.

The Presbytery of Harmony will meet in Columbia, on the first Wednesday in April, at 7 o'clock, P. M.

DIED,

Near Greenville, on Tuesday morning, 6th instant, of congestive fever, MISS MARY P., daughter of Samuel and Pamelia Patterson, aged just 22 years—the day of her death being the anniversary of her birth.

At 15 years of age she sought, and, as we believe, found the Saviour, and united with the Church of N. Providence. From that time till her death, her walk and conversation were such as became her profession. In all the appropriate expressions of love to the Saviour and his cause, her example will be long remembered.

Death to her was disarmed of his terrors. For her impenitent relatives she felt great solicitude. When her voice was faltering in death, she said of one, "Tell him—tell him to prepare for death."

Happy Spirit! thou art fled,
Where no grief can entrance find,
Lull'd on the ocean of peace,
Soothed the sorrows of the mind!

Every tear is wiped away,
Sighs no more shall heave thy breast;
Night is lost in endless day—
Sorrow in eternal rest!

At his residence, in Greenup county, Kentucky, nearly opposite the town of Portsmouth, Ohio, on the 25th ult., JOHN MORROW, at the advanced age of 75.

The deceased was a native of Prince Edward co., Va., and emigrated to the place where he died some forty years ago. For the greater part of that time, he has been an elder in the Presbyterian church at Portsmouth. During his last sickness, which was long, he suffered the most extreme pain; as much, he often remarked, as it was possible to do and yet live. By the grace of God, however, he was enabled to bear patiently, and to exhibit a Christian fortitude. It was delightful and consolatory to his friends to witness the tranquillity that seemed to have possession of his soul. He had a lively sense of his interest in Christ and the blessings of the new covenant, and rejoiced in hope of the bright *glory* which his afflictions were working out for him. The day before his death, he looked at his daughter, who was standing by his bed-side, and said,

"I have a house, not made with hands,
Eternal and on high!
And now my spirit waiting stands,
Till God shall bid it fly."

Again he exclaimed, "Oh! death, welcome! welcome!" And a little while before he expired, he elevated his feeble and trembling voice to its highest pitch, and said, "Let heaven and earth rejoice. Martha, (addressing his daughter,) the long looked for time is come." He then closed his eyes and his mouth with his hands, and after having placed *them* upon his breast, died without a struggle.

It becomes the painful duty of friendship to communicate the very sudden and unexpected death of THOMAS MACON, Esq., at his residence, near Orange Court-house, on Monday, the 29th ultimo, in the 38rd year of his age. During his indisposition, which was of short duration, and accompanied occasionally with intense pain, he manifested great fortitude, and the most cheerful resignation to the will of his Heavenly Father. He often repeated to those who were with him, that the period was at hand, "when his mortality should put on immortality." For many years past he had been an attentive reader of the Bible, which was his constant companion, and a firm believer in its glorious promises. He was a member of the Church of Hanover, and for several years its Representative in the Legislature of the State, but for near forty years he resided in the county of Orange, and by general esteem and esteemed as one of its most respectable citizens.

In this city, on Monday morning last, HENRY MUNDY, infant son of James H. and Sarah A. Poindexter. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

THE LITERARY AND THEOLOGICAL REVIEW, to be in future conducted by the subscriber will maintain the same general principles as heretofore.

It will maintain those great Scriptural truths which are imbodied in the Westminster Confession. That the truths of the word of God are intelligible without the aid of philosophy, and for reasons has no duty but with discipline to *interpret* this word; that it can make no improvements, and no change in it but such as will corrupt it—that its doctrines are not inoperative abstractions, but altogether practical in their bearings, and the only means which God uses and blesses for the regeneration and sanctification of the world.

The Pelagian theology of New-Haven is regarded, and will be treated, as a subversive of the great doctrine of Grace—as subversive of spiritual religion—and as having an unfriendly bearing in its great principles, upon the doctrine of man's accountability.

It will be an important object to oppose those Pelagian views of practical religion which always precede and implicate Pelagian principles—to point out the nature of regeneration, and its evidences—the nature of the Christian profession, and the indwelling of the Holy Ghost, the fruits of his influences; the importance of the religion of the closet, and the care of the heart; to treat at large the great branches of Christian morals; to make it a work suitable for the edification of private Christians.

It will be a prominent object of this work to rescue revivals from the impudences and disorders which have been brought upon them of late; to expose the mechanical nature of the system of measures adopted and sanctioned in late religious excitements; the enthusiastic views of spiritual religion which have prevailed; and the influence of these upon individuals and the Church.

We shall oppose those radical principles; and that system of agitation, which are undermining all our institutions, social, civil, and religious.

This work will comment freely on the spirit, principles, and measures of the times; it will contain the great principles which distinguish it from the preceding, and attempt to ascertain the value of the changes which so distinctly characterize it.

A critical notice will be given of all the important literary works which issue from the press, and a large portion of the number will be devoted to literary subjects.

In regard to our great benevolent institutions, it will be maintained that it is the duty of the Church to labor for its own extension as well as for its own edification. That it is notoly a right, but a duty enforced by the word of God upon every member of the church to show that the kingdom of Christ may come; not only for the spread of the Scriptures and evangelical tracts, but also to raise up and locate in Christian and pagan lands, pious, learned, and orthodox ministry—that the works performed by these great societies are most indispensable—that the Churches are now acknowledged their obligations to do this work, and are engaged in it, it is desirable that the executive organization of these institutions should, as nearly as possible, contain a direct and perfect responsibility to the churches, whose agents they really are, and to the Christian public.

CHARLES D. PIGEON.

New York, Feb. 12th, 1838.

Publication to commence in March, June, September and December, at three dollars per annum. Subscribe in advance.

Communications addressed to the Editor, Rochester, N. Y.

DAY SCHOOL,

UNDER THE DIRECTION AND PATRONAGE OF

FRANCIS S. GORE, A. M. T. C. D. AND M. R. I. A.

THIS Literary Institution comprises, in its course of studies, Classical and Scientific objects of an advanced order, comprehending Ancient and Latest Classics; Geometry; Trigonometry; Mensuration; Land-surveying; Algebra, and all Mathematics; in addition to the rudiments of Geography, Topical, Physical and Mathematical; English Grammar; Elocution; Composition; Orthography; and Writing.

Professor Gore subjoins the copy of a document from the Rev. Wm. S. Plumer, D. D.

I have seen a certificate of Dr. Anthon, who certifies to the ripe scholarship of Mr. F. S. Gore. The recommendation of Dr. Anthon is decided and unqualified. Dr. Anthon's reputation is such as to be entirely satisfactory to my mind, on any subject, on which he has a right to decide.

WM. S. PLUMER.

Richmond, January 1, 1838.

Being familiar with the hand-writing of that eminent scholar Charles Anthon, L.L.D., Jay-Professor of Language, Columbia College, New York, I am certain that the recommendation referred to, as his, is genuine.

T. W. WHITE.

Richmond, January 15, 1838.

Mr. Gore annexes the copy of a document from William Hawkesworth, Esquire, Professor-elect of Ancient Languages in the University of Charleston, S. C.

At the request of Mr. Gore, I have examined his credentials with regard to scholarship, and having found amongst them the certificate of Professor Anthon, of Columbia College, N. Y., I feel no hesitation in pronouncing the certificate is with me conclusive evidence of Mr. Gore's competency to instruct in the Greek and Latin languages; and of his being a Classical Scholar of no ordinary grade.

WM. HAWKESWORTH.

Richmond, Va., Feb. 26, 1838.

Mr. Gore, in conclusion, submits to the judgment of the citizens of Richmond, the following of a recommendation from William Burke, Esq., lately an eminent School Teacher of this city.

Richmond, March 15, 1838.

Mr. Francis S. Gore, a Graduate of Trinity College, Dublin, having applied to me for such a recommendation as the consideration of this community, as I may deem him entitled to, from the evidence of scholarship he has offered, it gives me great pleasure to express my entire confidence in his classical attainments, and my belief that he will prove an acquisition, wherever he may fix his residence.

WILLIAM BURKE.

N. B. The present scholastic session will continue until the 1st October next. Terms may be ascertained by a personal application to Mr. Gore, at the School, or at the Mansion House.

☞ The School is removed to the School House lately occupied by Mr. B. A. Saunders, a few doors distant from the Boarding House of Mrs. Saunders.

jan 18 tf

NOTICE TO COUNTRY MERCHANTS,

I AM in receipt of my Spring Assortment of HATS and Cloths, which it is necessary to enumerate; suffice it to say that my assortment embraces a variety of Goods in my line, to which I most respectfully invite the attention of purchasers. JOHN THOMPSON.

march 22

UNION BENEVOLENT SOCIETY

HAVE opened their Depository of Clothing for indigent persons, in the Basement of Locust Alley and Fourth street, just below Trinity church, where orders for Needle Work will be received and promptly attended to. There will be kept on hand, a supply of ready-made Clothing, and Gentlemen's wadded dressing Wrappers, a very comfortable article.

Donations of old Clothing will be received at the Depository and distributed by the Visiting Committees. Also, donations of money, blankets, flannel, &c., at the Depository and by Mr. Vandeursen.

Papers in the city, disposed to further the interests of the Society, are requested to insert the above, gratuitously, as often as they may feel disposed.

jan 4

THE UNION BIBLE DICTIONARY,

In one volume, 12mo. 650 pages, price 75 cts.

THE UNION BIBLE DICTIONARY, an entirely new and valuable Work, written expressly for the American Sunday School Union, and revised by the Committee of Publication, is for sale at 146 Chesnut street, Philadelphia; 152 Nassau street, New York; 22 Court street, Boston: and other Depositories of the Society.

This volume has been prepared with great care, and with the labor of several years.

Its design is twofold: 1st, To answer all the common purposes of a Bible Dictionary, by furnishing such information on various subjects of inquiry (relating to the *geography, natural history, biography, and antiquities* of the Bible) as ordinarily occur to readers or students of the sacred volume. 2dly, To direct the inquirer to various sources of farther and more minute information, which are within his reach, in the cheapest and most accessible form.

It differs from other works of the same class in the following particulars:

1. It makes the Bible, as far as practicable, its own interpreter, settling the meaning of words, phrases and allusions, by reference to the various passages and connexions in which they are employed.

2. It avoids exhortations and reflections, and all other matters not tending to throw light on the subject of inquiry.

3. It aims to present facts and conclusions, rather than arguments and discussions.

4. It is compiled on *strictly union principles*, and is believed to embrace the great truths of the Bible, (such as are employed by the Spirit of God in the conversion of souls,) without trespassing on rights of conscience or freedom of opinion.

☞ The UNION BIBLE DICTIONARY contains 650 pages, in close double columns. The references are upwards of *nine thousand five hundred* in number, not one of which is believed to be superfluous or irrelevant. It is illustrated by *one hundred and forty-five* engravings, and is sold at the extremely low price of *seventy-five cents.*

We subjoin extracts from a few of the notices which have been kindly given in favor of the volume.

"A work well calculated to extend the knowledge of the Holy Scriptures; and especially to be a valuable assistant to teachers and scholars in our Sunday Schools."—*Rev. Dr. Alexander, of Princeton, N. J.*

"I have examined the 'Union Bible Dictionary,' and am happy to declare my conviction of its decided superiority to any of the professors in the same wide and interesting field, in point of fullness, accuracy, and accommodation to the wants of the Sabbath School teacher and pupil. The mass of various and important information compressed within so small a compass is almost incredible."—*Rev. Dr. Storrs, of Braintree, Massachusetts.*

"The general plan and execution, the vast amount of information, the maps and numerous illustrative cuts, and especially the religious spirit which pervades it, make it, in my opinion, a very valuable book."—*Rev. J. D. Knowles, Professor in the Baptist Theological Seminary at Newton, Mass.*

"I regard the present volume as the best of its kind."—*Rev. Dr. Stone, Rector of St. Paul's church, Boston.*

"It will give entire satisfaction to the great body of Christians in this country. It really and admirably meets the want of Sabbath Schools. As soon as known it will be used, and is a standard work with the teachers through this land. It is done so faithfully, carefully, and completely, that no work will be likely to supersede it, at least for this generation. It will be a blessing to every teacher who uses it, and to every child under the care of a teacher who uses it."—*Rev. Dr. Phillips, of First Congregational church, Philad.*

"I like the plan of the Dictionary: the articles are short, and at the same time sufficiently comprehensive for the purposes required in such a work. They are characterised by symmetrical proportions, sound and sober views, bearing the impress of careful inquiry, and a vivacity of manner which cannot fail to render them interesting as well as instructive to readers of every age."

Rev. Professor Nevin, of Pittsburgh, Pa.

"As a whole, we can honestly recommend this book as excellently adapted to its purpose, prepared with great ability, and apparently with great care."—*Eng. Recorder.*

"It appears to us to be a great improvement upon any Bible Dictionary we have ever seen. Indeed, we doubt whether there was ever before offered to the public so great an amount of biblical knowledge in so small a compass, and at so low a price."—*Boston Recorder.*

"This work is highly commended in many papers, and, we think, deservedly. It contains more matter than any of the small Bible Dictionaries that we have seen."—*N. Y. Observer.*

"The 'Union Bible Dictionary' needs only the passport of its own merits to secure it at once a high place in the estimation of every student of the Bible. From a thorough examination of the entire volume, we feel prepared to say that it is a most successful attempt to supply the various *desiderata* in all former works of the same kind; nor could we point out a volume of the same compass which embodies a larger amount of valuable information, selected with more judgment or digested in better order."—*American Biblical Repository, January*, 1838.

DOMESTIC GOODS, PRINTS, &c.

WE are receiving and offer for sale—
100 bales 3-4, 7-8 and 4-4 Brown Sheetings;
25 " Cotton Osnaburgs;
15 " Suffolk Drillings;
10 cases and bales Ticks;
5 " Medium Domestic Prints;
Sewing Silks; Red Paddings; Sail Ducks; Threads; Spool Cotton, &c.—for sale, upon accommodating terms, to dealers only, by BALDWIN, KENT & CO.

march 1

PAYMENTS

TO THE

WATCHMAN OF THE SOUTH,

Made during the week ending March 17th, 1838. All payments are to No. 52, and the amount paid is $2, unless otherwise subjoined.

Roanoke Bridge, Va.—John P. Edmunds.
Stafford C. H., Va.—Miss A. P. Tyler, to No. 78.
Greensboro', N. C.—Marshall McLean, Mrs. Ann Mebane, James Sloan, to No. 61.
Lexington, Va.—Mrs. Polly Sloan, to No. 76.
Moorefield, Va.—John Inskeep, to No. 70, Miss Nancy Seymour to No. 70, James C. Baker, to No. 28.
Wheeling, Va.—George R. Lee, to No. 52.
Elizabethtown, Ky.—Thomas Lee, to No. 79.
Laughorne's, Va.—William Lee, to No. 79.
Church Hill, Ala.—John D. McLean, to No. 70.
Montgomery C. H., Ala.—Dr. J. R. McLeod, to No. 70.
Ingles Ferry, Va.—Mrs. C. C. Ingles, to No. 70.
Woodstock, Va.—James Baldwin, $1 50, to No. 70.
Middletown, Va.—John W. Jones, $1 50, to No. 70.
Prospect Hill, Va.—Mrs. Martha C. Ball, $3, to No. 53.
Richmond City, Va.—Jonathan Brown.
Liberty, Va.—Mrs. Mary Beard, to No. 61.
Bluff Port, Mo.—Mrs. Malinda L. Boulden, to No. 70.
Amherst C. H., Va.—James R. Bailey, to No. 79.
Columbia, S. C.—Thomas L. McBryde, $1 50, to No. 70, M. W. McCleskey, $1 50, to No. 70, William Banks, $1 50, to No. 70, Mitchell Peden, 1 50, to No. 70, G. W. McCoy, 1 50, to No. 70, John Jones, 1 50, to No. 70.
Clinton, Ala.—Rev. Thomas Morrow, to No. 61.
Selma, Ala.—James Cochran, to No. 70, James E. Morrison, to No. 70.
Lynchburg, Va.—Miss Frances Richardson.

POETRY.

From the London Christian Keepsake for 1838.

"LIGHTEN OUR DARKNESS."

BY MRS. ADDY.

"Lighten our darkness," gracious Lord,
Watch o'er us while we sleep,
From every ill that walks abroad,
Thy faithful servants keep;
And shoulds thou send a dream of thee,
To glad us in the night,
Save shall the shades of darkness flee,
Before its cheering light.

"Lighten our darkness," gracious Lord,
When forth at day we go,
Teach us the doctrines of thy word,
To prize as well as know;
And should the sceptic's doubt and sneer
Attempt our faith to blight,
Aid us to make thy counsel clear,
And pierce the cloud with light.

"Lighten our darkness," gracious Lord,
When sandwed round by death,
The image of thy Son afford,
To soothe our failing breath;
Lead us on him our hope's ground,
And bid us trust his might,
Who turned, by his redeeming grace,
Our darkness into light.

For the Watchman of the South.

BIBLE CAUSE.

The undersigned respectfully announces to the friends of the Bible cause in Richmond and its vicinity, and the public generally, his intention to visit the churches accessible to him in Richmond, Manchester, and Petersburg, during the present month. His object will be to increase the funds of the society he represents, by public and private subscriptions.

He is aware that a majority of the religious congregations in the places named above, have heretofore contributed to the advancement of the great cause he has the privilege to plead, and it may be possible that some few individuals, in view of the monetary state of the country, may think that this contemplated call for additional aid should be postponed till better times and more favorable circumstances. With due deference to all who may thus think, the undersigned asks, would it be a component part of a just and acceptable in the sight of that God and Saviour who has commanded his followers to circulate freely, even to the dark corners of the earth, his message of mercy to its sin stricken inhabitants? If we are commanded to seek *first* the kingdom of God and his righteousness, ought we not under all circumstances, to give our first attention to that cause which unfolds the mysteries of his love to all men? The pressure of our obligations, and consequent duties in this matter, may be readily inferred, from what may be considered as a *standing order* emanating *directly* from the Lord Jesus Christ, our only Saviour. His disciples requested of him a form of prayer, he gave them one, which though short, comprehends all that can be needed for this world's prosperity and the future and eternal happiness of all his followers. "When ye pray," said he, "say, Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." Here, as was remarked at a recent missionary meeting held in this city, by a leading and faithful minister of the gospel, "are *three* comprehensive petitions, embracing the *wants* and the miseries of a whole world, which can only be met, supplied, and relieved by the power of God, and the coming of the kingdom of our Lord Jesus Christ." How mysterious and inexplicable to short sighted man, is the doctrine here taught, viz: That the kingdom of God and the universal reign of our Lord Jesus Christ, are to be promoted, and hastened on, by the earnest prayers and engagement take precedence of all other means, glory of God in connection with the happiness of a ruined world, is and must be *foremost* in the prayers and aspirations of a genuine follower of Christ.

If Christians recognise, and surely they are all so taught, the glory of God as intimately connected with the purposes and plans which are prohibited in the Holy Scriptures, by the power of which the very elements of vice are to be totally annihilated, and this retreat of the vast dominions of Almighty God, is to be brought back to its original dignity and glorious state, then they can but feel, that to give their prayers and a portion of their means, or money, to circulate a knowledge of these divine purposes and plans, is both a *standing duty* and a *delightful privilege*, to give for such purposes, is surely more honorable and blessed than to receive.

The undersigned acknowledges that the pecuniary pressure upon the commercial and mercantile parts of the community is extremely onerous, and that it is, to some considerable extent, felt in almost every part of the country. But taking for his guide, the facts and the doctrines contained in the Holy Scriptures, he cannot but indulge the *belief*, that these severe trials will result in incalculable benefits to the people at large. He is certain that they may be considered a *test* of the fidelity of christians, to the paramount obligations, under which they have voluntarily placed themselves, to make all things subservient to the end of their profession. Should they, as it is hoped and believed they will, cleave to the benevolent christian enterprises of the age, and "grow not weary in well doing," the clouds will soon disperse, the darkness will soon pass away, and multitudes will receive double at the hands of the Lord for their good deeds.

Let Christians but rely upon the word, the oath of God, with as much confidence as the widow of Sarepta relied upon the word of the prophet Elijah, who assured her while she was preparing her last scanty meal for herself and her son, that if she would but "give him a little cake *first*" the meal should not be exhausted in the barrel, nor the oil in the cruse, until years of plenty should again help the earth, and will *be unto them as it was unto her*. They shall not want—they shall have enough. The mouth of the Lord has spoken it, and it stands fast for ever.

To give liberally to the cause of God, when there is no lack, no necessity of any kind of sacrifices, is to do give freely by sacrifice is to do better. The poor widow who cast into the treasury of the Lord but two mites, or one farthing, was highly commended by the Lord. She gave *more* in his judgment than all the rest. St. Paul commended the Macedonian christians, in that, they in their ardor to relieve their afflicted brethren of Judea *transcended their ability*. His language upon that interesting fact in which was shown the power of christian charity over the cold calculations of worldly wisdom, is worthy of universal notoriety. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves: Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their ownselves, and unto us by the will of God: Insomuch that we desired Titus, that as he had begun so he would also finish in you the same grace also. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that you abound in this grace also. I speak not by commandment but by occasion of the forwardness of others and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 1st to 9th verse, inclusive.

The undersigned, in conclusion, respectfully solicits ministers of the gospel of all denominations, to bear in mind that the auxiliary of the Virginia Bible Society is near at hand, and that it will be very gratifying to the Society and the officers thereof, if some of them have not been visited by the general agent, during the past summer and fall, would take up collections and forward them at an early period.

All ministers and other persons friendly to this glorious cause are respectfully invited to attend the anniversary of the society to be held in Richmond, the second week in April next.

W. McKENNY, *G. A. V. B. S.*

Richmond, March 6, 1838.

From the Christian Watchman.

A SUSPICIOUS CIRCUMSTANCE.

On reading a Review of that most excellent work entitled "Manners, *or, Circumstances Illustrative of the Christian Church*," a Prize Essay, by the Rev. John Harris, of London,—lately published, I was forcibly struck with the truth of the following sentiment, expressed by the Reviewer—"*Would it not be a very suspicious circumstance for a gentleman's steward to die very rich?*" This is a startling interrogation—leaving ourselves, as we really are, God's *stewards*,—remembering that it is *He* that giveth us the *power* to get wealth—that the silver and the gold are *his*, and that we must *all* appear before the judgment seat of Christ, and render up an account of our *stewardship*—for the manner in which we have used the *property* committed to our trust, for the improvement of our time, and various talents. Is it not an alarming fact that so many of the professed ministers of Christ—men who have said not only, "Lord I am thine," but, "Lord *all* that I *have*, and *am* is thine,"—are now heaping up for themselves, and for the ruin of their children, *100 a 1,000*—and *10,000*—and *100,000*—and pulling down barns and building greater, and saying to the soul, "I have much goods laid up in store, take your ease, eat, drink, and be merry." "*My barns, my goods, my corn, my wine, my oil, and the might of mine hand*, hath gotten me this wealth?" Unmindful that Christ, although he was *rich*, yet for *our sakes*, he became *poor*,—that want and misery crieth at every corner of the streets, and that the world still lieth in wickedness. Oh, that such would listen to the voice of the Saviour, "Take heed and beware of covetousness," *for* "what shall it profit a man if he gain the *whole world* and lose his own soul?" "How *hardly* shall they that have riches enter into the kingdom of heaven," and to his inspired apostle, when he declares, that "we brought nothing into the world, and it is certain we can carry nothing out; and having *food and raiment*, let us be therewith content,—for they that *will be rich*, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition,—for the love of *money* is the *root of all evil*; which while some coveted after, they erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, *flee* these things."

Let any man prayerfully read this admirable work, by Harris, and we are satisfied that if he is not past feeling, he must unclench his hand to give *something*, as a sacrifice to the Lord, if he has never done before. We have been used to hear of Christian professors dying worth thousands and hundreds of thousands. God never gave property, simply to be *hoarded* and left to children. He has hath stars to be FORWARD.

Bibles, Bibles, Bibles! Christian Bibles!

ON SUBSCRIBING TO, OR ADOPTING CREEDS AND CONFESSIONS OF FAITH.

Although there is a difference between creeds and confessions of faith, yet they are closely allied; both being expressions of faith respecting the important doctrines of the gospel, either by churches or individuals. They are obviously necessary for the preservation of the unity and purity of the church of God and the lovers of truth may know where to find those like-minded with themselves, in regard to divine things. But it is objected that they are useless and unnecessary, as we have all the revelation which God designed to give to man; and that the Bible, and the Bible alone is the only infallible confession of faith. The objection would be valid and unanswerable, if all men were endowed with the same talents, had the same degree of information, and understood the scriptures alike. But as that is not the case, creeds and confessions appear to be necessary, not only for the purposes mentioned, but highly useful in presenting to the minds of the weak, and less informed, an epitome of the system, of christianity, in its various articles of faith, scattered here and there in the Old and New Testament.

It is evident from ecclesiastical history, that they were early introduced into the church. And although we are not entirely sure, that "*the form of sound words*" which Paul says Timothy had received from him, and which he exhorts him to "hold fast," (2 Tim. 1: 13) was an epitome of the doctrines of christianity, yet we think it to be a more probable interpretation of the passage, than any other which we have seen. And although it is the opinion of some learned men, that the creeds of the apostles' creed was not drawn up by the apostles; yet it is admitted to be of very early date, and to have been early admitted into the churches. The Athanasian and Nicene creeds were drawn up early in the 5th century, to counteract the deadly heresy of Arius, a presbyter of the church of Alexandria, who denied the divinity of Christ, and of the Holy Ghost. They were received into France, Spain, Germany, and Italy in the middle ages; and have a part of the articles of the Church of England; have preserved heresies amidst much declension, and in the hands of the head of the church, proved as a redeeming spirit in her late evangelical resuscitation.

At the reformation by Luther, the reformers drew up their confessions of faith as a vindication of their principles, and by the contrast of their doctrines with those of the churches of Rome to convince the world of the necessity of reformation. Among the most celebrated of these, was the Augsburgh confession, drawn up by Luther and Melanthon, and presented to Charles 5th, the emperor of Germany, at the Diet of Augsburgh in 1550. In the reign of Charles 1st of England, the Westminster confession of faith was drawn up by a council called by parliament, in 1643. Yet till up for the purpose of "*settling* the government, liturgy, and the doctrines of the Church of England." It was then designed to be a bond of union, and test of orthodoxy, and served as such to the Presbyterian church in England, Scotland, and Ireland, and was adopted by the first Presbyterian Synod that met in the United States, and by all subsequent Synods until 1788, when it was also adopted by the General Assembly with a few alterations and amendments. The alterations and amendments were in 23d chap., in which the Westminster confession admitted that the civil magistrate had authority "to call Synods, to be present at them, and to take order that nothing be transacted therein contrary to the mind of God." As Christ's "kingdom is not of this world," this, the Assembly properly omitted, together with the words "not tolerating a false religion," in the larger catechism. The Westminster divines have been eulogized, as equal, if not superior for talent, learning, and piety, to any Synod or council that ever sat in the church of Christ. Their confession of faith and catechisms have been also eulogized by the most eminent theologians, abroad and at home.

In this way in which the purity, peace, and unity of the church can be secured, but by requiring of candidates for the ministry or eldership, an assent thereto, if adopted as confessions of faith and catechisms, in their obvious and common sense meaning; and if our church is ever restored to her former healthful and happy state, this will be the case. It may be said, that some are adoptors of our standards as is contended for, is illiberal and uncharitable; and we have heard it called tyrannical and oppressive. It should be so, if men were compelled by civil penalties and inabilities to connect themselves with the Presbyterian, or any other church; as was once the case in England, in regard to the Episcopal church. But we need not say that it is optional, with all men in this country, whether they connect themselves or not with any church; and if they wish to do so, they cannot honestly lose in this time and age of liberal principles, as it is often called, to find a religious society that will suit their creed, and their creed suit them. And why should Bible christians be offended at those who do not want them, and whose creed and theirs is in many points discordant, has been a subject of deep astonishment to ourselves.

And finally, it may be objected to our plan, that we do not allow applicants to tell the Presbyteries their doubts and difficulties, and the Presbyteries to be merciful. We do allow it in the fullest manner, and it is the duty of the Presbyteries to give them all needful instruction and direction in the case; but not to receive them if their doubts respect the doctrines in our standards, until they are removed. For although we admit that there are doctrines of more importance than others, yet we do not allow of ignorance as a component part of the great and gracious plan of redemption through Christ. This is the case in an especial manner, as it regards preachers of the gospel, as is apparent from Paul's words to Timothy—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that *the man of God* may be perfect, thoroughly furnished unto all good works."

Our duties are all taught, as it is apparent from Wood's pamphlet lately published, that by the faithful and firm doings of the last General Assembly, in throwing off the Synods of the Western Reserve, Utica, Genesee, and Geneva, the Presbyterian church has thrown off a vast oppressive load of error, and heresy, yet she will gain little by it in point of purity and peace, if she will admit into her ministry those who take exceptions to the doctrines in her standards when required to adopt them; or retain those who are opposed to the doctrines and discipline of the standards. The same alienation of affection and want of confidence, that unhappily exists among many of her members at present, will still exist, and the same battles that have been fought in her judicatories for some years past, will have to be fought over again for "how," saith a prophet, "can two walk together unless they are agreed?" If they who dislike her doctrine and discipline, should, we think, in all honor and christian honesty, peacefully withdraw, and go to their own churches, and profess of ministerial consistency, should induce them so to do; for it is truly farcical, to hear men calling themselves "confession of faith men," and "confessionalists," and yet plead in her Presbyteries, for receiving into her ministry those who take exceptions to her confession of faith. For, he again, we fearlessly deny any man to produce the sentence of excommunication against any of her Synods, from 1736, to the formation of the General Assembly, in 1788; or [illegible] Assembly, from that time to the present [illegible] Assembly, 1837, [illegible] dition, of receiving candidates for the ministry, with a qualified assent to the doctrines of the church, is a violation of it, and inlet to the corruption of our church.

We will conclude with just observing, that should the rulers in our church obtain grace to refuse administrative into her pale all who do not profess love to "the truth as it is in Jesus," as imbodied in her standards, and remove all who are opposed to that truth, whether they can maintain the ground on which they now stand, or be finally constrained to secede from you we have no doubt but she will soon see gracious and glorious days. It is to the church when recovering from backsliding, that the following promises are given in Hosea xiv. 4-7: "I will heal their backsliding; I will love them freely, for mine anger is turned away from them; I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall *revive* as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." And notwithstanding our distractions at present, and for years that are past; and notwithstanding the just complaint of the low state of religion among us, our own opinion is, that, although not perceived by many, we have experienced a "*reviving*" time not to be despised, but for which we ought to be deeply thankful. Our troubles and difficulties,