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.

VOL. IV.—No. 29. RICHMOND, THURSDAY, MARCH 11, 1841. Whole No. 185.

For the Watchman of the South.

THE BOARD OF EDUCATION AND THE ABOLITION CONTROVERSY.

In consequence of certain statements, both oral and written, touching the action of the Board of Education of the Presbyterian church, in relation to the Abolition controversy, the Executive Committee of the Board have resolved, to request the religious papers of our Church, to publish the entire action of the Board in the only case in which they have come in contact with this controversy.

The Committee are glad of the opportunity of laying before the Church, the principles on which they act in all such cases, because they are confident, that they will commend themselves to the approbation of every sober, judicious man, whatever may be his sentiments on the absorbing subject in question.

The initials of the young man, whose case called for the action of the Board, are given, instead of the full name, because they have no desire that the publication should inflict unnecessary pain upon him, by giving him so undesirable a notoriety.

We think that we are not called upon to take any part in this controversy, and all we intend by this publication is, to let the churches know what we have done.

Education Rooms, July 13th, 1840.

Mr. R. S.,—N. A. O.

Dear Sir—We have been credibly informed, that you are frequently engaged in giving lectures on the subject of Abolitionism, and I am directed by the Executive Committee of the Board, to write to you on the subject. We claim no right to dictate to any of our Beneficiaries, what sentiments they shall hold on the subject of slavery, but we do claim the right of saying that they must not engage in *any thing, that will interfere with their studies*, while we are aiding them from the funds of the Church. We consider this subject an *absorbing subject*, that let you take which side you may, the effect is likely to be the same. As a Board, we do not mean to meddle with this controversy. We mean to act as the General Assembly seem determined to do, viz: to let it alone; and to require our young men to let it alone. Moreover, we hear that you go into the bounds of ministerial charges, where the pastors disapprove of your course, and make appointments without consulting them. This you have no right to do, even if you were an ordained minister. I am instructed to say to you, that you must satisfy us that there is no foundation for these reports, or pledge yourself that while you are under our care, you will desist from taking any part, *publicly*, in this controversy, or you must cease to enjoy the patronage of the Board. I am sorry to have to write to you in this manner, but we feel it to be our duty, and I trust you will comply with our wishes. The Lord direct you. Let me hear from you immediately, dear Sir.

Very sincerely yours, &c.

FRANCIS MCFARLAND, C. S.

Education Rooms, Philada., Aug. 17th, 1840

R. S.,—N. A. O.

Dear Sir—Yours of the 27th ult. [which was a reply to the preceding] was duly received; and as the Executive Committee desired that the Board should decide in this important case, they referred it to them. After mature deliberation, the following minute was made, viz: "The case of R. S., a candidate, under the care of the Board at F——— College, Ohio, and which was referred to the Board by the Executive Committee, was taken up. The minute of the Executive Committee in the case was read; the copy of the letter addressed to him by the Corresponding Secretary, and Mr. S——'s reply were also read. Whereupon, it was *unanimously*

Resolved, That the Board approve of the course pursued by the Executive Committee, and by the Corresponding Secretary, and that from the spirit of Mr. S——'s letter, and the declaration contained in it, it is expedient that the patronage of the Board be withdrawn from him."

Here, my dear Sir, you have the issue of this matter. *Your own letter* was the basis of this action. Had you informed us that the facts of the case were somewhat different from the reports which we had received, and modestly, as became a young man, expressed your views of duty, we should have made further inquiry, and continued our correspondence with you. But when the Corresponding Secretary, to whom you had pledged yourself to submit as your pastor, wrote to you by the direction of the Executive Committee, and in language which the Board thought unexceptionable, informing you what we had heard, and distinctly indicating the course which we thought you ought to pursue, whether reports the were true or false, you charge the Corresponding Secretary with "*railing and accusation*." You speak of those from whom we received our information, whose standing in the Church, let me say to you, is far, far above your own, as influenced by "*deep malignity*," and you sneer at my "*credible testimony*." This is altogether out of character for a young man in your circumstances, writing though one to such a body as the Board of Education, while you were under its care, and sustained by its funds. In regard to the controversy about Abolition, I told you we intended to take no part. Had one of your fellow students, under our care, delivered lectures before "male" or "female" anti-abolition societies under similar circumstances, and insisted on the right to exercise "the liberty of speech, &c." we should reply,—certainly we cannot control you, but we have also the right to withhold the patronage of the Board; and we deem it our duty to do so. We should do the same if you insisted on lecturing on *politics*, whether you took what, in our judgement, was the right or the wrong side. And even if you insisted on your right *to preach the Gospel* to perishing souls, and every word you said was true, *we should do the same*. We say, it is not what we are sustaining you there for. You talk of making the Bible your "text-book," and rescuing it "from that calumny which has been heaped upon it." That is the business of the minister of the Gospel—you have no *authority, publicly, to explain the Scriptures*. For a young man, an under graduate, not even yet entered on the study of theology, to pretend to settle this vexed question and pleading as if "every principle of our holy religion, every feeling of humanity called upon you, in tones as loud as seven thunders, to echoed by the dictates of conscience, to raise your voice in behalf of crushed, bleeding humanity."—This is mere rant, if not fanaticism. In your circumstances, conscience can have nothing to do with it. The people of Ohio, to whom you insist on the right of lecturing, are not those "slave holding despots," of whom you speak. If you were in a slave holding State, and saw the evil before your eyes, and had access to those who had it in their power to break the yoke, and let the oppressed go free, there would be some apology for running before you were sent.

But your letter proves what I said in my first, that "*this is an absorbing subject*," and if you do not take care, it will so absorb your mind and heart as to render your ministry very unprofitable to the souls of men. What comparison does the mere loss of personal liberty in a portion of the community, bear with the ruin of the whole the vast majority of men are under to the world, the devil, and the flesh!—How much more consistent would it be for a candidate for the ministry, not yet a student of theology, modestly to conduct a prayer meeting, or teach a class in a Sabbath school, and not even to allow these to interfere with his preparation for the greatest work that God ever committed to mortals.

In the last place, your letter manifests a spirit of *self-complacency* which grieves me. In writing to such a body of men as the Board of Education, (for it is not between you and me, it is official on my part,) and on a subject where the *vast majority* of the Church are against you—I mean embrace, as I suppose, opposite views—there ought to have been a humility—possibly you might be mistaken. But no, you really seem disposed to *lecture* us on the subject.

My dear sir, our official connexion is now closed. To us, I fear, it has been an unprofitable one. God grant that the event may be different from my fears. I trust that you will yet see that you have acted unadvisedly. But you need not write to me again, unless you are prepared *entirely to abandon* the ground you have taken *in regard to us*. You say, you "will for the effect this will produce," &c., "for the like of this is never done in a corner." The Board of Education does not retire into corners, to transact its business; and we will thank you to publish it throughout the whole Church, that the Board of Education does not allow the Beneficiaries under its care, to go about lecturing on politics, abolition, or on any thing else that is agitating the community, and the Church, and that from the nature of the case must interfere with their studies.

Your sincere friend, &c.

FRANCIS MCFARLAND, *Cor. Sec.*

It has been publicly averred, that the Board of Education has since written to a gentleman, intimating that they are now willing to extend the patronage to students who are advocates of the religious principle in a letter, is the only communication of that subject. We cannot, it justifies the insinuation, even one may see.

P. S.—I received a letter a few days ago, from R——S——, a young man now at your Seminary, and who was formerly under our care. He was cut off in consequence of the great wickedness and folly, of a very authentic character, that he was grieving some of the brethren by his abolition lectures. I was directed to inform him that unless he would desist from taking part publicly in that controversy, the patronage of the Board would be withdrawn. He replied in a style and spirit which were the most unlike a Christian that ought to be; and distinctly informing us that if our patronage was to be retained only by surrendering the liberty of speech, he must forego that patronage; and then proceeded to "read us a lecture" on the subject. In his last letter—a letter of friendship—he seems to manifest a different spirit. I wish you would have a conference with him, and let us know the result. He may have thought more maturely, and come to a different conclusion.

Respectfully, &c.

F. MCFARLAND, C. S

For the Watchman of the South.

ON THE IMPORTANCE OF SUPPLYING THE CHURCHES WITH THE PUBLICATIONS OF THE GENERAL ASSEMBLY'S BOARD OF PUBLICATION.

NO. IV.

In our efforts to circulate the publications of our Board, we shall no doubt be met with the charge of bigotry and sectarianism. It has already been liberally made against the establishment of the Board itself. It has been held up to view as a sectarian scheme of the *bigoted Old-school* party, with a view of sustaining their own cause, and promoting their own ends. I design to devote the present number to the consideration of this subject.

I have not Horne Tooke's Diversions of Purley, and do not know the derivation of the term bigotry; but the following definition of the word is taken from Buck's Theological Dictionary: "Bigotry consists in being obstinately attached to our own opinions; or as some have defined it, 'a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ.' It must be distinguished from a love of *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardor of the mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice, combined with a certain degree of malignity." Bigotry no doubt may exist where the truth is held. The truth may be held in unrighteousness." But I am inclined to think it is more generally found in connexion with error; and is manifested chiefly in regard to the more unimportant points, or those merely external forms and ceremonies of religion. It is an intolerant, malignant spirit, that leads to persecution when the powers possessed by people bigotry," says Buck, "is the spirit of persecution without the power; and persecution is bigotry armed with power and carrying its will into act. It is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition."

Sectarianism, in its common acceptation, means about the same thing as bigotry. A *sectarian bigot*, is therefore a character which none of us would like very well to sustain: and every one, whether right or wrong, will be likely to repel the charge. I suppose there are very few bigots in their own estimation: for we are perhaps full as likely to bring the charge against others, as any other class with it themselves, as any other class. We are exceedingly apt to be blind to our own faults, while those of our neighbor are seen in a very clear light. "Why behold you the mote that is in thy brother's eye; and behold, a beam is in thine own eye!" Nothing has a more blinding influence upon the mind, or a more deadening and stupefying influence upon the conscience than the spirit of sectarian zeal and bigotry: let those, therefore, that are disposed to bring the charge against others, look well at home. Perhaps all is not *sound in Denmark*. There is much point in these words of Burns:

O wad some power the gifte gie us
To see oursels as others see us!
It wad free monie a blunder free us,
And foolish notion:
What airs in dress an' gait wad lea'e us,
And e'en devotion.

But why should the establishment of our Board, or the circulation of its publications, subject us to the charge of bigotry? The object of the Board, as declared by the General Assembly, is "to publish not only tracts and Sabbath-school books, but also approved works in support of the great principles of the Reformed Presbyterian Church, and of the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct." And has not the Presbyterian Church a right to do this, without incurring the charge of bigotry, or of undue sectarian zeal? She believes her doctrines and order, as set forth in her Confession of Faith, to be sound and scriptural. She is, therefore, strongly attached to her own standards, and is morally bound to sustain them by all fair, honorable, and pious means, both in the pulpit and the press. She is bound to "contend earnestly for the faith once delivered to the saints," as she understands it. Is there any thing like bigotry in this? Then I must think the apostle Paul one of the greatest bigots. Who ever contended more earnestly for the truth and the great doctrines of the Gospel than he did? With what zeal and earnestness did he press, from whatever quarter it came; and even withstood Peter to the face, when he was to be blamed. An ardent zeal to sustain and promote the truth, and to oppose error and false doctrine, is not bigotry, unless it be attended with a censorious, intolerant, and persecuting spirit towards those who differ. And where is anything like this to be seen in the Assembly's Board or its publications, or in any honest efforts that may be made to circulate them?

"Bigotry," says Buck, "must be distinguished from love to truth, which induces a man to embrace it wherever he finds it; and from exciting his possessors to defend and propagate the principles he maintains." And this is all we aim to do in circulating the publications of our Board. It was thought that something of the kind was necessary, for the benefit of our own church members and their families, in order to a knowledge of the doctrines and order of the Presbyterian Church before the public. Other denominations had resorted to the press in order to maintain their doctrines. The Baptists had their Tract Society, and the Methodists their Book Concern. The Episcopalians too were circulating books and tracts sustaining their peculiar views. It was, therefore, may, it seemed necessary, that the Presbyterian Church should do the same thing. If she has thought proper to provide for the instruction of her members, and the defence of her doctrines, by the publication and circulation of such books as she can approve and commend, must she be charged with bigotry and intolerance?

But it will be asked, perhaps, were not the publications of the American Sunday School Union, and of the American Tract Society sufficient? I answer, no. These important and excellent institutions have their own appropriate field of operation, and are doing a great work, and I most earnestly wish them every success; and no Christian denomination in the land has done more, or is doing more, to sustain and promote these institutions than the Presbyterian Church. But those institutions cannot, according to that principle of compromise which they have very properly and necessarily adopted, in order to occupy the ground which they do so happily and successfully occupy, publish such works as the Presbyterian Church, or any other particular church, may think it necessary to circulate among their own members, for maintaining the peculiar doctrines and order. Until we shall all be willing to come upon the broad principle of merging all minor differences and denominational distinctions in the ocean of universal charity and brotherhood, and standing all together upon the single basis of *sanectarian Christianity*—a fragment highly excolled in a certain quarter these days]—that is, Christianity *without form*, and I suppose, *void* too, and therefore unlike every thing else under the sun—until, I say, we shall all be willing to come upon this broad principle, and stand together upon this single basis, (a thing that will never happen this side heaven, if it does there even,) we must have separate institutions, and each denomination must do its own work in sustaining its own peculiar views of doctrine and order. And if this is done in a Christian manner, and charitable manner, no one has any right to complain. And in this way I believe peace and harmony will be better promoted among the different churches and denominations of Christians than in any other way. On the main fundamental points of doctrine we are all agreed. In smaller matters, and in regard to forms and ceremonies, we differ. Let us agree to differ; and let each one do his own work, and permit every one else to do his. I believe that Providence has given to each denomination its own peculiar work to do; and that a universal amalgamation in the religious world would be as vain and disastrous, as a like attempt would be in the civil or physical world.

There is no design, by the Board of Publication, to establish a censorship over the press, or to publish an *Index Expurgatorius* of prohibited books; or to exercise any thing like inquisitorial control or influence over the reading of the people. Every man will still be perfectly free to procure and to read such books as he may choose. No such means as this is necessary when only truth is sought to be maintained. The only object is, to furnish the members of the Presbyterian Church particularly, and all others who may wish to read them, with such tracts and books as "support the great principles of the Reformation, as exhibited in the doctrine and order of the Presbyterian Church"—such tracts and books as we can approve and commend. We do not hereby intrench upon the rights and liberties of any man, or of any other denomination. We only attempt to maintain and defend ourselves; and every other church has a perfect right to do the same.

If my observation be correct, they who have been strict in adhering to truth and orthodoxy, have always had to bear the charge of narrowness, bigotry, and want of charity; while errorists have never failed, at least until they got power into their hands, to make a great profession of charity and liberality. This is the popular side of the question. And nothing is more likely to gain favor to one who has brought himself under the charge of error, than the cry of persecution and intolerance. Error and false doctrine have always been introduced under the guise of charity, liberal sentiment, freedom of thought, &c., and when they were once fairly in, dare not suppress them, it is called bigotry, narrowness, want of charity, and the like. Truth and orthodoxy are very unyielding and uncompromising materials; and a compromise between them and error is likely to give to a man or to a church the appearance of illiberality and intolerance in the eyes of the world. In this sense, Christianity itself may be said to be a very intolerant system. It admits of no rival. "He that believeth shall be saved; but he that believeth not, shall be damned." The Greeks and Romans, I believe, never persecuted on account of religion until Christianity appeared among them. Their systems of religion could tolerate one another. But when Christianity came it could tolerate no other. And the only reason of this was, because it was the *truth*: and the truth is but one, and cannot be another. Every other system of religion, therefore, must be prostrated before the Gospel—when the ark of God comes, the image of Dagon must fall down before it. This raised persecution against the Christian Church. The unyielding fidelity of its confessors and martyrs, in refusing to sacrifice to heathen idols, was called pride, obstinacy, bigotry, and the like. And a spirit of uncompromising adherence to truth and orthodoxy, down to the present day, has had to lie under the same charge. On the other hand, error is multifarious, and very compromising. And errorists generally assume the character of great liberality; and their appeal to the public is in the name of charity and toleration. Everyeffort at arresting and checking the evil is called persecution, and the charge of want of charity, bigotry, &c. is made against the orthodox, who are opposed to error, and the like, that they are trying to sustain the Old-school party. They are running to maintain unimpaired, the faith and order of the Presbyterian Church, and the integrity of her public standard, as believed to be according to the word of God. This they surely have a right to do; and they are their own judges of the manner in which it ought to be done. The establishment of the Board of Publication has been adopted as a means to this end; and I regard it as the duty of every loyal and faithful member of the church to do what he can to promote it, and to circulate its publications.

J. W.

For the Watchman of the South.

PLEA FOR THE BIBLE—ADDRESSED TO YOUNG MEN AT COLLEGE.

NO. III.

The present condition of the human race is no where fully explained and satisfactorily accounted for but in the Bible. Man's earthly portion consists, to a most melancholy extent, of sorrow, and pain, and disease, and death. Exposed to the turbulence of uncontrollable passions within, the victim of innumerable disasters without, he seems to live for little else than to sin and suffer. Whence came this state of things? Has it always been so? Is the world now what it was when it first sprung into being, or when it came fresh from its Maker's hands? Such questions the ancients have always sought to find. The wise and prudent among the Pagans of other days, were accustomed to ask them with intense solicitude. But they asked in vain. Cross darkness enshrouded this deeply interesting subject. They saw and felt the evil, but the cause, the remedy, they knew nothing about.

The Scripture account of the apostacy of our first parents (to say the least, the most plausible, rational, and satisfactory, ever given) silences a thousand conjectures, removes a thousand difficulties, and quiets a multitude of fears. With the Bible in my hand, I can look over the earth, I can look upon my race and know that "by one man's disobedience many became sinners," and hence arise the tears that moisten the cheek, the sighs that heave the bosom of the child of sorrow. Man suffers because he sins. He has lost beside the credit in which the infant sickens, and suffers, and dies. This is surely one of the darkest spots in the creation of God. Around that cradle more mysterious hangs over it deeper clouds broods than is any where else to be seen. I would respectfully and kindly ask him who turns his back upon the instructions of the revelation, where he looks for the solution of those mysteries, for the dispersion of that darkness. I open the Scriptures and read that "death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." I read on and learn, that our present state is one of trial. That sorrow and suffering being the fruit of sin, are among God's appointed means for the renovation of man's moral nature and the eternal salvation of the soul. I bend over that cradle, I look from the pillow of that weeping, suffering, the ghastly frame of that once lovely, but now dying infant, how great an evil sin is, then turn to Christ and hear him say, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Those when that infant breathes its last, my Bible teaches me to regard it as a beautiful and fragrant flower, transplanted from the wilderness of this world to the paradise of God—from a situation of constant exposure to blasting winds and nipping frosts, to one where it shall unfold its beauties and shed forth its fragrance forever.

The faithful and accurate delineations of human nature contained in the Scriptures render them a fruitful source of instruction. The Bible has been often called a mirror in which every member of the human family may see his lineaments as his own moral nature distinctly drawn. Such are its instructions on this subject that the serious and impartial reader is constrained to believe that the author of our being, the disposer of our lot in life, is also the author of the Bible.

Would you understand human nature?—would you know yourselves?—"search the Scriptures." The intelligent Pagans were aware of the vast importance of self-knowledge. "Know thyself," was an adage as generally known, and as highly appreciated among them as any other. It proof of this, they had it inscribed in letters of gold over the doors of their temples. Notwithstanding this, they knew but little of themselves. Something indeed they might, and did learn from that law engraven by the finger of God on every man's heart. But being ignorant, as we have already shown, of the depravity of our race from a state of original righteousness, and of that total depravity into which they generally known, and as highly appreciated as any other. It proof of this, they had it inscribed in letters of gold over the doors of their temples. Notwithstanding this, they knew but little of themselves. Something indeed they might, and did learn from that law engraven by the finger of God on every man's heart. But being ignorant, as we have already shown, of the depravity of our race from a state of original righteousness, and of that total depravity into which they generally known, and as highly appreciated among them

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On the quarterly days, of which the congregation is kept informed, each member of the Church, and each concurring member of the congregation deposits in a box, upon leaving the Church, the intended donation in a paper, on which is written the donor's name, the amount inclosed, and the object or objects to which it is to be applied. If the donor shall have selected no special object, the name and the sum are written on the paper, with the words *general fund*. The elders look over the papers, take account of all and appropriate the money as requested. The general fund is appropriated by them, from time to time, to the objects, in their judgment most requiring aid.

Absentees are expected to send in, on the day appointed, or take the earliest opportunity afterwards of handing in their donations.

A division of the officers of the Church is proposed, where it is convenient. The congregation is then divided into classes, or geographically into wards; and each class of officers has a class or ward of the congregation allotted, in which it is the duty of those officers, to look after absentees, to circulate information, and sustain, by other suitable means, the cause of Christian benevolence in all those modes of its operation which shall have been selected.

Instruction may be given to the congregation by the pastor, at various times and in various modes, by agents if desired, or by neighboring ministers. But the collections are to be made on the regular quarter days. Should some providential circumstance prevent a meeting on the appointed quarter day, the collection is made on the first convenient day afterwards.

FOURTH PLAN.

The peculiar situation of some congregations has given rise to another plan which has been found to suit the emergencies of those by whom it has been adopted. It can apply however, to but two or at most three objects of collections. It is agreed upon by the officers of the Church, in concurrence with the members, what important benevolent operations of the Church, shall have their regular annual assistance. An anniversary, with proper exercises is appointed. And on that day, every member of the Church, with those of the congregation that concur, is expected to bring the donation intended, for each of the objects fixed upon. The officers make the collection and send forward the money to its destination. To prevent confusion and mistake at each anniversary, each individual is requested to specify in a book kept for the purpose, the particular sum that may be expected for each object, at the next anniversary.

Absentees are expected to send in their contributions, on the appointed day, or to hand them in, on the first convenient opportunity.

The congregation may also, if desired, be divided into classes, or geographically into wards; and each class or ward be allotted to particular officers of the Church, whose duty it shall be, to look after absentees, to give information, and sustain by other suitable means, the collection is to be made, and to help the cause generally.

[illegible] operations of the day, or appoint some neighboring minister, or by an accepted layman invited for the purpose. The greatest objection, the churches that have tried this plan, find with it, is, that the application for all the objects coming at once, is more likely to seem onerous, than if each object had a separate time, especially if there be more than two objects presented.

All these plans require premeditation, preparation, and individual application. Motives for giving are always to be presented; coercion of any kind is never to be used.

The brethren that have tried these different plans say, that in their congregations they work well. Experiment of the utility of some one of the above plans, in carrying on systematic benevolence, has been made in some churches, in no less than seven different Presbyteries in the two Synods of North Carolina and Virginia.

Some have thought that it would be well, for pastors and sessions in concurrence with the members of the Church and congregation, to agree upon a definite sum to be raised, by the whole, in expectation of help from all; and as the poorer give cents and the richer give dollars, the specified amount will be made out. For instance, a Church of eighty or a hundred members, agrees to raise $150 for Foreign Missions; a call is made upon all the members, that each may aid in making up the sum. Another Church of about the same number agrees to raise $300; and the work is done in the same way. Another of the same number agrees to raise $500; and in the same way it is accomplished. A feeble Church agrees to raise enough yearly to keep one heathen child at school; and in the same way, sets about raising $25 the sum required. Another chooses to keep two, and so on.

On all hands it is agreed that the invitation to give something, however small the amount, be extended to every individual; and that in making the collection none be passed by. Much has been lost by inattention to this matter. The smallest contribution of the poorest member is to be as carefully looked after as that of the richest. It may be the mite of a widow.

ANOTHER PLAN.

Another plan has been proposed by some judicious elders for consideration. It has not yet to my knowledge been acted on by any Church in the Synods. It is however worthy of consideration, as it promises great efficiency when properly carried out. It is as follows—

The objects for which collections are to be made, being agreed upon by sessions, in concurrence with the members of the Church; and the time when the collections shall be made, being also settled; collectors are appointed by the pastor and session. The Church is divided into classes, or wards, and a collector assigned to each class or ward, whose duty it shall be to make personal application to each individual in the class or ward assigned. The application to be made at or about the appointed time for the collection. The collectors to keep a list of names of donors and sums given, and to hand in this list and the money at the proper time to the pastor and session. It is recommended that the number of persons in one class or ward, be generally, not less than ten, nor more than fifteen members of the Church. The collectors may solicit of others than members of the Church living in their ward or class assigned. It is important that the collectors be persons of prudence and activity; and that the officers of the Church form a part of the number.

We look forward, my dear brother, with pleasure to the time when all the sessions and congregations in the bounds of the two Synods shall have entered with spirit on some plan of action that suits their condition. One great object of my agency will then be accomplished; and then too, probably, if not before, I may be permitted, by the great head of the Church, to become the owner of a little flock in some corner of his vineyard, as interesting as the one in the mountains of the Potomac, which after a residence of fourteen years, I left for the wandering life of an agent.

Very respectfully yours in the Lord,
WM. H. FOOTE, *Sec'ry C. B. F. M*

WATCHMAN OF THE SOUTH.

RICHMOND, MARCH 11, 1841.

DISCONTINUANCES WITHOUT ORDER.

At and after the close of the present volume, we shall, agreeably to a resolution of the *Editorial Convention*, strike from our list of subscribers the names of all persons who may be in arrears for two whole years' subscription to our paper. We can make no exceptions to the rule. We give timely notice in this way. Nor can we restore the names of such subscribers, until arrearages are paid. We are sorry to take this course, but justice and our necessities require it.

December 3, 1840.

Rev. Messrs. McBryde and Buell, with their wives, arrived at Singapore near the end of July last, in good health. Mr. McBryde and his wife remain at Singapore. Mr. Buell and his wife left Singapore on the 6th of August for Siam.

From another column it will be learned that the venerable James Mitchell is no more. We should be very glad that some old minister, who has long known the deceased, would furnish for our columns some recollections of him. We have heard Dr. Alexander tell some very interesting incidents, connected with Mr. Mitchell.

The Post Office of Rev. J. D. Matthews is changed, *for the present*, from *Norfolk, Va.* to *Madison, Ia.* Editors and correspondents will please note the change.

Sessional Reports.—The Stated Clerk of East Hanover Presbytery has requested, and no doubt the Stated Clerks of other Presbyteries will be gratified, that we should urge all the Sessions to send up their annual reports (as complete as they can be made) to the regular spring meetings of the respective Presbyteries. It is very desirable that the statistical information of our church should be more accurate and full than it ever has been.

Africa.—We have received files of "Africa's Luminary" up to January 1, 1841. Many things in these papers indicate a great improvement in the colony. An important Slave-Factory at *Gallenas* had been broken up. There had been considerable MORTALITY among the colonists, but it is now nearly or quite put off.

[illegible] of the Presbyterian Advocate, speaking of the Oberlin Lynching, says: "Let it be also remembered that the Professors in this institution from Finney down, are abolitionists of the first water, at least so we understand. It is not surprising that two species of fanaticism should be found so united."

New Subscribers.—Our thanks are due to several of our friends, who have recently sent us the names of new subscribers. May we not suggest to pastors and elders, and all others friendly to the Watchman of the South, the propriety of making a new and general effort to extend its circulation? We have never troubled the churches with travelling agents. It is our purpose to maintain this ground. Our new type will be used in the first No. in April and onward. We hope to hear from many places that our paper is desired by new friends.

War.—There are some unpleasant circumstances in the relations of Great Britain and the United States, which have given rise to fears of open hostilities. We do not entertain any serious apprehensions on the subject. It is against all the commercial interests of the two countries to go to war with each other. But we are free to say, that if God visit our national sins upon us and deal not in great mercy, we shall no doubt be punished sorely with war or some other calamity. Let the people of God "sigh and cry for all the abominations that are done in the land" and "weep between the porch and the altar, and cry, Spare thy people, O Lord."

Ecclesiastical Catechism.—We have received from Rev. Thomas Smyth, of Charleston, S. C., No. 6 of his Tracts on Presbyterianism, entitled "The Ecclesiastical Catechism of the Presbyterian Church for the use of families, Bible Classes, and private members." Perhaps no efforts have more frequently failed than those which have been put forth to produce a Catechism. Very few live beyond the lifetime of the author. The reason is obvious. A catechism must far exceed the ordinary productions of the author, in order to interest the mind of the reader. It must abound with important doctrine, concisely and very carefully expressed. A Catechism professes to be a book of higher order than usual. If it be not, the wearies under it. We do not profess to speak positively, but we doubt whether Mr. Smyth would not have interested more minds by an essay than by a Catechism. We could also have wished that he had taken more pains with the execution of his work. But we intend merely to notice the work, and to say that the effort is no doubt well meant, and will be useful to many of those who may read it.

RELIGIOUS EXPERIENCE.

We find in the *Episcopal Recorder* of last Saturday the following notice of the articles, written by Dr. Alexander, and first published in this paper. The Recorder says:

"We have been carefully looking to the *Watchman of the South* for some further remarks, from the pen of Dr. Alexander, on this interesting topic. Those articles of his, which have already appeared, we have reason to believe, have been the means of throwing light and comfort around the path of many a traveller to Zion. A number of our correspondents are seeking us whether the series is finished. We are unable to answer the question, but presume that we may look for some further numbers."

We hope that other articles may be added on this or some kindred subject; but we have no pledge to that effect. We are happy in the belief that God has many tens of thousands of pious worshippers, out of our church as well as in it, to whom such articles are like springs in the desert. May they all arrive safely on the other side of Jordan, and forever unite in the song "unto him, that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever, amen." What a meeting! What a song! and an eternity, in which to sing it!

PROPHECY FULFILLED.

Paul, in his *first* Epistle to Timothy, *fourth* chapter, at the beginning, says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

The Catholic Herald of the 4th instant contains the following

REGULATIONS FOR THE OBSERVANCE OF LENT.

"Abstinence from flesh-meat shall continue to be observed from Ash-Wednesday to the following Saturday, both included; also, on Wednesday, Friday, and Saturday, of the ensuing weeks of Lent; and on all the days from Palm-Sunday to Holy-Saturday, both included.

"The use of flesh-meat is allowed (by dispensation) on all the Sundays of Lent, except Palm-Sunday, without restriction as to the number of times. It is likewise allowed *at one meal only*, on Monday, Tuesday, and Thursday of every week, after the first Sunday of Lent, until Holy-Week.

"The use of fish and flesh at the same meal, during Lent, continues to be forbidden. The use of eggs, cheese, butter, is permitted.

"The morning collation should be moderate; and in quantity and quality regulated by the general practice of pious Christians, so as not to become a meal instead of a collation.

"Persons dispensed from the obligation of fasting on one meal, on account of delicate health, or hard labor, should at the other meals use only food of such quality as is allowed to those who are obliged to fast."

Here the reader can see the lengths to which superstition will lead men. Once yield the conscience to the control of men, and we shall hear of "Ash Wednesday," and "Holy Saturday," and "Holy Thursday," and mockery it is to pretend to fast, and even advertise a fast in the newspapers, and then eat a dinner far better than half the nation ate one day in twenty—perhaps in a hundred.

INTEMPERANCE.

NO IV.

If it be wrong to use ardent spirit except for medicinal purposes, it is certainly wrong to make, or give to others, spirits for other than medicinal purposes. He that aids or abets in the commission of any crime is himself "particeps criminis"—a partaker in the crime.—Even human law, with all its imperfections and short-comings, is capable of such extension and actually has it. He, that lends his dagger for the purpose of assassination, is even in the eyes of men a bloody man in heart. The Bible also recognizes the character of necessary, "Be not partaker of other men's sins." This passage teaches clearly that we may be co-workers with others in that which is evil. Now if he, who makes, or sells, or gives intoxicating drink to his fellow-men under the existing circumstances of society, be not a partaker of the sins produced by the consumption of the liquors which he furnishes, then it does seem impossible to imagine or find any case in which the dehortation of the apostle could be applied.

That the distribution of intoxicating drink does tend to the degeneracy of morals, to the destruction of good order, and to the ruin of souls, can hardly be doubted. Yet the bible uses very few stronger expressions of disapprobation, than those employed against corrupters of mankind, seducers, and those, who lay snares and stumbling blocks for others. You have reason to believe that a man wishes to commit murder, and you furnish him with the weapons. In so doing, you become chargeable. You have the same reason to believe that a man wishes to commit a debauch, and you furnish him with the liquor. Are you not chargeable? Where is the difference in the two cases as to the fact of criminality? Nay, if you suspect a murderous design in any man, you are bound in all good conscience not to furnish the means of executing his designs. If you suspect a man of wishing to drink intemperately, may you not observe the same rule? Why shall not the rule be carried out in this as in the other case? It is in vain to say you did not know assuredly that such would be the fact, for in many cases every assurance is had, that can be expected in such cases, and in most cases, not barely a slight suspicion, but a high degree of probability exists, that the liquor furnished will be disastrous in its effects. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works?" Prov. xxiv. 11, 12. Therefore, let no man shut his eyes and say he don't know that, which may be read in the faces, habits, conversation, crimes, vices and deaths of the many drunkards, who are living epistles that may be read of all men. Suppose an apothecary had ground [illegible]—12.

of suspicion, that an applicant for arsenic or laudanum wished to employ the article sought, for the destruction of life, his own or that of others, where is the man or the community that would not brand him with infamy, were he to disregard his suspicions? Yet this same course is not only pursued but pleaded for by many, who deal in intoxicating drink. And where is the difference between the two cases? None of difference is there, except that he, who sells alcoholic liquors, kills by inches, while he who sells the arsenic or laudanum, makes short work, and kills in a few minutes or hours. In both cases, mourning and bitter anguish, society is robbed of a member, God is dishonored, and the soul goes down to hell. "Thou shalt not kill," is certainly a commandment, that ought to be remembered by all who regard divine authority. Remember too, that the violation of this command, who pursues any course of conduct, the natural tendency of which is the destruction of human life. Now it is a question for you to decide, whether a man could by any possibility pursue in this land any course so destructive of human life as by the ordinary methods of furnishing intoxicating liquors to the community? Were he to use fire-arms, he would soon be detected, condemned and executed. It can hardly be supposed that he could kill a half dozen before his arrest. Were he to employ the ordinary poisons, his career must be short. Indeed, in no way can we easily discover any method, by which so mortal an influence might be spread out and wide, as by the ordinary methods of furnishing the community with that "slow poison," which in the end "biteth like the serpent and stingeth like the adder," and kills both body and soul.

But in all cases, where an improper use is made of the liquors produced and furnished, known or suspected, there is a violation of the law of love binding a man to seek the good of his neighbor, as he would seek his own good. Can it be imagined, that if a good man's customers were his own brothers and sisters, and that he saw them pursuing the same course, which his present customers are pursuing, he would be longer willing to spread ruin, fire-brands, arrows and death among them as he is now doing? No, my brethren, he would not for the world. If there remained the last remnant of natural affection, he would tell them that he could not consent to be the instrument of their woes and wailings. But all men are your brothers—the offspring of the same Father of all spirits, and you are bound to love them, not only as much as you love your brethren, but as much as you love yourself. Is there, then, no violation of this law of love, when a man willingly pursues a course that must, and invariably does, open the flood-gates of misery and anguish and wrath on a large proportion of those, who come to him for the means of their destruction?

Another precept of the bible is, that we should do unto others as we would that they should do unto us. This precept is often repeated, but O! how little practised. Yet good men do practise it, not perfectly, it is true, but sincerely and heartily. They do not knowingly place temptations in their brothers' way. Those who throwing himself away by the use of the fatal cup, and you should go to all in your power, and use every proper and tender means to keep them not to furnish your intemperate relatives with any intoxicating drink, would your request not be reasonable? Such cases have often occurred. But suppose your application should be about to fail, and you should tell of a mother's broken heart, of a father's grey hairs, of a wife's shame and ruin, of brothers and sisters filled with the keenest mortification, of children about to be left orphans and poor, and you should tell all this in the most earnest and humble manner, would not be hard-hearted and cruel who could, after all this, deny your request? But one answer can be given to such a question. Now, in the name of fathers, and mothers, and brothers, and sisters, and wives, and children, who are sufferers by the misdeeds of those, whose habits of intemperance you may nourish by furnishing the means, we beseech you to desist. Would it do any good, if every village, town, and city in the union could, at a word, be visited by crowds of such sufferers, going from door to door, and humbly and with tears imploring all to cease the horrid traffic, and spare them and their friends and neighbors, woes to which the minds of all are strangers, if they have never felt them. Shall not this voice be heard? Shall nature weep and sigh, and groan, and howl, and men's ears remain deaf? Have we no compassions? Hard is that heart, that will not be moved when such appeals are presented. The cries of these sufferers have ascended to the heavens. They have filled the blue vault above us. Ten thousand hearts are this day bleeding over the sight or the memory of some one, who was ruined, and, obliging, orderly, humane, truthful, and in many ways virtuous, but drink has blasted his moral character, and either will make his eternity rueful or has already done it. O! could lost spirits make their appearance on earth, would not the souls of those who died drunkards come and pour in flaming fire, or come and accuse with the edge of a keen despair those, who ministered to their ruin?

It is perhaps in view of such things as these, that the prophet uses such awful language of denunciation: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness . . . . the cup of the Lord's right hand shall be turned unto thee." Hab. ii. 15, 16. We cannot conceive of any language more awful. It seems addressed specially to such as love to see others drunken—such as take pleasure in seeing men act shamefully. Our frolic-lovers are perhaps the class spoken of. But think not that the matter has no application to those, who are influenced by love of gain. In the very same chapter and connection, the prophet meets such as engage in the traffic, that they may increase their wealth. Hear the awful words: "Woe to him that covetteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and stablisheth a city by iniquity." Hab. ii.

If there be nothing startling, yea, decisive, in these words, it must be because they are not understood, or because the conscience is seared. We regard as the worst and most guilty of men those, who have waded through rivers of blood of their own shedding, and built their thrones on human skulls. But must it not be admitted, we arrive at conclusions, as enormously destructive of life in their tendency, as to arrive at eminence in power and dominion by measures no more destructive of life in their final results? One may "enlarge his desire as hell and he as death," but some will "take up a taunting proverb against him, and say, "Woe to him that increaseth that which is not his." Hab. ii. 5, 6. You may suppose that all is moving on unnoticed and smoothly, but "be sure your sin shall find you out;" for "sin does not rise up suddenly that shall bite thee and awake that shall vex thee." Hab. ii. 7. He that sows dragon's teeth, will surely reap armed men. Could all the wretched sufferers, who have had their sufferings increased by every one who in this day furnishes the community with intoxicating liquors, be presented before any one thus engaged, the sight would be appalling. Against no sin is the bible more explicit or solemn and awful than the love of gain, however it may be indulged; but when so indulged as to tend to the destruction of human life, it tells us of woe after woe.

The editor acknowledges the receipt of the following sums, which have been duly paid over—

For C. B. F. M.,
Missionary Chronicle, A. Peticolas, Petersburg, Va. $1 00
From Rev. Elias Harrison, (amount of subscription) 20 00
Miss. Chron., Wm. Richardson, jr. Roanoke bridge, Va. 1 00
Miss. Chron., Ibzan Cannon, P. M. Flint Hill, N. C. 1 00
From Mrs. Frances Claytor, for Foreign Missions, 5 00
From Miss Frances Robertson, 2 00
For Va. Tract Society,
From Rev. M. W. Jackson, for books sold, 2 00
From Miss Frances Robertson, 1 00

COMMUNICATIONS.

For the Watchman of the South.

MISSIONS.—No. II.

In a former communication upon the subject of Missions, I expressed the increasing confidence I feel that our church will rise up to this great enterprise and do her part in the blessed work of preaching the Gospel to every creature. It was stated that our arrangements now made to devolve this work upon the whole church, upon her officers and members, was well adapted to inspire confidence. It furnishes an organization to our hands, or rather eternal wisdom has provided it, in forming and preserving the Church for this purpose, and we are only asking that it may be employed for this divinely appointed end. It is an organization, simple and extended, swayed by the law of faith and the law of love. Members are bound to contribute more than vows and promises, but less than the Saviour by an unchanging covenant. Every member of our church is under obligations, covenant, and sometimes there is such a rancorous charity, and is bound to direct his efforts, and alms, and prayers, to the great work of building up the kingdom of the Redeemer in the world.

I believe we can count upon the co-operation of our whole communion. I have confidence in their co-operation, because I have confidence in their piety. Hopeful piety is made the basis of a profession in our church, and this does much to secure her spirituality and to maintain her true glory. True we are liable to err, and there *may* be, and doubtless are some among us who have only a name to live. These may not honor God with their substance, and may throw obstructions and multiply difficulties to impede the general cause. But their influence is small, and rapidly diminishing.

The piety of the church is rising to this noble work, and we shall move on in a body to its accomplishment. Some of the honor of publishing the name of Jesus to the dying heathen will belong to our church, and upon us will descend some of the blessings promised to those who water others.

It is probable more would be done if we had some fixed point which we could all endeavor to reach. We cannot define a plan so happily as did the American Bible Society when they resolved to supply every family in our land in a given time, but we can resolve upon a specified sum. Could something definite thus be proposed and a resolution to reach it be general, results great and good might follow. I do not know how much our members are able and willing, on an average, to receive for the great work of the world's conversion. I but think that a sum something might be proposed in which, whether seen or reached our churches or not, we might all unite and feel that we were strengthened in our efforts by the union with us of more than a hundred thousand hands. We have three boards established for the purpose of raising funds for the Gospel and sustaining them among the destitute at home and abroad. How much can we raise for these objects? How much for each member of our denomination? I know there is great diversity in the condition and ability of our churches and members, but how much can be said for the average of the whole?

Some churches have done nobly for many years. I have been informed that Dr. Spring's church, of New York, raised between fifteen and twenty thousand dollars for these great objects in a year. But this was before the pecuniary embarrassments of our country had fallen upon the commercial part of the community. This was contributing about twenty dollars per member for that church. The Presbyterian church in Walnut street, Philadelphia, of which Mr. Boardman is pastor, and the church in Natchez have contributed in proportion to their numbers as much, perhaps more. I am not about to propose twenty dollars for each of our members, nor ten, nor five. Some of our churches are small, and then the number of the pastor falls upon a few. Taking this into consideration, I would suggest three dollars per member as an amount that may be reached. Several churches at the North with which I am acquainted in small villages and country parishes do this and more than this. I am acquainted with some in the remote South who have reached this in their monthly concert collections in about three months, including the collection the first Sabbath in January.

I think if the liberal will do liberally, and the strong help to bear the burdens of the weak, and especially if there is a general co-operation in this work this amount can easily be raised. I mean that each Session and Presbytery will endeavor to raise a sum equal to three times the number of their members, to be divided equally between the Boards of Education, Foreign and Domestic Missions, or in any other proportion the donor may choose. This would make nearly $150,000 for each of these Boards. Oh what an impulse this would give to the cause of missions at home and abroad. Those who approve of this plan can aid in promoting it by resolving, that the churches with which they are connected shall bear their part. The sum can easily be ascertained. It will only be necessary to multiply the number of communicants by three. That will give the amount to be raised. What any church does beyond this, will be to help out the deficiency from poorer churches.

P. F. P.

For the Watchman of the South.

PRESS OF THE GENERAL ASSEMBLY'S MISSION IN NORTHERN INDIA.

Hardwar, April 4, 1840.

"My *dear Brother Hallock*,—Your kind letter of July 21 reached me a few days since, just as I was commencing a missionary tour, in company with brother Jamieson, and it was cheering to learn that our friends at home were resolved to continue their aid in the work to which we were giving our whole attention.

"Our races were set towards Hardwar, and we were carrying with us a *cart-load of Tracts and Scriptures* to distribute among the thousands of deluded pilgrims who at this season of the year resort to the head waters of the Ganges, with the hope of washing away their sins. It is now three days since we left, but begun, though the people have been coming and going little less than a month. Indeed so early as the middle of March, when we had some only as far as Lahnda, a hundred miles from the bathing-place, we were met every day by several thousand pilgrims who had already performed their ablutions, and were returning with joyful hearts to their distant homes, many of them carrying bottles and jars of the sacred water to their families and friends, who had not been able to accompany them. Hardwar is a small town, composed chiefly of a bazar and temples, on the western bank of the Ganges, immediately under the outer range of the mountains, but still several miles from the place where the river passes out of the hills into the immense plain of Hindustan. This is in consequence of an offset in the hills which occurs at this place.—Scarcely any except brahmins remain at Hardwar throughout the year.

"We take our station every day immediately on the bank of the river at the place where the people bathe. Here we give books to all who wish them provided they can read, and talk to as many as are willing to listen. We are assisted in this work by Mr. Thompson, Baptist missionary at Delhi, and by twenty-five christians, one accompanying Mr. Thompson, and the other connected with our mission at Saharun. It is delightful to witness the blindness of these poor pilgrims and the shameless effrontery of the brahmins and fagirs, whose very souls seem wrapped up in the desire to extort money from pretended worshippers, but less knowing than themselves. Many an angry quarrel do they have among themselves and with the pilgrims, about the money. Sometimes, however, they succeed in persuading a person, and then a [illegible] of money, perhaps, probably, gravely, probably [illegible] and moderation, he [illegible] strong fervor, he [illegible] pious, he [illegible] he finally be convinced [illegible] his forth to be a great [illegible] as the ministry, [illegible] he. Indeed to be a [illegible] God's taking up [illegible] ing him in the middle [illegible] pile in three times, the [illegible] ment, amount among [illegible] numerical [illegible] to so manuscripts, [illegible] which he was hold [illegible] to be preaching [illegible] been published, and [illegible] pilgrimage. This [illegible] is out of [illegible] more than hundred. [illegible] without seeing that [illegible] Christ, and the [illegible] and sinner, and the [illegible] great himself [illegible] know their dangerous [illegible] persuade them to be [illegible] in the [illegible] a branch of christian [illegible] has been written [illegible] ment of [illegible] life and [illegible] graces. I think [illegible] nearly, he might [illegible] and [illegible] are born. Our [illegible] we are afraid he [illegible] Christ [illegible] all pray for. [illegible] ment be sent up to [illegible] other channel.

Through inadvertence, perhaps, rather than culpable negligence or indifference, statistical reports seldom reach us, from a number of our churches,—and, from *a few*, no such report has been seen for years. Hence it is more than probable, that the true number of our Church members has never been ascertained by Presbytery, or reported to the General Assembly; nor has there ever been in any single year, perhaps, a strictly accurate report of the funds collected for benevolent objects, or the members added to our communion. The case *should be* far otherwise: and, we believe, that a very moderate degree of careful and systematic effort is all that is necessary. A goodly number of our ministers and sessions have uniformly done well, in these matters, and we feel a strong solicitude that no one shall be delinquent, in future.

Should these few hints be regarded with a spirit, similar to that in which they are communicated, your Stated Clerk will be relieved

of much perplexity and trouble, in filling up the general report; and we shall have the pleasure of greeting the General Assembly in a style altogether agreeable to facts, and creditable to our *Presbytery*.

2d. It may be proper to direct the attention of all our Church sessions to one or two other facts, of which, some of them may not have been advised. The funds paid into the hands of our Treasurer, last spring, were not sufficient to meet entirely the travelling expenses of our commissioners to the General Assembly; consequently, we should prepare to defray not only similar expenses of commissioners to the next meeting of the Assembly, but also to pay off the arrearages due to those who served us in the General Assembly last spring. Let each Church session therefore *send up promptly, its full quota* to the commissioner's fund, and *the work is done.*

The other fact referred to is this: The Synod of Virginia, in the fall of 1838, sent a delegate to the Synod of South Carolina and Georgia, on business connected with the interests of the Union Theological Seminary;—the amount of his travelling expenses was reported to our Synod, at its late meeting in Winchester, and an assessment was made, on the several Presbyteries belonging to Synod, in order to defray the expense of this agency—*thirty dollars* was the sum levied on the Presbytery of Lexington, the payment of which was assumed by a few members of our Presbytery. It now becomes the duty of each Church session, to send up, with its quota to the commissioner's fund, a small part of this $30. More than 30 churches belong to our Presbytery, and no less than *one dollar* from each, therefore, would be sufficient. But as some of our churches may not be represented in Presbytery, and, as some are vacant and comparatively *feeble, those* churches that are *strong* must be expected to pay, each more than *one dollar*: and thus as morally bound, *bear the infirmities of the weak.*

J. A. VAN LEAR, *Stated Clerk.*

For the Watchman of the South.

ANDREW GRAY'S SERMONS.

This is a collection of sermons, the remains of a young minister in Scotland, published many years ago, (1658.) The editors, the Rev. Robert Trail and J. Sterling, speak of the author thus: "When he was first drawn to the ministry, he was but a youth, indeed scarce twenty years complete,—far within that age, which by the constitution of this, (except in case of more than ordinary ability, which indeed he had,) is required for entering into that great and holy calling—and from his entrance and for the space of two years after, which was all the time the church enjoyed his labor, he was helped to press the truths and threatenings of God so home upon the consciences of his hearers, that it was observed of him by one of his most learned and pious colleagues, he did many times cause the hair of their head to stand up. 'The Lord was not only hereby verifying his word, which *takes the weak things to confound the strong, and out of the mouths of babes can perfect his own praise*, but designing also, as it would seem, for a purpose, to send a boy out of the school for a reprover of the sluggishness of his people, that thereby the aged might be more ashamed and the younger more afraid.' Neither doubt we think that this was the cry when we consider what a great deal of serious experiences the Lord did bestow upon so young a person, and then with what humility, self-denial, gravity, prudence, diligence, and meekness and moderation, he was helped to manage his talents during the short time of his ministry, it may justly be conceived that the Lord brought him forth in a great convictions to warn others of us in the ministry, who came in long before him. Indeed to us it looketh some what like the Lord's taking up the stone out of the setting him in the midst of his contending disciples in these times, that even they who would be greatest among us might be least, and see somewhat of their own weakness." Mr. Gray left no manuscripts, but such was the esteem in which he was held that soon after the notes of his preaching, taken by a young student, were published, and several editions were speedily sold. The work was then carefully revised by Mr. Sterling and Mr. Trail, that it might do more justice to the author's memory.

It is said of him,—He studied his hearers more than himself. One can read but a little without seeing that he was a man of a very zealous temper, and that which he did wholly yoked himself about, was to make his hearers know their dangerous condition by nature and persuade them to believe and lay hold upon the great salvation. Consider the dulness of most hearers in this age, and how hard it is to get them even to think it doth concern them to hear in earnest, and possibly it was not a small piece of spiritual wisdom in him, to begin and end all his sermons with an awakening word concerning heaven and hell. We extract a few sentences:

Unbelief is thought to be a little sin, because it ordinarily passes valid under the guise of some refined virtue, as humility and tenderness, though it may rather be said to be *pride and ignorance, clothed with the garments of humility.* No doubt Christ doth account obedience to this commandment of faith, the greatest of all duties, for it is called (1 Jn. x. 3) submission,—"*They submitted not to the righteousness of God.*"

I remember one who looking upon many thousands under his command, weep when he considered that in a few years they all should be in the grave. We are not afraid that it is a breach of charity to wish that but one of each ten within these doors by some heirs of the grace of life and had a spiritual expectation of heaven. I think if Christ should come presently, he might not only say to each twelve that are here, *One of you shall betray me*, but we are afraid he would say to each twelve, *Eleven of you shall betray me, but one only shall pass free.* I think there are some here so settled upon their lees, that if they were one day in hell, and saw all the torments that were there, and were brought back to live upon earth, they would not repent of their sins, some that take them up one day to see the joys of heaven and bring them back, they would not pursue after these blessed enjoyments. Oh, is not Christ unparalleled by us? O, will ye believe that the sword of the Lord shall make a sacrifice, not in Idumea or in Bozra, but among the people that seemed to make a covenant with Him? If the agreement were used to many, that within forty days they should die, they would yet use thirty-nine of these days in taking pleasure upon their lusts. I am persuaded that there are many who think that the way betwixt heaven and earth is but one day's journey: Dry think they can believe in one day and triumph at night, but oh, it shall be a short triumph that such believers shall have! Therefore, study to close with Christ.

When a Christian is put into a furnace, but seven times more than ordinary, it bringeth down the Son of Man to walk with him in the furnace; so that he walks safely and with joy, and in a manner, has no cross, for would ye know what is the description of a cross? It is in any condition to want Christ. And would ye know what is the description of prosperity? It is to have Christ in any condition of life. He is all, and all things without him are nothing.

There are some who in their own thoughts are secure concerning their faith; they never questioned the reality of it, they never examined it. O ye whose faith is as cold as yourselves, ye say ye never knew what it was to doubt,—I may say, ye never knew what it was to believe. A strong faith and a strong idol, must be a strong delusion. Thou wilt not obey, nor pray but when thou chrewest upon the word, and yet persuadest thyself thou believest in Christ—*God is not mocked.* Why shouldst thou mock thyself.

For the Watchman of the South.

ANOTHER FATHER GONE.

Departed this life, at his residence in Bedford county, on the 27th ult., the Rev. JAMES MITCHELL, aged ninety-four years and one month.

This venerable servant of God was extensively beloved and admired for a rare combination of the various excellencies which adorn the gentleman, the christian, and the minister. Probably it would be impossible to give a more accurate delineation of his character than by saying, he was such a man as inspiration has declared a bishop must be. (See 1 Tim. iii. 2-7, and Titus i. 6-9.) Wherever he detected error, in doctrine or in practice, no tenderness of personal friendship—no regard to public opinion—no consideration of apparent expediency or of worldly policy, could shield it from free and faithful rebuke. In the consciences of all who listened to his instructions, whether in public or in private, he has left a testimony, that he "shunned not to declare all the counsel of God."

Few men ever understood more thoroughly than he, the system of Christian doctrine contained in our excellent "Confession of Faith and Catechisms"—or loved it more cordially, or knew better the evidence by which its various parts are sustained. But, while firm and decided in his doctrinal views, he was no bigot. The writer has never known a man who gave stronger evidence of love to the Redeemer's image, wherever found. His deep sense of his own depravity, helplessness, and guilt, as a sinner—his adoring views of the grace, power, faithfulness, and suitableness of the Saviour Jesus, as a Saviour from sin, and condemnation—his simple obedience to whatever he believed God had commanded—his unwavering confidence in his heavenly Father, and joyful submission to his will, when prospects seemed darkest, and when his afflictions were most severe, could escape the attention of none who knew him; and proved, beyond all doubt, that he was a man who walked with God; and had made extraordinary attainments in meetness to dwell with him in his upper sanctuary. He was dead to the world: for things temporal, he seemed to care little, and to feel little or nothing, except as connected with things unseen and eternal. It was impossible for him to be with him long, without being convinced that he was a man of fervent piety, and singular eminently in the minister grace to the hearers." Our venerated friend was, in an uncommon degree, "one that rule well in his own house;" and, in the discharge of this important duty, was signally blessed of the Most High. The writer of this paper, has been in his house, at an early age, given satisfactory evidence of having passed from death unto life." Before his departure, five of these had, on the bed of death, testified the Lord's saving power and power of Jesus. The eight, yet living, maintain, without exception, a character undoubted and irreproachable, as followers of the Lamb. The writer has been favored with a long sitting with this eminent servant of God, almost the whole of the last three weeks of his earthly pilgrimage. And what he witnessed it is alike impossible for him ever to forget, or adequately to describe. Though the aged Christian was now in his first sickness, as well as his last, not a word, not a look betrayed any emotion incompatible with entire patience, full contentment, and joyful submission to his heavenly Father's will.

When a hope was expressed that he might recover, his reply was, "I am in the hands of God—that is just where I want to be." During the first week of the three already mentioned, he was able to sit up and to converse freely, and with the fervor of his favorite themes,—the infinite merit, grace, power, and glory of the Redeemer, all who were about him felt the conviction, that they had never witnessed any thing so nearly resembling the worship of heaven. Frequently he would speak of his friends who had gone before, especially his children who had died in the Lord; and express his joyful hope of meeting them in heaven. In the same manner he would speak of his dear friends and former associates in the ministry—especially the Rev. Dr. Hoge, and the Rev. Drury Lacy. After dwelling on these and similar topics, from forty-five to seventy-five minutes, he would pause, and about an equal portion of time in perfect silence; being engaged, as was evident, in mental prayer. During the last two weeks of his life, he was confined to his bed, and expected to lost the power of utterance. For several days before his death, he was unable to speak sentences of common length, intelligibly. Single words and very short sentences could be understood by some members of the family. It was manifest to all, that there was only one subject on which he was anxious—the salvation of immortal souls. His affectionate expressions of concern for unconverted friends who were absent, and his solemn exhortations to those who were present, it is believed, can never be forgotten, while any are alive who heard them. The endeavor to warn was still continued, even after the power to make himself understood had failed. In perfect peace, and in contemplation of the considerable length, in which he was able to engage, addressing the literatine of West Hanover Presbytery, who is now laboring in Bedford, he repeated with an emphasis indicative of the deep importance he attached to the subject, the solemn charge contained in Isaiah lviii. 1, and then, in the same manner, addressed the Redeemer, with that, "neither is he that planteth any thing, neither he that waereth; but God that giveth the increase. One morning, a little before 10 o'clock, he called his family, at the close of a conversation on some of the topics already mentioned, he remained silent (engaged, as is believed, in prayer,) for some minutes. Then looking around on the members of his family who were present, he spoke, as nearly as can now be remembered, the following: "I do now affectionately commit to my covenant God, my wife, my children, my grandchildren, and all connected with me, and all my descendants to the latest generation," after which he appeared to resume the exercise of silent prayer, in which he was previously engaged. To the last moment of his life, the placid expression of his countenance, and the few words he was able occasionally to utter evinced that his spiritual state was uninterrupted and increasing. His heart during with ineffable delight to those doctrines of grace which he had preached for more than sixty years, and he found in them new preciousness and new power. One of the last sentences he was heard to utter was, "I want to live just so long as my living will be for the glory of God, but no longer." In the afternoon of Saturday, February 27th, on awaking from a gentle slumber, his breath grew shorter, his countenance was lightled up with a more joyful expression. After continuing thus for a few moments, he calmly folded his arms, closed his eyes, and resigned his spirit into the hands of his beloved Lord. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; and their works do follow them."

For the Watchman of the South.

At a meeting of the Board of Managers of the Virginia Tract Society, February 23d, 1841, the following preamble and resolutions were unanimously adopted, and ordered to be published in the religious papers of this city, viz.

The Board of Managers of the Virginia Tract Society having before them a late appeal of the Executive Committee of the American Tract Society, in which they state that, "Having considered it a fundamental principle from every part of the foreign field—and having communicated with our respected Foreign Missionary Boards—we also taken into view the embarrassments created at home partly by political disturbances—and deferred a proposed supply to all stations where it did not seem to be absolutely necessary, lest the contrast must inevitably ensue—the Committee feel it to their duty to announce that, in their judgment, in order to enable them to meet *all prudential openings* for the diffusion of the Gospel by tracts and volumes abroad, in Spain, France, Germany, Denmark, Norway, Sweden, Russia, Greece, Turkey, Persia, Syria, West and South Africa, Cape Verde, Madras, Orissa, Northern India, Burmah, Assam, Siam, Java, Borneo, the Sandwich Islands, and other interesting fields the sum of $25,000 is *immediately needed*"—therefore,

Resolved, That this Board regard the operations of the foreign Christian press as of great importance to the success of the missionary enterprise.

Resolved, That the fact that God's providence has given *so many and such interesting openings* for the diffusion of the Gospel abroad by tracts and books, and has furnished his servants who co-operate with the American Tract Society, with about *eighty presses* which show that he was a man who walked with God; and had made extraordinary attainments in meetness to dwell with him in his upper sanctuary. He was dead to the world: for things temporal, he seemed to care little, and to feel little or nothing, except as connected with things unseen and eternal. It was impossible for him to be with him long, without being convinced that he was a man of fervent piety, and singular eminently in the minister grace to the hearers." Our venerated friend was, in an uncommon degree, "one that rule well in his own house;" and, in the discharge of this important duty, was signally blessed of the Most High. The writer of this paper, has been in his house, at an early age, given satisfactory evidence of having passed from death unto life." Before his departure, five of these had, on the bed of death, testified the Lord's saving power and power of Jesus. The eight, yet living, maintain, without exception, a character undoubted and irreproachable, as followers of the Lamb. The writer has been favored with a long sitting with this eminent servant of God, almost the whole of the last three weeks of his earthly pilgrimage. And what he witnessed it is alike impossible for him ever to forget, or adequately to describe. Though the aged Christian was now in his first sickness, as well as his last, not a word, not a look betrayed any emotion incompatible with entire patience, full contentment, and joyful submission to his heavenly Father's will.

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SUMMARY.

Virginia Legislature.—On Wednesday, 3d inst., Hon. Wm. S. Archer was elected to the Senate of the United States in place of Hon. Wm. H. Roane, whose term expires. Hon. Wm. H. Brockenbrough, of Richmond, was elected to the Senate of the United States in place of Hon. Wm. H. Roane, whose term expires.

Senate of the U. States.—Judge P. V. Daniel has been appointed Judge of the Supreme Court in place of Judge P. P. Barbour deceased, and Judge Brockenbrough, of the District Judge of the United States for the Eastern District of Virginia.

Philemon Dickerson is to be Judge of the U. States for the Eastern District of Jersey, in place of Mahlon Dickerson, resigned.

The inauguration of Gen. Harrison as President of the U. States took place on the 4th instant at the Capitol in Washington, preceded by the inauguration of Mr. Tyler—as Vice President. An immense multitude were present from all parts of the Union to witness the ceremonies.

The Senate, Saturday, confirmed the cabinet nominations made by President Harrison: Messrs. Webster, Ewing, Bell, Badger, Granger, and Crittenden.

Mr. B. F. Butler, District Attorney, N. Y., has resigned his office.

Death of Judge Barbour.—A Washington correspondent of the Baltimore Patriot says:—"The Hon. Philip P. Barbour of Virginia, Associate Judge of the Supreme Court of the United States, was found dead in his bed on Thursday morning, 25th ult. His decease was caused, it is believed, by ossification of the heart. His physician, Dr. Sewall, while attending him during a recent indisposition, wished to ascertain if that the heart was affected, yet the Judge has been since, apparently in his usual health. The previous evening he remained in consultation with his brother judges, as is usual, until 10 o'clock, and was in particularly good spirits when he retired from them to his chamber. As he did not make his appearance at the breakfast table a servant was sent to call him, who immediately returned and shocked the Judges with the intelligence that he appeared to be dead. On the Chief Justice and the others entering his chamber, they found him lying in a perfectly easy and composed position, his features tranquilized, and neither his form nor countenance exhibiting the slightest indication of having passed through any suffering. He had evidently gone from life to death without a struggle."

Common Carriers.—The Court in Bank, (the Court of last resort in Ohio,) have decided that proprietors of stage coaches are common carriers—that as such, they are responsible for the safe conveyance of passengers and baggage—that their giving notice to the contrary cannot relieve them from liability—that a watch is a customary article of baggage, and the trunk of a traveller the proper place for its deposit—that the stage proprietor will be charged if it be lost.

We very often observe in the advertisments of stage proprietors, "*all baggage at the risk of the owner*" There have been numerous decisions of late upon this point, in different states of the Union, all of which coincide that such a notice avails nothing. Stage proprietors (steamboats, &c., the same,) are common carriers in law and in contemplation of law, and cannot avail themselves of the advantages of that character without incurring the responsibilities which attach to it. This has become a settled principle of law. There have been adopted many ingenious modes of evading it, but they have met with little favor from the courts. Strong safeguards are deemed necessary to protect the millions of lives and property which are dependent constantly upon the vigilance and honesty of common carriers.—*Louisville Adv.*

FOREIGN.

By the Steamer President at New York, London papers have been received to the 9th ultimo, and Liverpool to the 10th.

The principal topic of conversation in London was the arrest of McLeod, and the debate upon it in the House of Lords.

The English funds had declined considerably, and stagnation and distrust prevailed very generally in the Stock Exchange.

The cotton market was dull at Liverpool, and brisk at Havre. The duty on foreign flour had fallen one shilling a barrel in England. The news from India had raised tea a little, say 2d lb.

Bearers of despatches arrived in the President from the British government and from Mr. Stevenson.

In the House of Lords, on the 8th ult., Lord Brougham, on the subject, by the authorities of the State of New York, and asked her majesty's government if they had received information of the facts, and what steps they had taken in consequence.

Viscount Melbourne replied that ministers had received the information alluded to, and that steps had been taken to obtain redress.—What those steps were, the noble viscount thought the House could not expect him to state while the negociations were still pending, and their lordships knew that it would not be should be left unemployed to effect the liberation of Mr. McLeod, and to uphold the honor of the country

In the House of Commons, in reply to an enquiry from Mr. Hume, Viscount Palmerston said:

In the case of the American citizens engaged in passing into Canada, the American Government disavowed their acts, and stated that the British authorities might deal with them as they pleased; (hear, hear,) and that they were not parties entitled in any way to the protection of the United States. In the other case the American Government had assumed the case of the Caroline to be one that was to be dealt with as a government transaction, and until those persons were discowed by the British Government in the same manner as the American Government in the other case had disavowed the acts of their citizens, he conceived the American Government could not change their ground upon the point.

CHINA.

Admiral Elliot was still at Chusan, which place had been found extremely unhealthy. Out of 3650 British troops landed there, only 2036 were fit for duty, chiefly owing to bad water—some wells were prepared. The troops do not enjoy the privileges of the sanctuary and of co-operating with others in these works of love. To every such one, whose eye may rest upon these lines, the appeal is now affectionately made.

Would that *all* might realize their debt to John Wesley, assessed what they are to do those who perish for lack of vision, and remember (and *prove*) the words of the Lord Jesus how he said it is more blessed to give than to receive.

S. B. S. BISSELL,
Gen. Ag't Va. Tract Society.

ECCLESIASTICAL NOTICES.

VIRGINIA.

The Presbytery of the District of Columbia will meet in Alexandria the first Tuesday in April at 11 o'clock, A. M.

The Presbytery of Winchester will meet in Moorfield the last Thursday of April at 12 o'clock.

The Presbytery of Greenbrier will meet in Charleston the second Thursday of April at 11 o'clock, A. M.

The Presbytery of Lexington will meet in Fincastle the Wednesday before the fourth Thursday of April at 7½ o'clock, P. M.

East Hanover Presbytery will meet in Norfolk, on the third Wednesday (21st) of April, at 7½ o'clock, P. M.

West Hanover Presbytery will meet at Bethel church, in the county of Cumberland, on Thursday before the fourth Sabbath in April, at 12 o'clock, M.

NORTH CAROLINA.

The Presbytery of Concord will meet at the village of Concord, on the second Wednesday (the 10th day) of March next at 11 o'clock, A. M.

The Presbytery of Fayetteville will meet, at South River church, in the county of Bladen, on Thursday, the 25th of March, 1841, at noon. Members are requested to attend, in due season, with their sessional records, their statistical reports, and their annual contributions to the Boards of the Church, and the commissioners' and contingent funds.

COLIN McIVER, *Stated Clerk.*

Feb. 20, 1841.

TENNESSEE.

The Presbytery of Hopkins will hold its next semi-annual session at Salem Church, Washington county, Tennessee, on the first Friday in April, at 11 o'clock. By order of Presbytery, it is made a standing rule that the Church sessions are required to be presented at the spring sessions of Presbytery.

SAM'L Y. WYLEY, *Stated Clerk.*

The Presbytery of the Western District is to meet, agreeable to adjournment in *Fayetteville church*, Fayette county, at 11 o'clock, A. M., on the Thursday previous to the 4th Sabbath in April, 1841.

All the church's will please to bring their sessional records to be examined, and their contributions to the commissioners' fund, &c., together with their statistical reports.

HENRY L. KERR, *Stated Clerk.*

SOUTH CAROLINA.

The Presbytery of Charleston will meet in the Second Presbyterian church in Charleston on the second Thursday of April at 6½ o'clock, P. M.

The Presbytery of South Carolina will meet at Little River Church, Newbury District, on the Thursday before the fourth Sabbath in March.

The Presbytery of Bethel will meet at Unity Church, York District, on the first Thursday in April.

GEORGIA.

The Presbytery of Georgia will meet at Walthourville on the first Thursday in April at 11 o'clock, A. M.

Flint River Presbytery will meet at Ephesus Church, Talbot county, on Thursday before the second Sabbath in April, 1841, at 11 o'clock, A. M.

The Presbytery of Macon will meet in Athens, Ga., on Thursday before the first Sabbath in May next.

ALABAMA.

The Presbytery of South Alabama will meet at Lowndesborough on the first Thursday in April at 11 o'clock, A. M.

INDIANA.

The Presbytery of Vincennes will meet at Evansville the third Thursday of April at 2 o'clock, P. M.

The Churches of West Hanover Presbytery are respectfully reminded, that, the time agreed upon, for making contributions to Foreign Missions, in the bounds of that Presbytery draws nigh! It has been appointed by Synod, and agreed to, by most of the churches, all in fact. It is viewed, that this matter be attended to some time in March or April each year, whether visited by an agent or not. WM. HENRY FOOTE,
Feb. 23, 1841. *Secretary C. B. F. M.*

The brethren in Concord Presbytery are respectfully reminded, that their delegates to the Assembly, or the Directors of Union Theological Seminary, offer a very convenient means of sending forward their collections to Col. Wm. Preston, the Treasurer, or to the subscriber.

WM. HENRY FOOTE, *Sec'y C. B. F. M.*
Feb. 23, 1841.—2t.

☞As the anniversary of the Virginia Tract Society occurs in two weeks, it is very desirable that all persons holding funds for the Society should transmit them forthwith to the Treasurer. *Distributing Agents* of the Society, and any others having interesting facts in their possession which relate to any of the operations of the Society, are requested to furnish their reports as soon as practicable.

S. B. S. BISSELL, *General Agent.*

MARRIED,

On Tuesday morning, the 4th inst., by the Rev. John Leyburn, Mr. WM. H. BEASLEY to MISS ANNA JOSEPHINE daughter of Col. Jos. Bragg, all of Petersburg.

On the 18th inst., by the Rev. Mr. Brantley, Mr. EPHRIM PRICE HOUSE to Madame D'OVAL, both of Prince-*Charleston Ohio.*

OBITUARY.

In the House of Lords, on the 8th ult., Lord Brougham, on the subject, by the authorities of the State of New York, and asked her majesty's government if they had received information of the facts, and what steps they had taken in consequence.

Viscount Melbourne replied that ministers had received the information alluded to, and that steps had been taken to obtain redress.—What those steps were, the noble viscount thought the House could not expect him to state while the negociations were still pending, and their lordships knew that it would not be

Departed this life, on Wednesday morning, the 3rd inst., in the third year of his age, the lovely and interesting Stephen Lawrence, eldest son of Dr. Peter H. Anderson, of Chesterfield county.

All who knew the child, loved it; and while they were delighted in its favor, they admired its originness and sweetness of temper, with the anticipation that its long our country might boast of a son, whose superior genius and brilliant talents would do honor to his ancestral progenitors. Never did parents dote on child with more interest, than did those of this; and all how bitter must have been the pang of separation! how painful must be their grief! how agonizing the contemplation that, though "he is even happy in death," that the hand of affliction should sever the strong ties of endearment and parental affection, and deprive our republic of one, on whom she might one day look with veneration!

He died of the scarlet fever, which was supposed to have been contracted in the town of Petersburg: it was several days before the disease developed itself, and as soon as it did, it was too powerful to overcome. He's gone, and none can recall him! Not "the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

As a slight and feeble token of my regard for the deceased children of the family, and a tribute to surviving parents, to dedicate to its memory, the following lines, which may meet the sensibilities, and, though they are forever parted on earth, they may meet in heaven.

My lost one! my lost one! tho' over thy brow,
The damps of the cold grave are gathering now;
My lost one! my lost one! still dear to my heart,
As thou hast been always, still ever thou art,
My lost one! my lost one! I cherish thy blossom,
As if thou had'st never known aught of the tomb.

I know that thy beauty hath long been decay,
I know that the freshness hath faded away,
I know that thy smile and thy darling eyes,
No longer on earth, my fond bosom bless;
But oh! tho' the grave may possess thee in clay,
My love, like thy spirit can never decay.

O life! all thy freshness and greenness are o'er,
Thy joys and thy pleasures, I ask not no more,
My heart has a chasm that they cannot close,
My spirit is sad with its sorrows and woes;
My lost one! my lost one! I wept when I were free,
I would I were laid in earth's bosom with thee.

Oh blessed Redeemer! thy hand struck the blow,
From out of the bitter make sweetness to flow,
Like a torrent of mercy, O God! let it roll,
Thy will be done! I submit to thy will!
Then welcome the moment that setteth me free,
And brings me, my darling! to glory and thee!

My lost one! my lost one! in man's happy hour,
Thy joys and thy pleasures, I ask not no more,
Thy beauty shall live in this bosom of mine,
Thy memory will round every fibre entwine,
Undying, unfading, thy image shall be,
Till my form, like thine, shall be buried with thee!

Chesterfield, Va., March 5, 1841. C. M. F.

☞The Richmond Christian Advocate and Religious Herald, please copy.

Died, in this City, on the 6th inst., of croup, JAMES CARTER, eldest child of Alexander C. and Louisiana Jones, aged 3 years, 8 months and 6 days.

Dear, may the Lord in mercy teach us all so to live, that we need not wait many hours to make special preparation for an exchange of worlds.

Died, at his residence in Charles City, on James River, on Thursday, the 25th ultimo, Wm. H. Mann, in the 64 year of his age, a gentleman in every sense of the term, an excellent citizen—the most affectionate brother—a kind master—a successful and skilful agriculturist, and as was said (by a neighbor of 27 years,) "the best neighbor in the world." Sensible to the latest breath, he expressed himself fully satisfied of having fulfilled every duty to man, and with the most perfect confidence in the Redeemer's kingdom.—H. F.

MOHICAN SCHOOL
FOR YOUNG LADIES,

At Richard O. Parrott's, M. D., located in Amelia, 6 miles above the Amelia Springs.

THIS School has been in active operation for the last six years, and numbered 50 pupils last year, from the most respectable families in Virginia. After the January recess, the School re-commenced 1st February, 1841, and will terminate 1st December, 1841. The English Department will be conducted entirely by competent female teachers—the Modern Languages by Mr G. R. De Rinzie, (a native of France)—Music by Mr George P. Kanaff.

Mr De Rinzie gives the following highly respectable references, viz: Rev. S B Wilson, D D, Rev. R C McGuire, D D, J S Wellford, Esq, Beverly Wellford, M D, Reuben Thorn, Esq, Fredericksburg; —— Robinson, M D, Walter Jones, M D, Petersburg.

6t 25—2t

SIX HUNDRED DOLLAR PIANO.

I HAVE, for sale, another of these splendid six hundred dollar Piano Fortes. Those who want something extra and uncommon, will do well to get the instrument alluded to.

Most of the Pianos bought from the subscriber are never seen by their purchasers until unpacked at the places of destination. E. P. NASH,
Petersburg.

BOOK-STORE.

J. W. RANDOLPH & CO., 7 doors below Eppes's Hotel, Main-street, Richmond, (in addition to their usual assortment, will receive, in a week or two, their spring supply of Books, Stationery and Fancy Goods.

Country merchants and others are respectfully solicited to call and examine our stock and prices before purchasing elsewhere.

BOOK-BINDING.

Having attached to our Store a Bindery, we are prepared to execute Binding of every description. Clerks' and Merchants' Blank Books made to order at short notice.

NEW BOOKS FOR OLD.

Old books of all kinds taken in exchange for new. Music and Musical Instruments on hand.

J. W. RANDOLPH & CO.

CHINA TEA SETS AND TOILET WARE.

February, 1841.

BY the Madison, now just arrived, I am in receipt of a large assortment of China Tea Sets, both fine and common; also, Toilet Ware, of new and very pretty patterns. WM. P. BUTLER.

feb 11 3 doors above the Bell Tavern.

Leave the choice of your Piano to myself, and I'll insure you a fine one.

THERE are many persons who would purchase a Piano Forte if they were sure of being suited, without much trouble. To such, I would say, leave the choice of your instrument to myself, and if I send you an indifferent article it will be my own loss—simply send in your order and say what priced Piano shall be chosen.

I am thoroughly convinced myself that my Pianos are superior, and, in order that others may be convinced of this, I will agree for them to be tried before being paid for. It is out of my power to make a more liberal proposition. E. P. NASH,
Book and Piano Forte Store, Petersburg, Va.

feb 4

ACKNOWLEDGMENTS.

VIRGINIA TRACT SOCIETY.

Receipts since 7th January.

W. B. Morton for books, per Rev. Dr. Plumer, $2 57
Miss O. L. Hart, 8 00
John Melvin, per Rev. J. T. Hargrove, F. D., 10 00
Rev. James Brown, books sold to Rock Mills, 1 00
Females of Buffaloe Church for Christian Library, 20 00
Rev. E. W. Taylor Distributing Agent, 95 17
" " " for Mr. Spencer, 10 00
" " " for John M. Dillard, 2 00
Per Baptist Church, Brunswick county, 47 00
Brunington in part, 34 78
Presbyterian Church, Lexington, 41 00
Mrs. Mary G. Braxton, 5 00
Rockcastle, Mrs. P. S1, Miss E. R. 50 cts, 1 50
Rev. Dr. Baxter, books sold $32, collection $10, 42 00
Charles Kemper, Jr., 10 00
Rev. M. W. Jackson for books, per Rev. Dr. Plumer, 2 00
Rev. Dr. Baxter, books sold $32, collection $10, 42 00

GEORGE STEEL, *Treasurer.*

☞With a view of more easily meeting the expenses attendant upon the publication of this paper, there is connected with it

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Which is prepared to execute

Books, Pamphlets, and Job work generally,

WITH NEATNESS AND ACCURACY.

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THE OFFICE OF

THE WATCHMAN OF THE SOUTH

IS ON MAIN STREET,

Opposite the New Store-houses occupied by Messrs. Charles Ellis & Sons, and F. & J. S. James & Co.

TERMS:

THE WATCHMAN OF THE SOUTH is published weekly on Thursday, at $3 00 per annum, payable in advance, or $3 50 if payment be delayed six months. All bank notes, current in any of the States where subscribers reside, will be received in payment for the paper. Virginia or United States bank notes will be a convenience to the Editor.

All Editors and Elders friendly to the paper are authorized to act as agents. Promptness is confidently expected in all agencies.

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ADVERTISEMENTS not inconsistent with the character of the paper will be admitted at 75 cents per square for the first, and 50 cents per square for each subsequent insertion.

No subscription will be received for less than twelve months.

Notices to discontinue the paper must be given one month previous to the termination of the year for which the individual has subscribed. *It is important that this rule should be attended to.* Where arrearages are not paid, the right to discontinue the paper is reserved.

PAYMENTS

TO THE

WATCHMAN OF THE SOUTH,

Made during the week ending Saturday, March 6, 1841. All payments are to No. 208, unless otherwise noticed.

Warm Springs, Va.—James W. Warwick.
Yellow Springs, Va.—Jacob Kamp, 146.
Chalakoma, Ms.—Mrs. M. Gill, 216, Mrs. T. V. McEwen, 216.
Oak Hill, Ms.—Samuel Campbell, 234.
Cool Hill, Va.—Wm. M. Lake, 220.
Liberty Hill, S. C.—Mrs. Mary B. Patterson, 242.
Brownsville, Va.—Lawson V. Lee, 199.
Camden, Al.—J. J. Moore, 260.
Roanoke Bridge, Va.—Rev. S. D. Stuart, 228.
Rough Creek Church, Va.—Rev. M. W. Jackson, 236.
Blue Sulphur Springs, Va.—E. M. Brown, P. M. 235.
Millen, Mos.—Mrs. M. P. B. Capen, 183.
Middleway, Va.—Ambrose Cramer.
Cartersville, Va.—Mrs. Edmonia M. Preston.
Jackson, Ms.—Dr. Elam W. Harris, 225.
Florence, Ala.—Rev. Wm. A. Shaw, M. D., 178.
Mauersville, Tenn.—Dr. James A. Bowman, 217.
Wissahoranah, S. C.—Gen. John Buchanan, 224.
Maj. A. W. Yongue, 283.
Salisbury, N. C.—Miss Elizabeth Giles, 238.
Lawrenceville, Ga.—George Anderson, 193.
Pilot Hill, N. C.—Rezan Cannon, P. M. 238.
Yorkville, S. C.—Joseph Adams, 232.

For the Watchman of the South.

THE SIX RESOLUTIONS.

5th. *I will give often and habitually, for I am always receiving from God, and he tells me it is more blessed to give than to receive.*

I have many habits; and I feel their power. It is a proverb in the mouths of many, that habit is second nature. I suppose the meaning is, that a man may repeat an action, or course of actions, so frequently, and for such a length of time, that he shall come to perform it as readily as he winks, or breathes, or walks, or writes, or reads, without stopping to call the letters. I have found the advantage of good habits, and have felt the disadvantages of bad ones. How hard it is to break one bad habit! to conquer one depraved taste! to get the better of one acquired appetite! I see it in the shortest efforts, made by others as well as myself, to conquer some improper, disagreeable or condemned manner of acting or speaking; in the difficulty combined with those, who say, they wish to get rid of the burden of smoking, chewing, or drinking. I have even heard men say, they had got into such a habit of profaneness, that, if they made use of oaths without being sensible of it. Awful confession of a horrible sin!

And on the other hand, how difficulties yield to perseverance! And perhaps that were at first painful, when reduced to habit, lose their disagreeable effects, and at last may become positively pleasant. I was once taught the sword exercise. The position of the body and the motion of the wrist, required by the drill master, were at first very disagreeable, and soon very painful. After the drill, my wrist and arm have been in pain for hours, the muscles often swelled, and the cords and sinews both weak and sensitive. And yet in a few weeks, all the disagreeable feelings were gone, and fencing became a delightful exercise.

And so in habits of mind and heart, in morals and religion. I was brought up from my earliest infancy, to a strict observance of the Sabbath. It would take pages to describe, even succinctly, the emotions connected with this church bell on the Sabbath. Time has been, when religious principle was weakened by change of situation, and the example all around was to make light of the Sabbath. Yet the habit of reverencing the Sabbath and the ordinances of God's house was too strong, even for evil example and some rising inclinations for indulgence.

Now the habit of giving for benevolent purposes is acquired with some difficulty. Such is human nature in its best state, and such the contagious example of surrounding selfishness, that one must give often, for a long space of time, in order to get the habit. And then some care is requisite to preserve it in cheerful exercise. It is evidently better to be sometimes imposed upon in our benevolent donations, than to fail in forming the habit of giving, or to break it when formed.

I find that the true feelings of benevolence must be cherished by frequent exercise, like the powers of making music, or producing poetry, or executing statuary or painting. Unexercised, all these noble faculties will languish; as the limbs of the body become palsied by inaction.

How happy shall I be when all my habits are such, that I shall have no thoughts, and always be sending forth a stream suited to my wants, that are varying with my condition and my age. I shall then always have it in my power to give. I shall be happy when I am reduced to a mite. Perhaps He, that has kept me thus far, in this changing world, may preserve me from being so reduced. Perhaps he may see that is best for me as a mite. In either case, a habit of benevolence will be becoming and will bear reflection.

I remember the words of our Lord Jesus Christ, how he said it is more blessed to give than to receive. I believe that it is true, have had some experience in giving; and I have watched the effects of giving on others and I believe that it is more blessed to give than to receive. Others will find it so, if they observe.

I have sometimes heard beneficiaries and missionaries called beggars, and such like. Perhaps some of them may be so. But I know there are some who receive just because they cannot get along without doing so. They have no money; and if they stop to earn it, it will take so much time; they are advancing in years, and perhaps begin to study rather late in life; and so they receive thankfully in order to get about their Master's work in his vineyard the sooner.

I have known ministers who could reconcile their feelings, to receive a salary from their people, only on the ground of mutual duty to the Head of the church. They would rather, if they could find scripture for it, support themselves by their exertions, and preach the gospel without charge; labor, in order to give away the bread of life.

I find that men of the most refined and well trained feelings say there is a blessedness in receiving from friendly hands and kind hearts; but think there is a greater one in giving. So I have seen clergymen, of very limited means, liberal, as I thought, beyond their ability; they would give something in benevolent operations, at all hazards. I venerate your charity, when they set an example to their churches; and poor members of the church as they bring their little gifts, with cheerfulness; they seem delighted to give something. They don't mind a thread-bare coat, or a spare table, to be like Christ. In looking over and making some calculations, I believe, that according to their pecuniary resources, the clergy are among the most liberal in the community. Others give more nominally; few give more proportionally. That is as it should be.

Christ said, "it is more blessed to give." Well, I want to be more blessed than I am; I will therefore try what Christ has said, and see how it comes out in my case. I will frequently count over the blessings of God, that they may stir me up to activity in benevolence. I will try to be economical that I may give. I like the reply of the man, who as some collectors came to his door, was overheard reproving a servant for throwing away a small piece of a candle. They heard him, after giving him for any thing; but finally went in. He heard their cause patiently, and gave liberally. They could not restrain their surprise, and expressed it to him. Ah, said he, *I practise economy that I may be able give.*

I have known some farmers cherish the habit of giving, by marking out parts of their fields, the products of which were to be given to some benevolent object. And thus, while improving their fields, in their usual course of farming, they were constantly doing something in a good cause, which was kept as constantly before their eyes as their crops in their fields. I have heard of a merchant who gave in benevolent objects all that he made over a certain amount. He was diligent and prosperous, and always had something to give, and gave away a great amount during his life.

I knew an individual, who was induced to leave a lucrative profession to become a preacher of the gospel, that, in his ordinary expenses, reckoned as one item, what he thought he could afford for benevolent purposes, and this item was not a slender one. And at his death an account of his expenditures and income, Dr. and Cr., this went in with the other family expenses. A good habit this undoubtedly.

There is no bar way in which the blessedness of giving is exhibited. On entering a city or village, to the inquiry, who is the richest man, they will point to some individual in to some habitation, and say that man, and he lives there; perhaps it is a miserly habitation, or it may be a splendid dwelling. Who is the most talented? and they point to another habitation, and say that the most talented man lives there. Who is the most polite and genteel? and they point you to another quarter, that the high life is there. And where is the man to whom the poor and afflicted go for advice and help in their need? and they point you to another man and another habitation, and perhaps add, he does not make any show or parade, and is not worth very much; but all that want advice and help go and ask him. And if he gives them advice, and gives them nothing else, they know he has done all he can. Or if he adds a small donation, not enough for their wants, they know he has so many calls to get rich much, and they bless him as heartily as if he had done all their necessities require. Oh, how often is it, that kind words and good advice is all that afflicted and suffering people require! After the drill, my wrist and arm have been in pain for hours, the muscles often swelled, and the cords and sinews both weak and sensitive. And yet in a few weeks, all the disagreeable feelings were gone, and fencing became a delightful exercise.

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And if a little is added by way of donation, they are rendered happy. Oh, if those, who have means, but know how much they might do, by kind words and good advice, both to the afflicted and the afflicted would often unite in giving thanks to Almighty God.

True, I might feel flattered by being called the richest, the most talented, the most genteel, the best liver, &c. in the place or country. But, in my sober reflections, I would give all the eclat of talents and wealth, and live for the blessing of those that are ready to perish to come upon me.

Christ says in the parable of the judgment, "inasmuch as ye did it to the least of these my brethren, ye did it unto me." Ye clothed me, and fed me, and visited me when sick and "in prison."

How charming to see a poor man laying up treasure in heaven, by doing good in the name of Christ, to those who are poorer than he,—perhaps the widows, or orphans in Africa, or the land of their fathers, perhaps the Hindoos. How charming to behold, as we sometimes do, wealth, and talents, and beauty, devoting themselves to works of benevolence in imitation of Christ.

F. E.

For the Watchman of the South.

MENTAL CULTURE.

It is time to direct our attention to another class of advantages attending mental culture, and this is found in the Arts, or those improvements, which have arisen from mental culture, which the situation of man is rendered comfortable. We will be forthcoming as we proceed to illustrate the advantages in this respect which have attended mental culture. What I propose here is to take a few examples to our purpose, from the actual state of human society in different portions of the earth, and at different periods of its history.

Let us first take a general view. Suppose a map of the globe spread out before you, comprising its four great divisions, which, in the order of their magnitude, are Asia, America, Africa, and Europe. It would be natural to suppose that these divisions, inhabited by the same race of beings, would be powerful in proportion to their magnitude. But what is the fact? Strange to tell, Europe, the least of the whole, and less than one-fifth part of Asia, goes ahead of all the rest. Yes, little Europe, including its immediate derivatives, can drive all the rest of the world before it. Nor is this all that might be said. I might shew you a small island or two on the coast of Europe, islands which, as to size, would hardly be a circumstance in the geography of Asia, and yet, which, within themselves, and within the reach of their command, present an accumulation of physical and moral power sufficient, taking out of the account the rest of Europe and its immediate derivatives, to command the whole world. In respect to all the improvements of art and the comforts of social and domestic life, Europe leaves all the other quarters of the globe at such an immeasurable distance behind, that we can scarcely recognize the inhabitants as belonging to the same race. And what makes this immense difference? Not extent of territory or of population certainly. For Europe is least in territory, and in population not one half of Asia, not more than one quarter of the globe. Not the fact that, Europeans have minds; for Asiatics have minds. Many of them, particularly the Chinese, manifest great native ingenuity. Indeed we cannot solve the mystery until we bring into the account, along with the influence of true religion, the advantages of mental culture. Europeans have cultivated minds, while the aboriginal inhabitants of the the other continents are nothing but great children, grown bodies with infantile minds.

If any one should think to evade this conclusion by asserting an original difference in the mental powers of different branches of the human family, which by culture can equalize, we will not contest this point. Although it might be easily shewn from history, that Egypt in Africa was once the nursery of learning and the arts, that Phoenicia in Asia sent letters into Greece, and planted the arts of civilization among the then savage tribes of Europe; that on the plains of Chaldea first began the study of astronomy, that chief of the sciences; and that, even at the date of our Saviour's birth, wise men came from the east, not from the west. Still, we will not consume time on this point, for we can well do without this argument. We can shew the advantages of mental culture on grounds that admit of no question. Compare the same country, the same family of inhabitants with itself at different periods of its history. What was Greece, when Cadmus brought into Phoenicia her letters and her civilization, compared with Greece when Athens stood in her glory? What was Rome, when inhabited by a few scattered tribes of hunters, compared with Rome in the Augustan age? What was Europe during the dark ages of papal supremacy, when the key of knowledge was taken away, and the lights of science were extinguished, or burnt dimly in some sequestered cloister, what was Europe then, compared with Europe since the Reformation? And what was Great Britain, at the invasion of Julius Cesar, compared with Great Britain now? Then a race of half naked men vainly attempted to defend themselves with neured stakes. Now, woe betide one Cesar, or any other foreign invader, who should dare to plant a hostile foot on her shores. Now, she can, not only defend herself, but send the thunder of her to the other side of the globe. Now she can chastise the Child of the Sun in the forests of his own Celestial Empire. What makes this difference? Other causes have indeed their influence, but mental culture holds a chief place.

But not to dwell longer on this general view, let us bring forward some particular results of mental culture in advancing the arts and comforts of life. And here let it be remembered that the effective usefulness of man depends on two things, viz. the possession of physical power, and the right direction of that power in producing results. Now it is not presumed that mental culture will literally increase physical power. We do not claim that a man of cultivated mind can lift a greater weight, or travel more miles on the road than the uncultivated man. But the truth may be the reverse of this; and we may go even further and say, that, in respect to mere physical power, many animals have vastly the advantage of man, yet, in a manner and to an extent which no mere undirected physical power can ever equal. Let us just look at an example. A man takes hold of a large rock, he cannot stir it. Ten, twenty men, come to his aid, they all cannot stir it. But science comes up and puts into the hands of the first man a contrivance, called a lever, and art teaches him how to use it. Having placed his fulcrum at the proper point, he applies his power, the rock moves, and submissively obeys his will. Here one man is able to effect what ten or twenty men could not. Is it too much to say that mental culture has, in effect, multiplied a man by a hundred fold? Let us look at another case. A man, by his mere physical power, may travel thirty or forty miles in a day. But give that man the advantages which have resulted from scientific discoveries, give him what mental culture has given, the control of steam power, and he will pass over that space in two hours without any labor or fatigue. Here, mental culture has, in effect, increased time ten fold. It gives a man not only the control of his own physical power so as to render it more effective, but also subjects to his control the powers and laws of nature, so that he is enabled to draw from her abundant resources. Only think of the services of fire, air and water, in accomplishing the purposes of man. Think of the lever, and screw, and wedge, by which man makes himself, with ease, master of the mighty mass of matter, which, without these aids, would defy all his strength. And yet, by the lever, he will place one of his fingers, and then, fixing some pegs in the ground at a proper distance, she warps her piece by tying the threads of yarn to these pegs. She then inserts the filling with her fingers and beats it up with her thumb. This is her loom and her weaving, and thus she actually weaves all the cloth necessary for family clothing. But, in the place of many such, of the ordination of a man to the pastoral work? Who can predict the effect of one meeting of the Synod or Presbytery upon individuals and the situation of a church? Are we careful about our ministers and an elder from each of our churches were punctual in attending the meetings of our Synods and Presbyteries, the following amongst other happy results would be realized:

1. Every man would clear his conscience before God. This is no trifling matter. Even pious men have, frequently, a singular facility of throwing their responsibility upon other men, especially when the work is to be done not by an individual, but by a body of men. We take it for granted, that if we do not attend the meeting of Presbytery or Synod, others will, and we have confidence that they will do the business well; and it is not entirely convenient for us to go. We think it likely that our elders very frequently reason in this way. They are less inclined to feel responsibility, as most ministers; and their presence, therefore, is the less necessary. But the truth is—responsibility cannot be thrown off so easily. In such duties every man must bear his own burden. Church courts are constituted of *individuals*; and the responsibility—the solemn accountability—is an *individual* responsibility. How, then, can an officer in the Church of Christ give an account of his stewardship, if he unnecessarily neglect the interests of Christ's cause committed to him?

2. Our Church courts would become a *bond of union*. What is better adapted to secure confidence amongst brethren, than frequently to meet together to consult for the good of the churches, to compare views, and pray together for each other and for the cause in which they are engaged? The brethren who would be strangers to each other, become acquainted and warmly attached.

3. The business of the Church would be *better done*. In the multitude of counsellors there is safety.[1] Something is gained on every important subject by hearing the views of different men.

4. The proceedings of our judicatories would have greater weight with churches and individuals. Their decisions, recommendations, &c. would be more *in unison with the churches*, not of a small portion of them. Besides, the *feelings* of brethren from all the churches would be very much the same; and on their return to their respective churches they would communicate to their brethren their views and feelings in relation to the proceedings of the body. The acts and resolutions of Presbyteries and Synods would less *the voices* of a few individuals. These are a few of the good results that would follow a full attendance of ministers and elders at the meetings of the judicatories of our Church, *provided they would remain till the business is done.* Every reason that would induce them to go, should induce them to stay till the regular adjournment of the body.

Would it not be well for ministers, before determining to absent themselves from such meetings, and for Church sessions, before they conclude not to send representatives, just to inquire, whether it is indeed true, that the business detaining them or hurrying them home, is of more importance than that which is to be transacted for the Church and the souls of men? Brethren, we should be tender consider this matter; for our reasons for absence may be sustained by our brethren, when God will not sustain them. They may excuse us when he will not.—*Protestant and Herald.*

[1] See Church of Christ, a sermon, page 10.

LEWISBURG FEMALE SEMINARY.

MR. & MRS. CAMPBELL intend to commence the Summer Session of their School on Monday the 27th of March.

The course of instruction will be as heretofore, extensive and thorough, embracing the following branches, viz: Orthography, Reading, Writing, Arithmetic, Geography, History, Grammar, Composition, Rhetoric, Algebra, Geometry, Natural Philosophy, including Chemistry and Astronomy, with the use of the Globes; Natural History and Botany, with all that is necessary to a complete Female Education. The Latin and Greek Languages will also be taught if desired.

Instruction in Scripture History will be given on the Sabbath, as heretofore, to Pupils who reside with the Teachers.

The terms of Tuition will be at the rate of 6, 8, 10 or 12 dollars for five months, according to the branches pursued. The ensuing session will include a period of 75 months.

Incidental expenses of School-room 75 cents each for the whole term.

The Lewisburg Female Seminary has no Board of Trustees to share its responsibilities and pledged to promote its pecuniary interests; but the Teachers are determined that no effort on their part shall be wanting to render it worthy of the support and confidence of the Public. They deem it unnecessary to say any thing respecting their qualifications as instructors of youth, as their school has been in operation in this place for years, during which time it has received a liberal share of public approbation. But for the information of those who may not be acquainted with their character and standing they subjoin the following name:

We, the undersigned, citizens of Lewisburg and the vicinity have long been the patrons of the Female School taught by Mr. & Mrs. Campbell, do give it as our decided opinion, that such school is, in all respects, worthy of the confidence and patronage of the vicinity in which it is located, and of the surrounding country generally.

Mr. & Mrs. Campbell have been extensively known for many years in Western Virginia as instructors of youth, and their mental and moral qualifications for the discharge of their duties have been fully tested, and have proved good.

Some of us have attended the examinations of their School, and are fully satisfied that their course of instruction is calculated to impart a thorough and refined education.

James Frazer, Thomas Mathews,
William Caney, John Withrow,
Thos. Crogh, Jr. Wm. R. Woods,
James A. Frazer, Edward B. Baily,
John Dunlap, Rudolph Stainsder,
Mason Mathews, Thos. Henning,
David S. Creigh, Chas. Page,
John M. Mathews, Archer Edgar,
Wm. Paxton, C. L. A. Beckle,
David J. Ford, L. D. Creigh,
Joel McPherson, Johnson Reynolds,
Shannon Beckle, Ch. A. Stuart.

Reference is also made to the following gentlemen, viz. Sampson L. Mathews and James Miller, Esqrs. Fincliburg; Col. A. W. Cameron, Wm. H. Terrill and Moses McClintic Esqrs. Bath; Rev. Dine C. Pharr and Moses Moses, Esq. Alleghany; Rev. Henry Ruffner, D.D., President of Washington College, Col. Saml. McD. Reid and Major Jacob Reid, Rockbridge; Revs. Wm. S. Plumer, D.D., Richmond; Col. Elijah McClanahan, Roanoke; Col. James P. Pierson, Hon. Robert Craig, Hon. Jacob Kent, Rev. D. Monroe, Esq. Capt. Thomas C. Trigg and Dr. J. S. Edie, Montgomery; William Chapman, Esq. Giles; and the Rev. David R. Preston, Monroe.

Board, including lights, fuel and bedding, will be furnished in the family of the Teachers at $7 per month. Their residence is pleasant, healthy and retired, being a few hundred yards from the business part of the town, with a neat and well furnished School-room a few steps from their door, and sufficient grounds attached for recreation and exercise.

Pupils entering after the commencement of the Session will be charged pro rata from the time of entrance; but it is hoped that all, who can do so conveniently, will enter at the commencement, as much time is lost to their subsequent improvement.

The Session will continue until the 12th day of November.

Lewisburg, Feb. 1, 1841.

THE undersigned having been appointed a Committee by the Trustees of the Farmville Female Seminary, to procure a Teacher, would take this opportunity to inform gentlemen engaged in that profession, that they are desirous of obtaining the services of a gentleman thoroughly qualified to teach all the branches usual in the highest Female Seminaries in the State. A large and commodious building is now completed, and can be accommodated with a family and twenty or thirty boarders. Thirty or forty scholars may be had to begin with, in and around the town, and there is no Seminary of the kind within a circuit of ten miles. Communications should be addressed to the Committee, at Farmville, or either member of the Board, stating the degree of unquestionable qualifications. We wish the School to commence the ensuing session, the first Monday in May next. The Committee have full power to employ a teacher.

WILLIAM WILSON,
R. E. VENABLE,
JAMES B. ELY,
WILLIAM C. FLOURNOY.

Farmville, Jan. 21, 1841.

GEORGE A. KEEN & CO.

HAVE on hand and are constantly receiving at the their Furnishing Store, additional supplies of the most fashionable articles for gentlemen, among which may be found No. 1 Silk Satin Vests; superior Drap d'Ecole Cassis, and other fashionable colors, of every description. Also, Linen and Muslin Shirts, Drawers, Collars, Gloves, Suspenders, Shoulder Braces, Russian Belts, Life Preservers, Morning Gowns, Money Belts, and other Fancy Goods, which can be examined at KEEN & CO'S Gentlemen's Furnishing Store, Main street, Richmond. GEO. A. KEEN & CO.

feb 25

MERRILL'S HARMONY.

A HARMONY of the Kings and Prophets, or an arrangement of the History contained in the books of Kings and Chronicles, together with the Writings of the Prophets, introduced in Chronological Order as they were delivered, commencing with the Revolt of the Ten Tribes, and closing with the Prophecy of Malachi; by Stephen Merrill, pastor of the First Congregational Church in Andover, Massachusetts. Revised by the Publishing Committee of the Sunday School. For sale by JOSEPH GILL.

feb 11 5 doors above the Bell Tavern.

NEW PATTERNS TABLE WARE.

February, 1841.

I HAVE just opened, per ship Madison, an assortment of Table Ware, of entirely new and really beautiful patterns. W.M. F. BUTLER,

feb 11 3 doors above the Bell Tavern.

THEOLOGY, NO. 2.

J. W. RANDOLPH & CO., 7 doors below Eagle's Hotel, Main street, Richmond, have for sale a large and well selected assortment of Theological and Miscellaneous Books. The following is part of No. 2.

Rev. E. Bickersith's Works, complete in 1 vol.

The Protestant, or Essays on the Points of Controversy between Church of Rome and the Reformed; by W. McGavin. 2 vols.

Book of Joshua, referred to in Joshua and 2nd Samuel.

Principles of the Christian Religion, as held by the Society of Friends; by Elisha Bates.

History of the Religious Ceremonies and Customs of all the nations of the world; by C. A. Goodrich.

Selection of Sherlock's Sermons.

Jews and the Mosaic Law; by J. Leeser.

Claims to State and Trustees in reference to the spread of the Gospel; by W. L. Breckinridge.

Thomas Dick's Works, 7 vols complete, embracing Philosophy of a Future State, Christian Philosopher, Philosophy of Religion, Improvement of Society, Mahometan Impostor, Essays on Covetousness, and Celestial Scenery.

Life of J. Ashman, late Colonial Agent in Liberia; by R. R. Gurley.

Life of Christ and a History of the Jews; by Rev. J. Fleetwood. D.D.

Village Sermons, or 101 plain and short Discourses for Families and Sunday Schools; by Geo. Burder.

Rev. C. Buck's Theological Dictionary.

Ancient Christianity and the Doctrines of the Oxford Tracts; by Isaac Taylor.

Life, Times and Characteristics of John Bunyan; by R. Philip.

An Epitome of General Ecclesiastical History, with a History of the Jews; by Rev. J. Marsh.

We receive regularly all the new works as they are published.

feb 11 J. W. RANDOLPH & CO.

ROSENMULLER'S Abridged Commentary of the Old Testament. This is one of the most approved Commentaries published, containing the substance of the Larger Commentary condensed.

Also, Wistius' (Latin) on the Covenants, and Miscellanea Sacra. For sale by

JOSEPH GILL,

feb 25 5 doors above the Bell Tavern.

BACON AND FLOUR HOUSE.

WE shall keep constantly on hand, as we have done for some time past, a large assortment of Bacon and Flour. The stock of Fall and Winter Family Bacon and Family Flour, together with the cheaper qualities, can be at all times accommodated.

We offer for sale

20,000 pounds old, sound Middling Bacon, at 8¼ cents;
5,000 do. Todd's old Family Middlings;
10,000 do. new Middling Bacon;
5,000 do. old Shoulder do;
100 barrels Wasley's Family Flour;
50 do. Extra Superfine do;
50 do. Superfine do;
With a large assortment of other Groceries.

feb 11 WYATT & WHITE.

NEW FALL AND WINTER GOODS.

THE subscriber is now receiving from the Northern cities his stock of Fall and Winter Goods, which for extent, variety, and richness of style, surpass any former purchase. He has also an additional supply of Religious and School Books.

JACOB W. MORTON.

Farmville, Sept. 17, 1840.—tf

FIFTY THOUSAND DOLLLARS WORTH OF DRY GOODS, AT COST.

THE Subscribers, intending to close their present business in the Dry Goods line, offer their well assorted stock of Dry Goods, at cost, and a great many of them at much less than cost. They are in part, as follows:

Superfine and Extra super Cloths and Cassimeres, assorted colors.

Rich figured and plain Velvet and Satin Vestings.

Super Merino, Tollinet and Swansdown do.

Superfine, Middling and low priced Satinets.

do. do. do. do.

Pilot Cloths, Glasgow and Victoria Kerseys.

Plaid and Plain Linseys.

3-4 and 6-4 super French and English Merinoes.

Rose, Wintney, Duffil and Twilled Blankets.

Superfine, Medium and low priced Flannels.

White, Red, Yellow and Green Flannels.

Rich Satin striped and Pencil Mosaic and Ch-llys.

Plain Black and Blue Black, and assorted colored do.

Superfine Black and Blue Black Broadcloths.

Roslin, Circassian and Cashmere Plaid.

Super Black and assorted colored Silks and Satins.

Rich figured Satin, Reeds and Tubes Shawls.

Chenille, Merino, Tartan and Valencia do.

Thibet, Merino, Chenille and Silk Handkerchiefs.

Merino, Satin, Chally and Victoria Scarfs.

Ladies' Merino, Cashmere and Mohair Hose.

Ladies' White and Black Plain and Ribbed Silk Hose.

Plaid, Embroidered and Plain Cap and Bonnet Ribbons.

Embroidered, Hemstitched and Plain Thread Cambric Handkerchiefs.

Thread Cambric Lawn, Napkins and Towels.

Large and Medium size Table Cloths.

Bird-eye and Russia Diaper, Dowlas and Huckaback.

6-4 Cambric, Jackonet, Bark, Mull, Swiss and Checked Muslins.

Garment and Furniture Dimity and Lawn.

Ladies' Kid and plain Net Gloves and Mitts.

Bandanna, Spitalfield and Pongee Handkerchiefs.

Cotton, Flag, Bandanna and Plaid do.

Ladies' Cambric, Jacob Kent, Blue D. Mouline, Edge, Railroad, Work, Blond and Silk Net.

White and Black Silk Lace, Braid, Sprig and Star Thole.

Cambric and Bobinet Edgings and Insertings.

Silk and Cotton Umbrellas and Parasols.

White and Colored Victoria and Corded Skirts.

Satin and Bombazine Stocks, Shirt Bosoms and Collars.

ALSO,

A full assortment of 3-4, 4-4 and 5-4 Brown and Bleached Domestics, Cotton, Diaper, Bed Ticking, Linen and Cotton Furniture Checks, &c.

As it is our determination to sell at auction whatever we may remain on the 1st July next, the remaining stock will be held out to purchasers to enable us to reduce our stock to the lowest possible amount before that day.

THOMAS, MATHEWS & BRIDGES.

Richmond, Feb. 1, 1841.

CHEAP WINTER DRY GOODS.

January, 1841.

R. H. JENKINS has been making large additions to his extensive stock of Dry Goods, and he would invite persons wanting cheap goods to examine the following articles:

Silk Marcillas at $15 and higher;
Rich Velvet Marcillas at reduced prices;
Bargains in Muslin Capes and Collars;
Silk and plain Satins, from 62 to 75c and higher;
Plain and colored Silk and Satin Ribbons;
Black and fancy Mousline;
Silk Gros Grain Handkerchiefs, only 20 and 25c;
All Wool Carpeting, yard wide, at 63c, 66, 87 and 31—great bargains;
1000 Linen Hdkfs at 25, 37, 50c, and finer;
Also.—Hem-stitched Hdkfs at 63, 75, 85, $1, and finer;
Fine Irish Linen, 20, 25, 28, 30, 31, 37, 40, 50c and finer;
Brown Cotton Cloths, at 5, 6¼, and Bleached at 6¼;
Wide and Red Flannels, at 25, 33, and finer;
Blankets, at 63, 87, $1, and higher; cheap Red do;
Bargains in Linseys and Woollens for men's wear;
Calicoes at 4d, 8c, 10c, 9d, 1s, and finer;
Furniture Calicoes, at 8c, 10c, 12½c, 1s and finer;
Cheap Thread Laces and Bobinet Laces, Edgings and Insertings.

He above are only a few of the cheap goods to be found, at very low prices, at R. H. JENKINS'

jan 21 Cheap Cash Store.

CLOTHS AND CASSIMERES.—50 pieces fine and superfine blue, black, brown, and olive Cloths; 30 pieces London Cassimeres. For sale by

KENT, KENDALL & ATWATER.

jan 30

BROWN SHEETINGS AND SHEETINGS.—50 bales of Brown Sheetings, from 6¼ to 7c; 8 Appleton and Indian Head do; 30 do. 4-4 Laurel A Sheetings; 10 do. do. Portsmouth do; 5 do. 5-4 Appleton do. For sale by

KENT, KENDALL & ATWATER.

jan 30

CHEAP BLANKETS AND SERVANT'S CLOTHING.—R. H. JENKINS is selling off cheap—Blankets at 3s 9d, 3s 3d, 2s 9d, and finer; Blankets, at $3 50, $4, $5, and finer. Also, cheap Linseys, at 1s, 9d, 10d, 1s 2d, and finer for men, at 1s, 10c, 12½c, and finer. All cheap for cash. dec 31

CLOTHING STORE.

GEORGE A. KEEN & CO., Main-street, 1st door below Gay & Bentley's, Richmond, offer the method of returning their acknowledgments to the citizens of Richmond and their country friends, for the very liberal patronage extended to them, and leg leave to say that nothing shall be wanting on their part to merit a continuance of the same.

dec 17 GEO. A. KEEN & CO.

N. B. A full supply of Shirts, Stocks, Bosoms and Collars, and every other article necessary for a gentleman's wardrobe. G. A. K. & CO.

"FRANKLIN" SPOOL COTTON.

30000 DOZ. of Franklin's celebrated spool cotton, imported by ourselves direct from the manufacturer, this day received and for sale by

KENT, KENDALL & ATWATER.

Aug. 18, 1840.

WM. O. YEATMAN, BUILDER, Continues the above business at his old stand, No. 76½, between F and 8th streets. aug—13

JAMES WOODHOUSE & CO. keep for sale a variety of articles not generally known at his old stand, which many persons think are to be had only in those cold-hearted cities that deal separately in the respective articles. For the information of such persons, we herein insert a catalogue of some of those goods, viz:

Pen, Pocket and Desk Knives, and Razors, Westenholm and Crooks' make; Gold and Silver Pencil Cases; Rodgers' razors; Razor Strops, in cases of pairs or single; Pocket Books in great variety; Ladies' Cabinet Scissors, in a handsome little case, containing a pair fine Scissors, Pen Knife, Bodkin, Pincers, &c. a convenient for Cards, Needles, &c.; Ladies Needle Books; Hair Pools, Cloth, and Shaving Brushes; the Genuine Cologne and Florida Water; Visiting Card Cases; Porcelain Glasses, a neat and convenient article for Memorandums, or for Sketches in Drawing; Silk Purses; Steel Stands; Rasas' Patent Lamps; the Oxford Reading Glass; the Chandelier Stock Hanging Lamp; Dressing; Pocket and Fine tooth Combs; Snuff Boxes; Ivory and Porcelain Pocket Tablets, the *No plus Ultra*, or portable Travelling Desk; Fancy silk ruled and Washing Soap; Walking Canes; Portable Shaving Apparatus for Travellers; Pen Knives with Lock and key; Gum Elastic Watch Guards; Shaving Mirrors; Cigar Cases, Imitation silver Medals, or Rewards of Merit, for School Children, &c. &c.

Petersburg, va., June 25, 1840.