WATCHMAN OF THE SOUTH.

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

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TERMS:

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All Ministers and Elders friendly to the paper are authorized to act as agents. Promptness is confidently expected of all agents.

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THE NEW YEAR'S CLOCK.

Written for the American Messenger,

BY MISS FRANCES M. CAULKINS.

'Tis midnight—and the Old Year past is flown;
Time's new-born king advances to the throne.
Hark to the sounds as from you tower they roll!
What lessons bring they to the listening soul?

The bell strikes *one!*—*One* God enthroned on high,
Turns on thy soul the lightning of His eye:
What sees He there?—Does that Omniscient ray
Disclose thy blindness, or illume thy way?

The bell strikes *two!*—*Two* worlds await the dead;
A heaven of love, a gulf of wo and dread.
Friend! if thy soul to its own place should go,
Say, would it soar to heaven, or sink to wo?

Three sounds the bell!—and well the strokes agree,
With God triune, the One Almighty Three.
Is He thy Father? Is the Son thy friend?
The Heavenly Dove—does He on thee descend?

Four strokes are pealing from the tongue of time!
Four ancient empires darkened earth with crime.
Christ's kingdom rose and bade the shades depart;
Say, hath this kingdom dawned within thy heart?

Five strokes are on the bell!—*Five* senses bind
The outward world to the indwelling mind.
O, when these senses fail, this body dies,
Hast thou a mansion built in yonder skies?

Six! six! the watchman sounds!—These heavens were spread,
These seas, these mountains in *six* days were made;
When rocks shall melt, and seas no more shall be,
Hast thou secured a Friend to plead for thee?

Seven strikes the clock!—the holy number *seven!*
A *seven-fold* glory fills the courts of heaven,—
O may a *seven fold* grace on thee bestowed,
Admit thy soul into that blest abode!

Eight men from Jesse
Stood up before the Seer—he moved along,
And o'er the *least* poured forth the sacred one—
If thou art lowly,—God will seal thee too.

Nine strokes resound!—*Nine hundred* years and more,
The world's first fathers trod life's circle o'er:
O when thy life's brief period shall decline
May Christ exalt thee to the life divine!

Ten from the belfry sounds!—*Ten* great commands
Came down from heaven, graved by Jehovah's hands.
Death if thou break'st but *one*; thou hast broke *all!*
Take hold of Christ, or thou to wo must fall!

Eleven the bell now peals!—*Eleven* the band
That heard the ascending Saviour's last command:
Quick to obey, they spread the gospel round—
Dost thou do all thou canst to swell the sound?

Twelve strokes resound!—*Twelve* months complete the year;
They pass like dreams; the eternal day drawn near.
The *Young Year* is before you, fresh and new—
What on God's table shall it write for you?

BIBLE INTELLIGENCE.

A man of notoriously wicked habits was lately brought to the knowledge of God, and of himself as a sinner, by hearing portions of the Holy Scriptures conned over by his little daughter, who had recently been sent by her mother to a Sunday School. Often would the child say, after repeating a few verses aloud many times, "Now, father, take the Bible, and see if I can say my lesson." "At such times," said the father to the Collector, "I have endured agonies of mind not to be described; and have frequently been obliged to leave the room, to hide my distress and tears from the child. I had always before," he continued, "laughed at Religion; would never attend Church or Chapel; and as to the Bible, I did not believe one word in it. But now its truths fastened upon my mind with such force, that I felt it to be the power of God unto Salvation." This man is now proving, by a holy and consistent life, the truth of his assertion. How often has the God of all grace thus "chosen the weak things of the world!" How frequently "out of the mouths of babes and sucklings perfected praise!"

The Society's Agent in France communicates the following: In a village, the inhabitants of which were nearly all Roman Catholics, a religious awakening has been manifested, immediately after the visit of the Bible colporteurs, produced by their sales and the addresses which they delivered. Several of the inhabitants have been truly converted; and now pass under the designation of *Bible people*, since, to every objections and all attacks upon them, they reply, with mildness and prudence, by quoting passages from the Bible. However, the presence of the Priest, not content with ridiculing and taunting the Bible people, have recently done them bodily injury. It happened in the following manner:—A wedding was celebrated among these friends, and after supplicating a blessing from the Lord on their union, all who were of the same mind, and determined to love and serve the Lord, set out early for a place in the neighbourhood where a faithful Minister of the Lord Jesus Christ resided. A troop of young infidels, set on by the priests of the place, being informed of this proceeding determined to put the patience and meekness of the Bible people to the test. Accordingly, they posted themselves at a certain place where the parties returning from the wedding were obliged to pass, and on seeing the peaceful company of pious Christians approach, burst out into the most discordant yells, overwhelming them with the most opprobrious epithets. These humble disciples of the Gospel continued their journey in peace, replying in the mildest terms to the insults offered to them. In proportion to their meekness, the rage of their enemies increased. These latter, determined on having it in their power to say that the Bible people could resent an injury, proceeded to a clover-field belonging to one of the friends, and cutting down a sufficient quantity, strewed it in the high road, in the same manner as the Roman Catholic processions in the country are conducted; and then, with branches of trees in their hands, they ranged themselves on both sides, and as the friends passed along cried out, with lamentable tones, "Long life, long life to the Bible people!"

The parties, thus insulted, endured the new affront without flinching; until at length the fury of their opponents increased to such a degree on their re-entering the village, that they actually took up stones and piled them, hoping thereby to exasperate them, and to show that the Bible people could be angry as well as others. Here, however, they were again disappointed; for not a friends quitted their peace and took hasty refuge in their houses. The Mayor, having been informed of what had taken place, immediately instituted an inquiry among the sufferers, hoping to engage them to prefer their complaints at law against those who had injured them so wantonly. But the answer they gave was, that God had put it into their hearts to forgive the evil done to them; so that, not out of vain boasting, but in the true spirit of the Gospel, they earnestly entreated the Mayor to take no notice whatever of the whole affair. This is indeed a triumph of the noblest triumphs of the Bible; and it is, at the same time, a noble result of the labors of our colporteurs.

In the Department of Mayenne the following affecting circumstance occurred:—One of our colporteurs, on entering a small town, went into the first house that was open. "Would you please to buy a Bible?" said he to a woman who met him at the door. Scarcely had he asked the question, when the woman, hastily rising from her seat, cried out hastily, "My husband! The Bible! the Bible! We have it! I got it again!" On hearing her cries, a man came running in, "What!" said he, "the Bible? Where is it? where is it?" At these words the woman turned again to the colporteur, who held a Bible in his hand; and hastily seizing it, she pressed it to her bosom, exclaiming, at the same time, "Mon Dieu! mon Dieu! mon Dieu! mon Dieu!" The following may serve as an explanation of the foregoing:—The Bible had actually been once in the house: it had been read, but for a moment of fear, it had been given up to the Cure, who had destroyed it. As much, however, of it as had been read, made a lasting impression upon the readers and hearers; and not a day passed but sighs and prayers were offered up for the return of the Bible-seller.

Dr. Pinkerton, the Agent in Germany, says:—I must refer to one peculiar feature of my experience, during this tour; and it is this: that there seems to be a powerful secret influence at work among the Romish Priesthood, which is daily estranging them from living in peace with Protestants, and withdrawing them from taking a part in the circulation of the Scriptures in union with us. Of this latter effect, I have had many proofs during this tour; and the same observation has been made to me by several discerning friends. Dr. Munt is afraid that this bitter struggle betwixt Protestants and Papists may at last produce a desperate conflict, in which the Protestants of Germany may have to pay dear for their infidelity and indifference to the principles and privileges of Protestants. Mr. Winer, the Bible seller, remarked to me, that works are now issuing from the press, in which the Roman Catholic claims are advocated with ability, and containing documents derived from sources to which men in power only have access. "Such publications," he says, have been put forth, almost simultaneously, in Wurtemberg, Baden, Bavaria, Saxony, and Prussia." Were Luther and the Reformers to rise from their graves, and behold the convulsed state of the Protestant Churches, and the danger to which they are now exposed, their language would certainly be that of Saint Paul—"Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage."—*Monthly extracts of the British and Foreign Bible Society.*

BUNYAN AND OWEN.

After Bunyan was delivered from Bedford jail he became very popular as a preacher. In London multitudes thronged to hear him when it was known that he preached. Amongst his hearers and admirers was the great Dr. Owen, who, when King Charles II. expressed his surprise at the circumstance, said, "Had I the tinker's abilities, I have reason to apprehend, I would most gladly relinquish my learning."

For the Watchman of the South.

THE ROMISH PRIESTHOOD

In January 1837, a debate on the Roman Catholic religion was held in Cincinnati, Ohio, between Alexander Campbell, of Bethany, Virginia, and the Right Rev. John B. Purcell (Romish) Bishop of Cincinnati. It was taken down, and afterwards revised by the parties, and published. The gentlemen were able disputants, Mr. Campbell had proved himself in several public discussions, a debater of no common readiness, ingenuity and power. He entered the contest with a confidence in the rectitude of his cause, and a conviction of the rectitude of his cause. Bishop Purcell, though much younger than his opponent, and far less experienced in theological controversy, was erudite, fluent, well versed in ecclesiastical history, adroit in debate, and admirably qualified to create a smile, or laugh, at the expense of his antagonist.

One point in the discussion in Cincinnati does not seem to have received the attention which its bearing on the moral interests of the country, and of the Church of Christ, in the world, which I propose to extract from the book of the debate, and invite the reader to the attention of your readers, and of the public. It deserves, in my humble opinion, a more extended circulation, than the volume itself is likely ever to have.

On the 5th day of the debate, Mr. Campbell, to prove the *immoral tendency* of the Romish Rule of Faith, quoted from Smith's synopsis of St. Ligori, the following passage:—"A bishop, however, poor he may be, cannot appropriate to himself pecuniary fines without the license of the Apostolic see. But he ought to apply them to pious uses, which the *council of Trent* has laid upon non-resident clergymen, or upon those *clergymen who keep neices*," (concubines.) At this quotation the Bishop took great offence. He considered it a most outrageous slander on the Catholic communion. But read his own language.—"I now pledge myself to show to every man of honor in this city, that the last allegation read by the gentlemen purporting to be from the works of Liguori, is not to be found in the works of that writer. It is all a base fabrication. I will not say of Mr. C., but of *somebody*. I will meet this charge with a complete, and an overwhelming refutation."

Mr. Campbell was evidently disconcerted by this bold and flat denial. Not having consulted Ligori's works, he relied for the correctness of his quotation, on the testimony of Mr. Smith, who having been some years a Romish priest, had been recently converted to Protestantism. Most gladly would Mr. C. have waved all further allusion to the unfortunate quotation. But Bishop Purcell was too artful a disputant not to make the best possible use of the advantage which he seemed to have acquired. In almost every address he held up this "false quotation" to the scorn of the auditence. "I have now," said he, on a subsequent day) "before me the entire works of Liguori, and I have placed them in the pres necessitatis. This is another Pandora's box, which has an odor containing every word at every page, and every line. I repeat, that after a search through the whole nine volumes, *nothing like the quotation of last evening can be found.* Mr. Smith has *given a false translation*, and made Liguori say, what he never said."

The Bishop towards the close of the debate, introduced Mr. Kinmont, a classical scholar of the city, to testify that, in Ligori's works, on the page referred to in Smith's synopsis, the quotation in dispute was not found; but a very indifferent passage, if I corrupt translation was represented as a specimen of the arts by which the purity of the Roman Catholic Church was assisted. I now doubt that the Bishop succeeded in creating a strong sympathy in behalf of his cause by the artful use which he made of this "false translation." Thus the discussion closed.

Mr. Campbell, as soon as he found the di Smith for information. In reply, Mr. Smith wrote as follows:

"The obnoxious passage, then, which the Romish Bishop of Cincinnati, calls heaven and earth to witness, is not to be found in the works of Liguori; it is the following:

"A Bishop, however poor he may be, cannot appropriate to himself pecuniary fines, without the license of the Apostolical See; much less can he apply those fines to any thing else but pious uses, which the *council of Trent* has laid upon non-resident clergymen, or upon those *clergymen who keep concubines*. Ligor. Ep. Doc. Mor. p. 444." Mr. Smith proceeds to give the Latin original, but as the correctness of the translation is amply vouched, and will not, I judge, be called in question, I deem it unnecessary to insert it. The genuineness of the quotation, and the accuracy of the translation, are vouched by six gentlemen of high standing in the city of New York.

"On receiving the above communication," says Mr. Campbell, "from Mr. Smith I asked from Bishop Purcell the loan of the works of St. Ligori. He politely complied with my request. Turning to page 444, volume 8, I found every word in his own edition as above reported," (in Latin). "I carried it, and the synopsis of Mr. Smith to our mutual friend, Mr. Kinmont, to whom it was now my time to appeal. Mr. Kinmont read both the original and the translation; and then certified as follows:

"The above (version of Smith, p. 294,) I regard to be a *faithful* translation of the passage as it stands in the 8th volume of Ligori, page 444.

"ALEXANDER KINMONT.

"*Cincinnati, Feb.* 3, 1837."

This discovery was unfortunately made too late to avail Mr. Campbell in the public discussion. The confirmation of Smith's extract from Ligori, from the Bishop's own work, would surely have covered him with shame and confusion, in the presence of the congregation. From this mortification he was preserved. The audience dispersed, believing that Ligori, and through him the Romish Church had been shamelessly vilified. Before the readers of the debate, the Bishop does not enjoy this enviable advantage. Each of the disputants having the right to attach a brief appendix to the volume, Mr. Campbell very wisely, and no doubt, to the painful discomfiture of the Right Rev. Bishop, inserted an extract from Mr. Smith's letter, and the unexceptable certificate of the Bishop's chosen witness, Mr. Kinmont.

On this extract, I propose to offer a few remarks, and, I trust, they will be submitted with candor, moderation, and as much delicacy as the nature of the subject will admit. Our inspired Apostle has written, "Marriage is honorable *in all*"—priests and people. But the Romish Church forbids marriage to her priesthood. Thus, she has disparaged the Apostle—forbidding to marry." 1 Tim. iv. 1, 3. This canon is enforced in papal countries, by severe penalties. Bishop Hay, a popish writer, quoted in McGavin's Protestant, vol. 2, p. 6, Am. ed., says, the Church decrees "the severest penalties against those who violate this canon; having sometimes ordered them to be deposed, sometimes to be excommunicated, sometimes to be imprisoned in monasteries, to spend their whole lives in penance. But the decree concerning Trent pronounces an anathema against those who shall dare to affirm, that notwithstanding the prohibition of the Church, it is lawful for any of them to marry, if they find themselves unable to live in the continence of celibacy, they cannot, from the nature of the vow, be bound to the observance of it." Bishop Hay, p. 6. Thus the Church, in the language of Scripture, "*forbids to marry*." Bishop Hay, in popish style, quoted in McGavin's Protestant, vol. 2, p. 6.

friend says, it is nothing but this which crucifies his pride; he has been attempting for many years to be something, to do something of himself, but could not succeed: disappointed again and again, yet he would not give it up, till God made him feel, that in him, that is, in his flesh dwelleth no *good thing*; and now it writes folly, weakness, sin, on all that is his own, not only clearly convinced that all fullness of good is in Jesus, but is also in the second place, *content* it should be in him. It pleased the Father that in him should all fullness dwell. It pleases the Holy Spirit to testify of his fulness, and to glorify nothing but it; and by his teaching, it pleases the believer. He is made quite satisfied that all fullness should dwell in that dear God-man: content to have nothing but what he must go to him for; yes, happy to go to Jesus for those very things of which he himself is empty, and which he cannot find in any where else. My friend's heart glows and his very countenance brightens up, and one catches fire at his words, when he is talking upon this subject. "Oh," says he, "that you did but know what I experience in living upon the fulness of Jesus! God's will and mine are one in this matter; this subjection to his will is *heaven regained*; so I find it. I rest perfectly on this fulness, and I enjoy most sweetly, what God has laid up in it for my use. My conscience has a peace, that passeth all understanding, through faith in the blood of the Lamb. I see myself in him perfectly accepted, perfectly justified, perfectly comely in his comeliness, perfectly happy in his love: all the desires of the soul satisfied with Jesus' person and Jesus' work. This, this is the death of pride. Then, free will, self-righteousness, a legal spirit cannot work. The Spirit and power of Jesus in this his glory makes them hide their heads."

This is living like a Christian. It is a life, in one respect only below an angel's; and yet, great and blessed as it is, I have heard my friend talk in a very uncommon strain upon a state even beyond this, which he calls *heaven enjoyed*, and that is, thirdly, he is *thankful* that all fullness dwells in Jesus, not only is convinced of it, content with it, but also blesses God for its being in Jesus. This is all they do in the highest heaven, and he has most of heaven, who does this most like them. My friend describes this meaning thus: "I live out of myself—I nothing have—I nothing am, but folly and sin—Jesus is my life; in him is the fulness of its being, and of its comforts; whatever I want I find it in him. I can say this day by day the kindness of his heart, and the bounty of his hand. Blessings on him, my heart enjoys what no tongue can describe. Whatever I go to him for, he always sends me away with matters of thankfulness. Constant fellowship with him endears to me his person more and more. Communion with him in his offices makes him infinitely lovely. Partaking of his overflowing love, makes it everlastingly precious. And living upon the fulness of them, is the fulness of joy. Glory be to God Jesus forever and ever: Heaven and earth pay with my heart, amen."

This does my friend illustrate the definition which I give you of the true gospel frame of spirit. I hope we shall live to talk of it, and live to enjoy it more. Nothing else is worth living for. All means of grace are only useful as they help us to live thus. All providences, sickness, losses, successes, are only so far blessings, as they lead us more out of ourselves into the fulness of Jesus. My dear Mrs ——I can write to day upon nothing else. I hope I write seasonably. When you open this letter, you will want this lesson, I am sure you will, and God knows it, you will follow it with my prayers, and I can do no more, but our common Lord will hear, I know he will, and will accompany my words with his presence. To the care of his dear loving heart, I commend you and yours.—Wonder not I have not written before. I have been in a more preaching way this summer than I ever was in my life, and travelled much more, and have had with me a sweet sense of Jesus' dear name. Oh, he is precious to my soul; how much, even now, I shall want time in eternity to tell: so precious, that I think I have not long to be here, or else the matchless lover will make this earth a very heaven. But I say, I, the vilest worm that ever crawled, or escaped hell, not to set me up, but lest the highly exalted worthy Saviour. Again to him I commend you.

Yours truly in him.

WATCHMAN OF THE SOUTH

RICHMOND, JANUARY 4, 1843.

We regret to learn that Doctor Charles H. Broughton, of the U. S. Navy. He died in Norfolk on the 26th ult. He was a gentleman of great promise.

REMARKABLE STORY.

Amongst a number of remarkable anecdotes related by the Rev. Mr. Brown, at a Bible Society's meeting held at Leeds, was one of a blind maid in France who had committed to memory the whole of St. Luke's Gospel, by reading the letter-press with her lips!

GREAT MERCY.

It should awaken the gratitude of all good men, that while Popery has been making such prodigious efforts to corrupt the people of the Sandwich Islands, God has not left himself without witness, but has poured out his Spirit there and more than *five thousand* have been added the last year to the churches planted there by men of God from America. Let the devout not forget those Islands of the Sea in their prayers.

"OPEN COMMUNION" BAPTISTS.

An accidental remark, in a late London Patriot, acquaints us with a fact of which we were not before aware, namely, that the Baptist churches in England which practice what is called "open communion," are "much more numerous than those which decline communion with churches and persons from whose views of baptism they dissent."

THE INTEGRITY OF OUR NATIONAL UNION: A SERMON, is the summary title of an octavo pamphlet of 80 pages, recently sent forth by Rev. Dr. Junkin, President of Miami University. It is the substance of an argument recently delivered by him before an ecclesiastical body, and is drawn from the Bible itself. We do not vouch for the approve every sentiment in it, but we have no hesitation in pronouncing it one of the most masterly productions with which we have been made acquainted. Its order is lucid, and so far as Abolitionism is concerned, it is perfectly fair and overwhelming. We wish every man in the nation would procure and read this powerful defence of truth against fanaticism.

PERFECTIONISM.

The man, who for some time has been perhaps the greatest advocate of modern perfectionism, is now in jail for theft and murder. We refer to H. C. Taylor, editor of the Oberlin Evangelist. We are not surprised. We should should not be willing to give any man, holding this doctrine, a nights lodging under our roof for fear he would commit some Theory. This is and long has been our deliberate opinion.

INCREASE OF FREEWILL BAPTISTS.

We learn from the Morning Star that the increase of this denomination the past year has been greater than that of any previous year, since Randall first commenced proclaiming the Gospel in 1777, viz: three yearly meetings, 8 quarterly meetings, 108 churches, 37 ordained preachers, and licentiates, and 10,681 communicants. They have now 22 yearly meetings, 103 quarterly meetings, 77 ordained ministers, 259 licentiates, and 61,372 communicants.

THE OLD VERSION.

We are much gratified to learn from a reliable source, that all idea of publishing a new English translation of the Scriptures has been abandoned by our Baptist Brethren. We believe that but few of them ever had the plan at any time. At present the whole matter is laid over, and it is believed, it will not come up again. In this we rejoice, and give thanks to Him, who controls all hearts and minds.

DEATH AND AN ESTEEMED CITIZEN.

We much regret the death of Capt. John B. Richardson, which took place on the 28th u t., after a protracted and severe illness in which his sufferings were most acute, and which excited the liveliest sympathies of his many friends. The Compiler truly says: "He was a warm-hearted, generous man, and distinguished for the bravery, promptness and decision which mark the accomplished officer and soldier. In '39 he succeeded Capt. Bolling as Captain of the Public Guard,—an office of many arduous duties and responsibilities—which he has filled ably and faithfully. In all his relations of commander, citizen, husband, father and friend, he has acted well his part. He dies beloved and regretted by a wide circle of friends.

His funeral took place at 2 o'clock on Friday last, with military honors.

NEW WORKS.

JOHN S. TAYLOR, of *New York*, has brought out in great style, the following new works.

1. *Letters from Ireland* in 1837, by Charlotte Elizabeth, 12mo. pp. 351.
2. *The Wrongs of Woman*, by the same.—The little Pinchbeck.
3. *A Voice from Antiquity*, by D'Aubigne.
4. *The Voice of the Church*, by the same.
5. *Christiane Mittlie Viaticum*, or the Christian's Pocket Companion, containing the private rules by which such men as Edwards, Brainerd, Rogers and Mason, regulated their lives.

Charlotte Elizabeth and D'Aubigne perhaps at this time wield more influence and have more readers than any other two writers. Nor do we regret that it is so. Not that they are infallible, nor faultless, but they write very well on very important subjects. We should be glad to see all these works in extensive circulation. They are for sale in this City at Mr. GILL'S Bookstore, Governor street.

TEMPERANCE.

The *Norfolk and Portsmouth Herald* of the 27th ult., contains a good letter signed by Rev. Messrs. Cassels, Smith, and Hume, on the subject of Temperance. These gentlemen acted as a committee of a temperance meeting, and jointly wrote the letter which we generally read. It contains five important propositions, viz.

1. *That the use of intoxicating drinks has been, and still is, a very great evil both in our own and in other countries.*
2. *That if both the traffic and the use of intoxicating drinks were entirely abandoned, all classes of society would be immensely benefitted.*
3. That it is the inherent right and indispensible duty of all good men and good citizens, when any social evil becomes overwhelmingly prevalent, to use their influence to remove it.
4. That the Temperance Reformation in principle neither up on Scripture, the Civil Law nor the rights of individuals, but it is directly promotive of them all.
5. That the habits practices and vices of one human generation, are usually transmitted, as a legacy, to that which succeeds it.

Believing all these truths, we should rejoice to see them embraced every where.

WASHINGTON, N. C.

From the *North State Whig*, it appears that the Rev. E. C. Bittinger is engaged in some controversy with a Romish Priest, whose name is Quigley. It seems that Mr. B. had publicly charged St. Ligori (or Liguori) the great Popish Theologian, with teaching "*lying, fraud and every abomination*," whereupon Mr. Q. is very indignant and raves lustily. Mr. B. proposes the appointment of a joint committee to test the truth of his assertion, and nominates his part of the committee, and here the matter stands at our last advices. Mr. B. may be easy, as no doubt he is, for it is just as easy to prove that Ligori taught *lying, fraud and every abomination*, as to prove that John Milton wrote good poetry, or that Robert Hall wrote good sermons. To read him is to have the proof.

OUR NORTHERN FRIENDS.

A Mr. Burnap, of whom we have never before heard, but whose whereabouts seems to be Lowell, Mass. has recently undertaken to enlighten mankind on slavery. He has sent us a sermon preached last November, in which he maintains sundry opinions of his own, directly in the face of the New Testament, such as that a runaway "slave should not be compelled to return to his master," and yet he entitles his discourse "Bible Servitude." Has the man never read Paul's Epistle to Philemon? Let him read his Bible again.

We suppose our friends, "*the northmen*," will not thank us for our take our advice, but we will nevertheless respectfully offer it free of charge. It is that they let thinglions which they do not understand and overthick they have no control.

LUNATIC ASYLUMS.

We have long desired to publish a series of numbers on Lunatic Asylums, with a proper method of treating them, the importance of *early* attention to their malady, and the utility of good Asylums. We have for many years, whenever it was in our power, visited such institutions, read their reports, prosecuted inquiries, and observed the effects of different modes of treatment. But as yet we feel not fully competent to the task of enlightening the public on such a subject. We have feared lest we might through ignorance commit some blunder, which would mislead others. Lastly, we hoped we had secured a series of articles from an accomplished and very competent friend, but as yet his engagements have prevented him from executing his purpose. In the mean time it is with great pleasure we publish any thing which may attract attention to the subject. The following well written article is from the pen of one well known and much esteemed in Virginia as a gentleman, scholar and christian. He is a member of the Baptist Church, and writes in gratitude of one who feels himself under obligations to a merciful providence. We hope his article will be extensively copied throughout the State. With author we feel facts are worth volumes of abstract reasoning on such a subject. The communication is as follows:

THE system of treatment pursued at present in institutions for the relief of the insane has proved of half its terrors, a disease once most dreadful and hopeless of human calamities. But, many persons who live remote from any such institution, and who are ignorant of the methods of treatment and the various appliances which are used, not only to remove the specific disease, but to promote the general health and comfort of the patient, are often prevented by prejudice from giving their friends the benefit of such treatment until it is too late. When insanity is taken in time, it admits of a certain and perhaps as speedy a cure as most other violent diseases. In the Western Asylum under the admirable management and the kind and assiduous care of its superintendent, Dr. Stribling, the proportion of recent cases cured is from 85 to 90 per cent. But the chances of recovery diminish in a very rapid ratio as the duration of the disease increases. With the view therefore of impressing on all the importance of any early resort to the benefits of such institutions when needed, and of drawing the favorable regard of the public, to that which is located in Staunton, and which has already filled many a heart with grateful recollections, the writer will relate the history of a case of recent recovery, in which he was deeply interested. The patient was a young married lady, who for a few years ago, had left the house of her parents with the bright prospects of happiness. Many of her relatives thought not only that insanity was incurable, but that to place her in an Asylum would consign her to perpetual imprisonment among strangers. But every other means was resorted to, to afford her relief. But the tender and assiduous care of her relations, the skillful attendance, the constant attendance of skilful physicians, were all her friends could do, and they were unavailing. After the lapse of nine months, the delusions which had taken possession of her mind, gathered strength. She sank into deep melancholy, the same indifference to her dearest friends, the same strange fancies, gave sad presage that the disease would end only in death. The friends finally consented to send her to the Asylum at Staunton. Yet so great was the horror of her mother at the idea, that it was with great difficulty she could be persuaded to consent to the sacrifice of her daughter, until it had been accomplished. It was apprehended, too, that as the patient herself had always regarded the Asylum with dread, her removal it might give her feelings a shock which would lead to the most alarming consequences. And never will be, where painful duty it was to conduct her to the institution, forget the agony of horror and apprehension with which she entered it. But she was soon composed; she was placed in the hands of a kind and faithful friend, who watched over her with the tenderness of a mother. The efforts of Dr. Stribling were unceasing to afford her pleasing occupation, to amuse her mind and divert her feelings into a new and healthful channel. In a few days she began to ride out in the carriage of the institution, and to amuse herself by playing the *graces* with her attendant and in other ways. After a while she would employ herself in needle work, and in the nurture of flowers, which were carefully provided for her. Her health gradually improved, her symptoms began to give way one by one, till at last, after the lapse of five months, her mind burst forth from all its delusions, like the sudden opening of spring after a long and dreary winter, and with perfect health and feeling—right and exquisitely fresh, she returned to all the happiness of a new existence. She expressed the liveliest gratitude to the superintendent and others. She regarded the Asylum not as a prison but a palace, and left it almost with regret to return to her grateful friends. A few months longer delay would probably have rendered her disease incurable, and would thus have made her life a dreary blank shut out from all the sympathies of affection, and all the blessings of existence.

The writer is in no way connected with the Asylum, but has been prompted in what he has written, by gratitude to the managers and the desire that others may reap its benefits by an early resort to the remedies it affords.

PHILANTHROPY.

THE REV. WM. GRAHAM.

On the southern wall of the "Old Church" in this City lie the remains of a man, never sufficiently esteemed by the people of Virginia. We refer to Rev. Wm. Graham, the founder of Washington College, Va., on the 29th of last June by Rev. Archibald Alexander, D. D., from which we extract the following. Dr. Alexander says.

I cannot conclude this address without pronouncing a brief eulogy on the man who deserves to be called the Father of this College, and whose memory should be venerated by all its alumni. I mean the Rev. William Graham.

Mr. Graham was born in one of the eastern counties of Pennsylvania, and until the age of manhood was brought up in the business of agriculture, which he understood well and of which he was always fond. But at this period of his life, having undergone a great change in his religious views and feelings, he resolved to prepare for the work of the holy ministry. The obstacles in his way were, indeed, great, but being encouraged by the counsels and aided by the efforts and prayers of a most excellent mother, to whom he attributed in a great measure his success in his subsequent career, he resolutely overcame all discouragements, to go forward in endeavoring to obtain a liberal education, depending on the guidance and aid of Divine Providence. Having prepared himself to enter the College of New Jersey, at Princeton, he entered that institution, in company with a number of young men, who became eminent in the church or state. Among whom as a scholar he stood preeminent; for during the College course he gained a whole year, that is he anticipated the studies of the senior year, before the class entered on them, and was permitted to retire from College till the time of the examination of his class, when he attended with them, and was graduated in the year 1773. As his father was unable, conveniently, to bear the expenses of his son, while at College, he contributed to his own support, by teaching in the Grammar school, then under the special direction of Dr. Witherspoon, the President of the College. Having completed his College course, he pursued his theological studies under the Rev. Rev. Mr. Rosine, a pious and distinguished divine, who resided in the vicinity of his father. But, desirous of a better system of education, he was constantly engaged in the study of theology. But, among all his teachers and pupils, he never heard a sermon preached, and has been heard to say, that he learned more of practical religion from her, than from all persons and books besides.

When the Presbytery of Hanover determined to establish a school in this Valley, for the rearing of young men for the ministry, they applied to the Rev. Rosine, who, having studied, then itinerating in the State, to recommend a suitable person to take charge of their school, upon which, he at once recommended Mr. Graham, and at their request wrote to him to come on to the Valley of Virginia." Beforethis time, a classical school had been taught at a place called Mount Pleasant, near to the little town of Fairfield. Here Mr. Graham commenced his labours as a teacher, and here we find the germ whence sprung this College. The acorn was then planted from which has proceeded the oak which is now spreading its branches abroad.

It was not long, however, before it was judged expedient to remove the infant school to Timber Ridge Meeting House, where a convenient house for the Rector was built, and also an Academy, and other small buildings for the accommodation of the students. A considerable sum was now raised, by subscription for the purchase of books, and a philosophical apparatus, and Mr. Graham was charged with the business of selecting and purchasing such articles as he should judge most useful and necessary; and accordingly, he took a journey to the North, and acted faithfully, conciously, the trust reposed in him. He also took a journey into New England, to solicit benefactions for the rising Academy, and not without the benevolent and liberal response. At this time, the prospects of the infant institution were very encouraging, and if no untoward events had occurred, there is reason to believe, that it would have speedily risen to great eminence and usefulness. But the revolutionary war was hastening with rapid and threatening pace and devolution, the attention of all the men was turned to the defence of the country; and from so great a part of the United States, it is believed, did more young men enter the public service, than from this very region; the whole country, had a school been established not be found, who were not true friends to the liberty and independence of the country. Not only the youth who would have commenced a course of education had not left the place, those already in the institution, fired with an ardent patriotism, laid down their books, and seized the musket and the rifle. And it may truly be said, that the patriotic fire burned on no bosom with a warmer flame, than in that of the rector of this Academy. On a certain occasion, when by the institution of the Executive authority of the State, it was re olved to raise a volunteer company of riflemen, to go into active service there appeared much backwardness in the men to come forward, and be stepped out, and, in fact, that the company was immediately filled, of which he was unanimously chosen Captain, and all necessary preparations were made for marching to the seat of war; when Gen. Washington signified to the Governors of the States that he did not wish any more volunteer companies to join the army.

The abandonment of the houses erected at Timber Ridge appears to have taken place,—though without authority, and from a matter of necessity. The income from the Academy was small, and his salary for preaching to the two congregations of Timber Ridge and Hall's Meeting House (now Monmouth) being paid in depreciated currency, it was impossible for him to support his family. He therefore resolved to return to farming, which he has been said, he well understood. Accordingly he purchased a small farm on the North River, within a mile or two of this spot.

The school at Timber Ridge was, however, continued for some time after Mr. Graham retired to his farm, and he endeavored to perform the duties of a rector, by visiting it and giving instruction several times in each week. But this being found very inconvenient to himself and disadvantageous to the school, after due deliberation, he resolved to relinquish the establishment at Timber Ridge, and to open a school in his own house. Here, the person who now addresses you, at an early age, commenced his course of classical learning. Even at this time, there was a respectable number of students in the school, most of them having reached the age and stature of men. After some time, a frame edifice was erected on ground given for the purpose, and the school was continued until, in the year 1782, application was made to the Legislature for an act of incorporation, and accordingly, a number of trustees were formed into a body corporate, to have full charge of the Academy, which received the name of LIBERTY HALL; which name it retained until it was endowed by General Washington, when his name was substituted for that which it had before borne. Before that donation was received, Mr. Graham had resigned his office of rector, or president, though it is understood, that he used all his influence to secure this important endowment; and that he was the author of the letter addressed to General Washington, by the Trustees, in favor of this institution.

"At the same meeting of the Presbytery of Hanover at which Mr. Graham was appointed Rector, Mr. John Montgomery was appointed Tutor.

Though Mr. Graham had some formidable opposers who had taken up strong prejudices against him, and although, after the close of the war, the character of the students who frequented the Academy was greatly deteriorated, and the difficulties which environed him were many and perplexing; yet it must be conceded, that in resigning his important post at this time, he was not guided by his usual wisdom. Whatever be the character of youth, every civil and religious community, expect that their education should be in the hands of pious men, and generally, of ministers of the Gospel. And how can we hope for a reformation among the youth of our country, but by religious and moral instruction, and the exercise of salutary discipline. It is not expedient to bring this into view, on this occasion, the disappointment which attended his favorite scheme of planting in the West a little colony of select families of like friends, who might live in peace far from the contentions, hustle, and turmoil of the world. All such schemes must fail in the present state of human nature.

It is a remarkable fact, that this institution, although not honored with the name of a College, by its charter possessed all the powers of a College; being expressly authorized to grant literary degrees, and accordingly there were no periodical Commencements, yet, in several instances the degree of bachelor of arts was granted, and in one instance, at least, publicly, in the presence of the Trustees, and precisely the same as that pursued at Princeton, while Mr. Graham was a student in that College. But, notwithstanding, the fame of Dr. Witherspoon were copied, and studied by the students.

Before this brief history, I will as concisely as possible, give the character of this distinguished man, whose memory appears to be in danger of falling into oblivion.

Mr. Graham possessed a mind formed for profound and accurate investigation. He had studied the Latin and Greek classics with great care, and relished the beauties of these exquisite compositions. With those authors taught in the schools he was familiar, by a long practice in teaching, and always insisted on the importance of a classical education, as the proper foundation of a liberal education.

He had a strong inclination to the study of Natural Philosophy, and took pleasure in making experiments in this science, which he had opportunity and means, and had procured for the Academy as good an one as was then possessed by any institution of the Country. In these experiments much time was employed, on which inquisitive persons, not connected with the Academy, were freely permitted to attend.

As he was an ardent patriot, and a thoroughly republican, the times in which he lived led him to bestow much attention on the science of government, and one of the few pieces which he published in the newspapers, was on this subject. By some he was censured for meddling with politics, but it should be remembered, that at that time, this country, having cast off its allegiance to Great Britain, and declared itself independent, had to lay the foundation of governments, both for the States, and the nation, and that the welfare of posterity as well as of the existing generation, was involved in the wisdom with which this work was done. The talents of every man, capable of thinking and judging on such subjects, seemed to be fairly put into requisition. It is a sound maxim that men living at one time, must not be judged by the maxims of an age, in which all circumstances are very different. At the adoption of the federal constitution, which according to the original draft, it did not approve, he relinquish d all attention to politics during the remainder of his life.

The science, however, which engaged his attention more than all others, except theology, was the PHILOSOPHY OF THE MIND. In this he took great delight, and to it devoted much time and attention. Though acquainted with the best treatises which had then published, his investigations were not carried on so much by books, as by a patient and repeated analysis of the various processes of thought, which he was able to trace in his own mind, during the phenomena thus observed, to a regular system. The speaker is of opinion, that a system of mental philosophy which he thus formed, was in clearness and fullness superior to any thing which has been given to the public, in the numerous works which have recently been published, on this subject. And it is greatly to be regretted that he has not given a full account of the world. It was, however, a task, in this man of profound thought, that he made little use of the pen. And it was also a defect, that in the latter years of his life he addicted himself little to reading and study, and to keeping up with the times, retained too low an opinion of the value of books.

But it is time that we should consider Mr. Graham as a theologian and a preacher. From the time of his ordination by the Presbytery of Hanover in 1775, he became a teacher of theology. Most of those who entered the Ministry in this Valley, passed their theological studies under his direction. And after the great revival, which commenced in this Valley in the year 1789, Mr. Graham had a theological class of seven or eight members, under his tuition, which was kept up for several years. It was his custom to devote one day in the week to the reading the written discourses of these candidates, and to a free discussion of theological points. In these exercises he appeared to take great delight; and the students were always gratified and commonly convinced by his lucid statements and cogent reasonings. As most of those who enjoyed the benefit of his instruction in this important theological seminary are not now in the world, it may not be improper to say, that some of them rose to eminence in the church, and as Professors of theology in ordinary institutions. The influence which he gained over the minds of his pupils, while under his care, was unbounded. So idiom did any one of them venture to speak or think a sentiment different from those which he inculcated. Yet he encouraged the utmost freedom of discussing, and seemed to admit, and to assume to bring his pupils to think as he did, as to teach them to think on all subjects for themselves. A slavish subjection to any human authority he repudiated, and there was no one attempted to add weight to his opinions by referring to a long list of authors of great name; but uniformly insisted, that all opinions should be subjected to the test of Scripture and reason. Some of his students have heard to say, that the chief benefit which they derived from his instructions was, that by this means they were led to the free and independent exercise of their own faculties in the investigation of truth.

Mr. Graham, in his theological creed, was strictly orthodox, according to the standards of his own church, which he greatly venerated; but in his method of explaining some of the knotty points in theology, he departed considerably from the common track; and was of opinion, that many things which have been involved in perplexity and obscurity by the manner in which they have been treated, are capable of being easily and satisfactorily explained by the application of sound principles of philosophy. As a preacher, he was always instructive and evangelical; though, in common, his delivery was rather feeble and embarrassed: than forcible; but when his feelings were excited, his voice became penetrating, and his whole manner awakening and impressive. And his profound study of the human heart enabled him to describe the various exercises of the mind, in such a clearness and truth which often greatly surprised his pious hearers; for it seemed to them as if he could read the very inmost sentiments of their minds; which he described more perfectly than they could do themselves. When it was his object to elucidate some difficult point, it was his custom to open his treatise, so as to give a distinct view, removing out of the way every obstacle, until he was prepared to make his assault on the main fortress. Thus, insensibly he led his hearers along step by step, gaining their assent first to one proposition and then to another, until at last they could not easily avoid acquiescence in the conclusion to which he wished to bring them. As a clear and cogent reasoner, he had no superior among his cotemporaries; and his pre eminence in the exercise of this faculty, was acknowledged by all unprejudiced persons.

It has been hinted that Mr. Graham had enemies, who often had influence to impede or thwart his plans. Such enemies, where he requires, that it should be acknowledged, that he sometimes imprudently made the exercise of those who felt his power, to feel difficult friends, by too free an indulgence of satirical and sarcastical remarks; which weapon he could wield with great power. And it must also be conceded, that towards his opponents, he never manifested much of a conciliatory temper, but seemed rather disposed to stand aloof from them, and to treat them at defiance.

In the government of youth, Mr. Graham was from the first a rigid and unyielding disciplinarian. He laid it down as a principle, that, at every risk, authority must be maintained; and when this was by any one resisted however formidable the student might be in physical strength, or however many might combine to frustrate the regular exercise of discipline, he fearlessly went forward in the discharge of his duty, and generally triumphed over all opposition; and often inflicted severe castigation on the thoughtless persons, who dared to rebel against lawful authority. Whether his rigor might not, in some instances have been excessive, is a question which judicious men would differ in opinion, and which need not be discussed

As has been already hinted, the great error of his life was the relenuishment of the important station in which Providence had placed him, and for which he was so eminently qualified; and that at a time when he possessed the ability of being more useful than at any former period. Having removed to the banks of the Ohio river, he fell into great embarrassments, and he died in the prime of his vigor, in consequence of a violent fever contracted by exposure to frequent, drenching rains, while on a journey to Richmond. In that city he breathed his last in the house of his friend, the late Col. Robert Gamble; and his remains were deposited very near the south door of the Episcopal Church on the hill, over which a plain marble slab, with a suitable inscription, marks the place.

The extent of the influence exerted by this man in the moral, literary and religion of this region, cannot be calculated. The seed from which fertilizes a large district, is small in its origin, but goes on continually increasing until it becomes a mighty river. The influence of the Rev. William Graham did not cease when he died, but has gone on increasing, by means of his disciples, who have been scattered far and wide over the West and the South.

A debt of gratitude is due to him which cannot be fully paid. Instead of a monument of marble,—which has been erected—we have an ample memoir of his life, with a particular history of this College in its various vicissitudes and conditions, and of some of its principal Alumni, educated under the tuition of Mr. Graham, would be a suitable tribute to his memory. And this work would seem to devolve naturally on some member of the Faculty. That gentleman is well qualified for the work, with of every Alumnus present.

In conclusion I would remark, that I feel myself this day, placed in solemn circumstances. Of all those who were connected with this institution when I entered it, and for some years afterwards, whether as trustees, teachers, or students, there is not one remaining upon earth but myself. And very soon some other person who addresses the Alumni of Washington College, may say the same in regard to those who now hear me. Time rolls swiftly on, and with a tremendous rapid current, the youngest and strongest are borne, to the ocean of eternity. Let us all then, make it our chief care and study to prepare for eternity, and to improve our time in the use are permitted to live, may we be found diligently fulfilling the duties of our respective stations, in society; endeavoring by all the means in our power to promote the welfare of our fellow creatures. Liberal learning is calculated to raise men not only above the gross pursuits of a sensual, but also to elevate them above the sordid pursuits of selfishness. Let us endeavor so to act, that on a retrospect of our lives, our conduct may meet with the approbation of our own consciences, and with the approbation of our God!

Having now finished what I wished to communicate on this time, I must, my beloved friends, take a solemn and lasting farewell of you all; never again expecting to see the faces of most of you in the flesh. May Heaven's richest blessings attend you!

FREE CHURCH OF SCOTLAND.

Dr. Cunningham last week met a large number of clergymen of different denominations in New York. After a full and free interchange of views the meeting adopted the following resolutions, viz:

1 That this meeting has heard with deep interest, the full and explicit statements of the Rev Dr. Cunningham, on the part of the Free Church of Scotland; and that we welcome him and the cause he represents, and not only express our sympathy with the objects which have led to his appointment and visit to America, but cordially recommend him to the churches with which we are connected.

2 That we recommend that four public meetings be held in this city during the next week as follows: on Tuesday evening, Jan. 24, 1844, in Dr. Phillip's church, Wall street; on Wednesday evening, in the Mercer street (Dr. Skinner's) church; on Thursday evening, in the Rutger's street (Dr. Krebs') church; and on Friday evening, in the Spring street (Dr. Pat-

tion's) church, and that a committee, consisting of Rev. Drs. Spring, Skinner, Vermilye, McLeod and Rev. Mr. Andrews, be appointed to make the necessary arrangements, to invite all friendly to the Free Church of Scotland, and to confer generally with Dr. Cunningham as to the object of his appointment

3. That it be earnestly recommended to the churches here represented to contribute liberally aid to the Free Church of Scotland in such form as by them may be deemed expedient.

4. That the proceedings of this meeting be published in the religious papers.

We doubt not that a similar reception awaits Dr. Cunningham, wherever he may go in our country. The cause, in which he is engaged is worthy of the support of all good men.

The Editor acknowledges the receipt of the following sums, which shall receive their proper destination:

For Miss. Chronicle,

From Master Richard Morton,	1 00
From James A. Snell	$1 25
From Sam'l D. Paxton, Fairfield, Va.,	1 00
For Gen'l Assembly's Board of Ed.,	
From the Ladies Education Society, Petersburg, through Mrs. S. C. Bolt,	50 00
For Am. Bible Society,	
Contribution from the Young Ladies of the Presbyterian Church, Lexington, Va., to constitute their pastor Rev. John Skinner, public Member of the American Bible Society—per Mrs. S. C. P. Thomas,	29 84
For Virginia Tract Society,	
From Rev. Wm. N. Morrison, for Foreign Distribution,	1 00
For Scottish Fund,	
From Mrs. Mildred Lewis, Hardens Tavern,	2 00
For Board of Missions,	
From Jean Morton,	2 00

COMMUNICATIONS.

For the Watchman of the South.

THE JESUITS

Among the characteristics of our modern controversy with the Romanists, neither of them is more perplexing to a sober and sincere lover of truth than the pertinacity with which the servants of the Vatican deny the most authentic evidence, and falsify the genuine historical records both of the past and of the present. It is true, that this procedure is consistent with their code of immorality—nevertheless it is extremely difficult to make our Heathen and christians believe that the Papal system *verily was delivered in all truthfulness by the* Apostle Paul, when he depicted Popery as the "Mystery of Iniquity," and "the working of Satan." Of these facts recent circumstances afford irrefragable demonstration.

We select the most authentic documents, works published by express Papal Mandamus, with all the undeniable sanction of the Censors and Expurgators of the Vatican, and present their ungodly contents to the Protestant churches; the Roman Priests deny their own Rituals, Bulls, Casuistry, and even their own publications, and against the affirmative evidence of their own light, learning, and principles, they who call themselves Protestants will give credence to the negative of the Jesuits. The Jesuits only declare that the Papal pugnacious Bull, Dominus Noster Pontifex, the Instructions for Priestly Confessors, and the Annals of their own Historians are "Protestant forgeries!" and that, without the authenticity of their own publications compiled and printed in the United States, a memorable instance of this kind occurred in our time ago at Brooklyn. The Protestant Association of New York held a public discussion in the neighboring city upon the subject of "*Priestly Absolution*" Mr. Walsh, in his speech on that occasion, the Secretary produced a volume from which he read some passages unfolding the turpitude of the confessional to which both women and girls were coerced to submit before they could obtain the Absolution which the Priests taught them, is essential to salvation. The then Roman Priest of Brooklyn, Walsh, was present; and perceiving by the excitement, the effect which was produced, he cried out, "it is a Protestant lie—that book is a Protestant forgery!" The Secretary then read the title of the Book—"The Catholic's Manual: by John Power, Priest, printed at the Dutch-street Office, New York" and added, "this book was given to me by the Popish publisher, in his own book store, in New York. In answer to the Secretary's facts, several persons walked to the place where the Secretary was standing, and read the title aloud. Nevertheless, the Jesuit repeated his declaration, that the book was a "Protestant forgery" Upon which the Secretary cited a volume published by the Jesuits affirming *the fatefulness and propriety for the good of the Church*, as they profanely denominate it, so Nunch being a crime, *is even meritorious*—and an every Roman Priest in this country, who, also that Jesuit, pointing at Walsh, has a canonical dispensation to perjure any oath, if by it he may judge will advance the cause of the Papacy in Jesuitry. The Priest only laughed; as he knew that all the Papists would receive his dictum as infallible, and it was afterwards ascertain d, that some of the Half Protestants preferred the denial of the Priest to the self-evident testimony of the book's infallibility.

The Jesuits are exemplified in a very pernicious form. Nearly fourteen years ago, the editor of the N. York Protestant published in that paper, the *canonical Oath* which is uniformly taken by every Popish Prelate and Priest on his admission to his official rank. One of the clauses of that Oath is this—"*Heretics Schismatics, and rebels to our said Lord*"—meaning the Pope of Rome—"*or his successors, I will to my power persecute and oppose.*" Protestants and Papists all combined, with the exception of the Irish Protestants who understand the country, to denounce that expunge of Romanism as "Scandalous Magnatum." The editors referred all Cavillers to Barrow's Supremacy of the Pope. In the New York edition it is found in pages 42, 43, 44 The retort was this, Barrow was a Protestant. The editors then cited, Labb. Concil Tom. 10. page 1504, and Tom 11, page 1565; and even that His torriographer was insufficient evidence. Finally adduced the Roman Cardinal Annalist Baronius, who in his Annals, years 723 and 1076, gives the *original form of the oath*, which is of precisely similar import, and concludes his account of it thus—"Hæ tenus Baronentum, &c. That is the oath which that period all the Prelates used to take." Notwithstanding the American Jesuits deny their own Cardinal and Historian, and Protestants, to use the words of the Apostle Paul "*believe the lie.*"

Jesuits' Oath of Secrecy.—Moreover, the same glaring imposture is manifested respecting the oath which every Jesuit takes when he is admitted upon probation, and when he is advanced on each grade in the Orders. That characteristic specimen of the Babylonian "Sorceries," as they are entitled by the Apostle John, was first published by Archbishop Usher, in a "Collection of Papers" concerning Romanism, published during the reign of Charles I. It was subsequently reprinted with great effect in a work entitled "Foxes and Firebrands," among the Philistines. It was from these papers ascertained, that the Order is totally inimical to the welfare of civil society; and was resuscitated from its long oblivion by Mr. McGavin, who gave it renewed publicity in the Glasgow Protestant, April, 1821 Mr. McGavin was opposed by the most crafty and learned Jesuits who could be mustered for the warfare—and we have found that they could not refute his arguments and testimony, they sued him for slandering the "Holy Mother Church and her Holy Priests"—but one of them in an affidavit impugned the authenticity of Archbishop Usher's original document. Why? Because in Britain the mere fact of contradicting that immortal Theologian, would have been deemed occular proof of their own falsehood!

The denial of Archbishop Usher's truth and consistent, by those the Jesuits and Semi Papist Sciolists of the United States, who are like those teachers of the laws, whom Paul described to Timothy, "understanding neither what they say, nor whereof they affirm."

Morality of the Jesuits.—There is an astounding fact in English history which illustrates the principles of Jesuitism. After the Gunpowder Plot in London, in 1605, James I., then King, framed an "Oath of Allegiance" which all Papists were required to take. It was deemed to be so mild and precise, that they said "*the Gordian knot was so fast tied by it, that no wit of man could loose it, and that if the Romanists once swore and lied therein,*" they must forever be subjects of his throne. It attested all loyalty to the government; abjured all adherence to the Pope, and denied all his power to absolve from such oath as demurable; and affirmed the whole lengthened declaration before God, "without equivocation, mental evasion, or secret reservation." Cardinal *Bellarmin* condemned that Oath The Pope nullified it. Paschenius ridiculed it in this style. "The king's oath is unjust, as it has been adjudged by the Pope: therefore the obligation of it is vanished into smoke, so that the bond which was thought to be of iron, is less than straw."—The whole historical details of this marvellous dexterities are given by Bruce, in his *Free Thoughts* on Popery. page 234.

In this Decree of the Parliament of Paris, of March 5. 1762, for the publication of the "doctrines of the Jesuits," and for the repeal of the banishment of the Jesuits from France, that legislative body unanimously ascribed the dogmas of the Jesuits, maintained and published by them, with the pontifical and supreme approbation—*destroy the law of nature, that rule of morals which God has ascribed upon the heart of man. Their dogmas also break all the bonds of civil society; they authorize theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all wickedness—by teaching the nefarious principles of secret equivocation, reservation, mental evasion, and absolution, and philosophical sins—by extirpating every sentiment of humanity among mankind, in their assertion of homicide and poison—by subverting the foundations and spirit of Religion, by substituting all sorts of superstitions, with which God's spirit is at variance; by inculcating regicide; and by subverting the authority of all governments*"—The volume containing the "ARRÊT" and "Excerpta," can be found in the Library of the Princeton Theological Seminary; a very scarce and invaluable work of national authenticity. The same assertions were published in volume issued in London in 1670, entitled "THE JESUITS' MORALS"—In an abridged form—many of the articles can be found in Bishop Wiseman's Lectures. In New York, 1833, under the title of "ILLUSTRATIONS OF POPERY," where much information not to be found without great research may readily be obtained. The most powerful attestation which can possibly be given to the rectitude of Ganganelli's conduct, Pope Clement XIV., in abolishing the order of the Jesuits in 1773, is derived from the fact that, "*that pestiferous fraternity*," expelled from Portugal, France, and Spanish kingdoms *thirty nine times*, of which *twenty-five* were from the most bigoted Popish countries, Austria, Flanders, Italy, Naples, Portugal, Sicily, and Spain. Our own Protestant Joseph II. Pope Clement XIV., finally denounced and abrogated those mischievous conspirators against the peace and welfare of mankind.—"Their doctrine, their secret, their anti-social intrigues, their intolerable corruptions, and the innumerable murders and treasons, and wide spread desolations which they had perpetrated, have excited every government in Europe to banish them from their countries. Still they survived under the name of Saint Sulpicius; Sacrificists; Cloisters; Doctrine; Jesus; Jesus de la Croix, and other title."—The Pope who attempted to blot out their mischievous craft, was poisoned by them; thus adding to their Foreign regicides, according to their own definition, parricide and deicide. De Pradt, in his "Jesuitisme Ancien et Moderne," says—"JESUITISM IS A FAMILIAR DEVIL WHO EXPRESS THE WORLD CRAWLING IN THE DUST, WHICH IT IS IMPOSSIBLE TO REPRESS, AFTER IT IS ONCE ABOVE." Protestants are therefore all to heed the Lord's command,

WATCH.

For the Watchman of the South.

ORDINATION.

An adjourned meeting of West Hanover Presbytery, was held at Old Concord, in Campbell, December 22d, 1843, at which Mr. Wm. W. Stickley, a licentiate recently received from Winchester Presbytery, was ordained to the whole work of the gospel ministry, and installed pastor of Old Concord Church. The ordination sermon was preached by Rev. Isaac Cochran, the charge to the pastor by Rev. Wm. Hemenway, and the charge to the people by Rev. John H. Bocock.

JOHN H. BOCOCK,
Temporary Clerk.

For the Watchman of the South.

THE QUORUM QUESTION

Can it be, that among so many who it seems are most ready to justify the act of the late Assembly, not one should be found, who is found capable of doing so by argument on the constitutionality, the necessity, the expediency, the wisdom of the act? Can not one, nor other arguments than precedents, hunted up by Stated Clerks, from the records of Presbyteries, some of them more than fifty years ago to prove that the fathers of the Presbyterian Church considered ministers the *essential* elements of a Presbytery? Or letters from ministers of other churches, be they Doctors of Divinity, or Vice Provosts of Universities, or others, furnished with great pleasure, and published, it would seem, with no less alacrity to prove that because *two* ministers in the informal Presbyterian Church, may constitute a Presbytery or Session, therefore *three* ministers in our Church, without an elder, are sufficient to constitute a Presbytery? Surely considered with reference to the promise of our Saviour, that where two or three, &c. However, this may be sufficient to settle the question of the minimum of sociality, I may confess, it comes very far short of convincing, who though no more than what it has late become very common to style laymen, yet has as much interest in the affairs of our Church as any minister, and who does not intend to be deterred from an expression of his opinions by the cry of *agitation* or *agitator*.

A SUBSCRIBER.

THE NEW YEAR.

The close of a year calls for serious thought and solemn inquiry, both as to the past and the future. In looking back on the year now closing, we can all see much for which *to be humble*. Our lives have been preserved, while many others have gone to the grave. God's goodness has followed us. God has not failed to visit us in our pastures He has regarded the cry of his people, and heard the voice of their supplications He may have sent trials, but they have been—in mercy; and for our good. He has graciously, to our families, and to our common country, God has been good, and kind, and bountiful, and he has not forgotten Zion—his cause has prospered, his kingdom has advanced. For these and other blessings and favors, we are all bound to be grateful, and thankful. But while, in the review, there is much, very much, for which *to be thankful*, is there not also abundant cause for *deep humiliation*? God has been good and faithful to us. *What has been our return to Him?* Have we been good and faithful servants? Have we done our whole *duty*, with honest fidelity? Have we done, even as much good as at the commencement of the year we *hoped and resolved* to do? God has committed to each of us portions of his goods, he has given us all talents, more or less, and has commanded us to employ them in his service, and for the advancement of his kingdom. How have we fulfilled this solemn trust? God has never grown weary of his people, while daily and every day they have been asking favors of Him. Have his people been equally ready to give and to do for him, and his cause, when he has demanded it of them? God has been constantly calling upon us, both in his word and by his providence, to wake up to the great interests of his kingdom, and take our part in urging onward that kingdom. How have we been affected by these calls? How have we responded to them? There are solemn questions, which every reflecting man, and especially every Christian, should put to himself at this close of the year. And how must we answer? Some are perhaps able to say, we have done something for our Master, to whom we owe every thing; many others will probably be compelled to confess, that as to the great interest of the soul, and the kingdom of Jesus Christ in the world—we have been worthless, literally nothing for ourselves, or for others. We have lived, and died, buried. And all must confess, they have done much less than they should have done, much less than they might have done, if they had a sense of our own failures in duty, and unfaithfulness to God, who is concerned in Christ's glorious and faithful ones to us, should make us humble and penitent, and should make us feel deeply the necessity of improving, while life glides fleetly, the little time which is left us.

What is past, cannot now be recalled. The year 1843 is now or soon will be, numbered with the dead, and buried with the dead. The tremendous responsibilities it is passed, and sealed up to the judgment. The future demands our attention. Standing on the threshold of a new year, we should be wise, we should remember we have much, very much to do, much lost time to redeem—long arrears in God's account to bring up. We have not a moment to lose—if we would be hailed as good and faithful servants, when called to give up our accounts. Our past unfaithfulness has been marked against us, and will be, while it has a being. The period in which our great work is to be done The calls of millions upon millions, ignorant of God and his salvation, is daily sounding louder and still louder in our ears. Our own country, the land of our birth, or of our adoption, is not evangelized. Millions of our own citizens have no Gospel privileges. They say, they beg, they entreat us to send them that Gospel which brings salvation. God commands us to send it to them, and to send it this year; to do it now without longer delay. If we do our duty, we should remember we have much, very much to do, much lost time to redeem—long arrears in God's account to bring up. We have not a moment to lose—if we would be hailed as good and faithful servants, when called to give up our accounts. Our past unfaithfulness has been marked against us, and will be, while it has a being. The period in which our great work is to be done The calls of millions upon millions, ignorant of God and his salvation, is daily sounding louder and still louder in our ears. Our own country, the land of our birth, or of our adoption, is not evangelized. Millions of our own citizens have no Gospel privileges. They say, they beg, they entreat us to send them that Gospel which brings salvation. God commands us to send it to them, and to send it this year; to do it now without longer delay. If we do our duty, we will be found with the messenger for doing so; and has spared us, that we may do it; and he will certainly hold us to a strict accountability for our faithfulness in this matter.

Dear Brethren—Let us do it—do it, and that immediately. Let us be faithful this year to our solemn vows, and faithful we live to its close, or die during its course. We may cherish the sweet hope that, to us and to others it will be a

A HAPPY NEW YEAR.

Dem. Mis. Chronicle.

PROGRESS.

A ministry of the Apostolical Succession *empowered to act* as Christ's ambassadors and *representatives* on earth; the divinely appointed *limitation* of the channels of salvation and the gifts of the Holy Spirit, *to commune with this ministry in the sacraments, word and ordinances of the Church; regeneration* in baptism; salvation suspended on faith and works; the sup ome authority of Scripture *as explained and interpreted by the Church*,—these are the principles which are plainly written in our *Prayer Book*, and *on these we stand*; and these we are resolved, by God's grace, to maintain both in life and death.—*Churchman.*

Here we have the last creed of the Puseyites A Divine Succession, with authority to represent Christ,—an exclusion from heaven of all who do not belong to *the Church*, salvation depending on works, the word of God only of authority as interpreted by a few old fathers, who were not as well educated as a common country clergyman of the present day, and were uninspired,—and the Prayer Book before every thing else,—even the articles of religion, which all do own ye ignorantness and kiss the toes of the Scarlet Lady.

N. Y. Jour. of Com.

THE SPIRIT OF THE PAPAL PRESS.

No one who reads the Papal periodicals of this country, can be unimpressed with the popular spirit and tory bigotry which are distinguished. Their coarse and bald-faced style; the imperfect standard of morality they maintain; the irreverend and sceptical manner in which things divine are treated and spoken of in them; their deep-rooted hostility to every person and thing anti-Papal; the unmasked sympathy for foreign despots and despotism generally, their love of titles and royalty; their utter disregard of all the laws of justice, civility and truth in their assaults upon those who dare defend them or oppose the blasphemous pretensions of their lord god, the Pope. No reputation, however unimpeachable, and so character, however sacred or dignified, finds the least respect or forbearance at their hands, if opposed to them. They speak in the same bitter, vindictive and ribald terms of the venerable Patriarch statesman and the humble-minded and pious Reformed Divine and the loading Atheist. They evaluate themselves by flat denials in the face of testimony, even their victims guilty by assertion; supply abuse for arguments and coarse ribaldry in wit.—*Baptist Banner.*

CHRISTMAS EVANS' LIBERALITY.

Though his salary from the church in Angleseu was but *thirty pounds* a year, even after the advance that was made above twenty years after his first settlement, yet for several years he managed to contribute one pound to the "Bible Society," ten shillings to the "Baptist Education Society," and ten shillings to the "Missionary Society," and he always regarded the poor, when necessity required, his hand and purse were at all times ready. After the succession a brother in Anglesea, together with his family, had been sick for some time, and in consequence was reduced to a very low state, to his circumstances, Mr. Evans felt much for him, and relieved his distresses to the utmost of his ability—even by giving him the only money which at that time he possessed His wife remonstrated with him for giving away the money, adding that they had none to buy food the following Saturday; to whom he replied, "Do thou not fear, for we are in the Providence from some quarter." The day before the market he received a letter from a friend in England, begging his acceptance of the enclosed *two pounds* for his own use. When he had read the letter, he said to his wife—at the same time showing her the two pounds—"Cathanne, I told thee that Providence would return the alms pound, for it was a loan to the Lord," referring no doubt to the passage which saith, "He that giveth to the poor, lendeth to the Lord" He once took off his coat and gave it to an Irishman, who told him it he was a Scripture reader to the Irish, and whose clothes were rather bare.

SUMMARY.

Congress.—Mr. Rhett, of S. C., has declined to serve on the special committee to whom was referred the Anti Slavery resolutions from Massachusetts, and was excused. He reasons for declining are, that the question of Slavery cannot, under the compact, be touched, and that to legislate upon it, would be a violation of the Constitution

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NOTICE.

The *sixth* Lecture on Popery will be delivered in the First Presbyterian Church in Petersburg, on next evening, services commencing at a quarter past 7 o'clock. All persons are invited to attend. Subject, the Hostility of the Romish Church to the free exercise and profession of the Bible.

DEDICATION.

For the information of many who wish to be present at the Dedication of the new Church in Petersburg, notice is hereby given, that that service is expected to take place on Thursday evening, January 25th, of 7 o'clock. The friends of the Presbytery generally, are also hereby respectfully invited to attend. The religious services will probably be continued for several days.

JOHN LEYBURN.
Petersburg, Jan. 1, 1844.

NOTICE.

The churches in the bounds of East Hanover Presbytery, are respectfully informed that the time generally fixed upon for their annual collections for Foreign Missions is at hand.

The Annual Report has been sent to ministers elders and deacons, as far as their address is known

The time for the annual collection in the Presbytery of Winchester, Orange, Culpeper, and others are officionately urged to bear this collection in mind for speedy action.

To all, we say the calls of the Board to meet the necessary demands in sending out supplies and new missionaries, are very pressing. He that gives punctually, gives doubly

WM. HENRY POPTE.
Secretary C. B. F. M.

Dec. 1, 1843.

NOTICE.

By order of the Union Total Abstinence Association of the City of Richmond, the FIRST THURSDAY in the month of February next has been appointed for holding a State Temperance Convention in the City of Richmond, to which all the Societies in the Commonwealth are earnestly requested to send delegates.

A full representation from every Society is urgently demanded, and it is hoped that those societies will be prompt in their appointments.

When Societies shall have selected their delegates, they are requested to forward, free of postage, a list to the undersigned.

MICAJAH BATES, Chairman

☞ The Editors of all Political, Religious and other Journals in the State, are respectfully solicited to give this notice two or three insertions, as the only means of communicating the desired information to the friends of the cause.

Dec 14, 1843.—3t

MARRIED.

In Greenville County (North Carolina) on Wednesday evening, the 6th inst., by the Rev. Mr. Hines, Dr. Otis F Masson, formerly of Richmond, Va., to Miss Mary A. S., only daughter of Spotswood Burwell, Esq., of the former place.

At Maiden's Adventure, in Powhatan County, on the 27th instant, by the Rev. Wm. Norwood, Mr. M. Lawson, Esq., of Richmond, to Sarah Angelina, youngest daughter of John Gillham, Esq.

OBITUARY.

Died, at Woodlawn, in Prince Edwards County, on Friday, December 16th, Mrs. Martha Henry, relict of the late John Henry, Esq., in the 62d year of her age. The deceased had been blind for 21 years a sincere and humble Christian, and discharged all the duties of the various relations of a mother, friend, and Christian. Perhaps no near that bereaved her grave, can so sincerely bespeak her true worth, as the tearful deep sighs of her aged husband, grateful and devoted servants. The sufferings of her last illness were very severe, but she bore them the kind and unceasing attention of relatives and friends

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ALBEMARLE PIPPINS AND MOUNTAIN BUCKWHEAT.

WE have just received 15 barrels Albemarle Pippins, and a few half barrels Mountain Buckwheat—a prime article.

Family and Superfine Flour of the best brand, always on hand, and for sale by

dec 7 ROYALL & MORGAN.

PROSPECTUS for publishing the DEBATE, held in Lynchburg, between Rev. Alexander Campbell, of Bethany, Va., and Rev. N. L Rice, of Paris, Ky., on the following propositions, viz:

1. The immersion in water of a proper subject, into the name of the Father, the Son and the Holy Spirit, is the only Apostolic or Christian Baptism. Mr. Campbell affirms. Mr. Rice denies.

2. The infant of a believing parent is a Scriptural subject of Baptism. Mr. Rice affirms. Mr Campbell denies.

3. Christian Baptism is for the remission of past sins. Mr. Campbell affirms. Mr Rice denies.

4. Baptism is to be administered only by a Bishop or Ordained Presbyter. Mr. Rice affirms. Mr Campbell denies.

5. In Conversion and Sanctification, the Spirit of God operates on persons only through the Word of Truth. Mr. Campbell affirms. Mr Rice denies.

6. Human Creeds as bonds of Union and Communion are necessarily heretical and schismatical. Mr. Campbell affirms. Mr. Rice denies.

Reported by competent Stenographers, and to be approved and authenticated by the Debaters. Published in one 800 volume, containing from *seven to eight hundred pages*, neat ly executed on good paper, and well bound in Sheep Leather. The above work will be published as early as practicable at *two dollars* per copy. As the publication has been secured the copyright, the work can be procured only through the channel.

The Subscribers becoming responsible for *ten copies*, shall be entitled to an additional copy gratuitously.

RECOMMENDATIONS.

We cheerfully recommend the above work.

H. CLAY,
J. SPEED SMITH, } *Moderators.*
GEO. ROBERTSON,

We (ministers of the same church with Mr. Campbell,) cheerfully recommend the work.

JAMES FIBBACK,	B. F. HALL,
JAMES SHANNON,	— MORTON,
JOHN SMITH,	D. S. BURNET,
A. RAINES,	A. KENDRICK,
L. D. PORTON,	J. E. SHEPARD.
J. T. JOHNSON,	

We (ministers of the same church with Mr. Rice,) heartily recommend the work.

JAMES K. BOUCK,	J. J. BULLOCK,
JACOB F. PRICE,	JOHN MONTGOMERY,
JOHN H. EBOWN,	W. H. JONES,
N. H. HALL,	R. C. GRUNDY,
J. D. MATTHEWS,	D. S. TODD,
JOHN F. COONS,	W. Y. ALLEN,
J. G. SIMRALL,	JOHN WATT.

We (ministers of the Methodist Episcopal Church,) cheerfully recommend the work.

A. BRUNER,	R. T. P. ALLEN,
B. H McCOWN	J. L. KENT,
W. H. ANDERSON,	THOMAS LYNCH.

Persons having subscription papers will please return them by the last of February, 1844, to

A. T. SKILMAN & SON,
Lexington, Ky.

dec 21—tf

NEW BOOK-STORE

IN RICHMOND.

PERKINS, HARVEY & BALL, have opened a Bookstore, in the Exchange Building, Main Hill, two doors below the store of Messrs. Valentine, Brown & Co, where they have constantly on hand a full assortment of BOOKS AND STATIONERY, viz:

1.—A full assortment of SCHOOL BOOKS in the English, Latin, Greek, French, and some in other modern languages, suitable for every class, present at the Colleges, Academies, and Schools in College.

2.—Theological works, for Ministers, Families and private individuals. Also, a large assortment of Bibles and Prayer Books.

4.—Miscellaneous works, embracing History, Biography, Science and polite Literature.

5.—Blank Books—a great variety, and Paper of all kinds.

The attention of ministers generally.

The stock has been laid in chiefly for cash, at low prices, and will be sold accordingly, and at the time generally fixed upon for their annual collections for Foreign Missions is at hand.

The Annual Report has been sent to ministers elders and deacons, as far as their address is known

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FAMILY GROCERIES.

ROYALL & MORGAN,

Main Street, 1st door above the Old Market,

HAVE in store and keep constantly on hand, a full and well selected assortment of Family Groceries, which they offer for sale, *to cash and prompt customers*, on reasonable terms. no 30

RUMFOND ACADEMY.

THE exercises of this Institution will commence on Monday, the 15th of January, and close on the 15th of December, with a vacation of one month in the summer. The Literary Department is under the supervision of Mr. J. H. Bates, A. B., who has given ample satisfaction to the patrons of the Institution, during the past year. Should it be requisite other assistance will be obtained. The Boarding department is kept by the Proprietor, who is determined to spare no pains to secure the comfort of Scholars, and the general welfare of the School. The course of instruction includes the ordinary branches of an English education, Greek, Latin, and French, History, Mathematics, and the Physical Sciences which will be explained by an appropriate Apparatus, Logic, Intellectual and Moral Philosophy, Declamation and Composition. The location is proverbially healthy, and the health of scholars has heretofore been so good as seldom to need a physician, if however, there should be any need for medical aid, the proprietor will attend free of charge.

It is hoped that, by persevering efforts, to impart thorough instruction and to promote the moral usefulness in life, patronage will be merited and received.

TERMS.—For board, washing, bedding, lights and fuel, $100.

For Tuition $30, for a session of ten months. Payable semi annually.

JOHN S. LEWIS, Proprietor.
King Wm. Co., Dec. 20, '43. jan 4—4t

FALL GOODS.

WM. F. BUTLER & CO.,

IMPORTERS OF

CHINA, GLASSWARE AND GLASS,

Three doors above the Bell Tavern.

HAVE now in store a full supply of Fall Goods, consisting in part of

India China Ware	
do do Plates of all sizes by the dozen	
French Porcelain Dining sets and by the dozen	
White granite do do do do	
Printed in colors do do do by the dozen	
Best English Gilt China sets, from $15 to $25 per set, and by the gold sprigged ware	
Low price English China sets and by the dozen	
Elegant Gilt China and other kinds of table and and side-board Pitchers	
China, white enameled and printed Toilet sets	
Fashionable rich cut Hall and Passage Lamps	
do do plain do do	
Rich gilt French Porcelain Fruit Baskets	
Plain do do do do	
India China do do do	
Rich cut Glass Bowls, Pitchers and Dishes	
do do Decanters, Tumblers and Wine	
do do Cellery Stands, Jellies and Lem'ades	
Cut and plain glass Mantel Lamps	
English Plate, German Silver, and Brit'a Castors	
Low priced Toilet Looking Glasses	

ALSO,

A few very handsome Solar Lamps, the best article now used for drawing rooms, &c.—together with a general assortment of China, Glassware and Glass. Purchasers are invited to examine.

sep 21 WM. F. BUTLER & CO

LADIES' SHOE STORE

Opposite the Banks.

THE Subscriber having removed his Ladies' Shoe Store to the square opposite the Banks, would respectfully invite the attention of the Ladies to his present assortment of Ladies', Misses, and Children's Shoes—among which are:

Fancy Cloth Top Buskins, of the very latest style, Morocco and Kid Dress Slippers.
White Satin and White French kid do.
French Ties and Morocco Walking Shoes.
Thick Sole Morocco Buskins.
do do do Slippers.
do do do do.
Thick heel Morocco Ties and Slippers.

Together with a general assortment of Misses and Children's of every of all colors and sizes.

The Subscriber would observe that, his store being exclusively devoted to Ladies', Misses and Children's Shoes, Ladies will at all times find a very choice assortment, and the most fashionable make.

SHEPHERDS'
Ladies' Shoe Store,
July 13—12m Opposite the Banks.

WINTER STOCK OF BOOKS,

Stationery, Music, and Fancy Goods.

J. W. RANDOLPH,

HAS returned from New York with a large and splendid assortment of all GOODS in his line, the greater portion bought with cash at very low prices, which enables him to offer for cash or to punctual customers such inducements to purchase as is seldom met with in this city.

Annuals, Standard and Fancy Books will be found in great profusion. A few Bibles and Prayer Books in velvet bindings, the richest article of the kind ever seen.

Juvenile Books of every imaginable description, at prices from one cent up, all capacities can be suited.

The various articles of Stationery, *Paper* particularly of the best quality.

10,000 pages Music, embracing all the popular standard and new Music.

The Light Publications of the Day, received as soon as issued.

☞ Mr. Mitchell, Shaver's Old Stand, next to Beck's City Baths, Main Street, Richmond.

de 21

THE NEW HYMN BOOK.

J. W. RANDOLPH,
Bookseller and Stationer,
Richmond.

HAS received a very large assortment of the New Book of Psalms and Hymns, published by the Presbyterian Board of Publication, Philadelphia. The prices vary from 37 1-2 cents to $2 75.

☞ Those in want of Bibles and Testaments, by calling will see a larger assortment of sizes and more variety of styles, than any other Virginia Bookstore. de 21

HOPS.

2 BALES fresh No. 1 Hops, just received per schooner Lynchburg, for sale by

no 30 ROYALL & MORGAN.

EXCHANGE PRINTING OFFICE;

The subscribers have opened an Office under the above name, for the publication of the

WATCHMAN OF THE SOUTH,

and have connected with it a

JOB OFFICE

which is prepared to execute neatly for printing

BOOKS, PAMPHLETS, BILLS,
CARDS, CIRCULARS,
AND

Job Work Generally,

WITH NEATNESS, ACCURACY AND DESPATCH.

They hope to deserve and secure a portion of the public patronage. The Office is next door to the EXCHANGE BANK, and over the Office of the WATCHMAN OF THE SOUTH.

☞ Printing in Colors—(red, blue, YELLOW, or green) executed in the neatest manner.

JOHN B. MARTIN
WM. W. DUNNAVANT,
☞ Address J. B. MARTIN & CO., Richmond, Va

PAYMENTS

TO THE

WATCHMAN OF THE SOUTH.

Made during the week ending Saturday, Dec. 30, 1843.
All payments are to No. 364, unless otherwise noticed.

Richmond, Va.—Mrs. Caroline E. Mayo, 313.
Mount Hill, S. C.—Rev. Hugh Dickson, 362.
Harrisonburg, Va.—H. J. Gopsille, 382.
Cohutta, Ala.—Gen'l J. F. Coonly, 382.
Greensboro', N. C.—W. S. Rankin, Ell Denny, 364.
Williamsburg, Va.—Dr. John C. Mercer, 350.
Fredericksburg, Va.—Miss Sarah H. Dunlop, 373 Mrs. Susan Seddon, Mrs. Jas. French, E. McDowell, Jonee Thompson.
Hartwood, Va.—Wm. Irvine, 356, John Irvine.
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A PREMONITION OF ETERNITY.

FOUNDED ON FACT.

"And yet sister, it was nothing but a *dream*; therefore, you not look so sad about it." "I know, Mary, it was nothing more; yet it was such a dream as might rationally make any one melancholy, and you will think so when you hear it." "Tell it then, and if there be a cause of grief, I will mourn with you."

"Well, then," returned Adeline, "it was this. I thought my white satin dress was all completed, and we went to the party as we are now preparing to do; the scene was very splendid, and every thing around was bright and joyful; still I was unhappy, and my countenance was filled with gloom. You said to me, 'Arise up, sister, we are to have a party at the house of Mr. B. next week, which will be worth a dozen like this; but, by the by, sister Adeline, I perceive nothing *here* so very contemptible as your long phiz would try to make us believe?' I made no reply, but cast my eyes towards a distant grave yard, whose white monuments were just discernible; you turned suddenly from me, and mingled again in a dance. Soon after I grew faint, my eyes were heavy, and I laid down upon your arms; almost immediately I was carried into an adjoining apartment, and placed in a very large arm chair before a mirror. I looked on myself, and oh! how black my countenance appeared! A physician was called in, who made an unsuccessful attempt to bleed me; my face still grew blacker, until at length I expired."

"And are you afraid you are really dead then?" replied Mary, laughing heartily; "I do not marvel that you are so sad, but here comes your satin dress, and it is all completed sure enough. Come, try it on." "Oh, it makes me shudder to look at it! Indeed I cannot go to the party!" "Pshaw! put it on. Shall I tell them you had a *dream* (dread presager!) and dare not come?" "Tell them any thing, but pray excuse me."

Many words now succeeded, and the thoughtless Mary at length persuaded her sister to attend the party. The evening came, and Adeline went, with a heavy heart, to the scene of mirth and hilarity; her singular dream was still deeply imprinted in her memory, and everything she saw seemed as it then did in her fancy. She grew more and more melancholy, while every face around her brightened, and every heart seemed light with enjoyment. In the midst of the merriment, her unthinking sister, who had forgotten the dream, came and repeated the very words which Adeline dreamed she had done; they gave her a dreadful shock, but she made no reply, and endeavored to forget her gloomy imaginings in the midst of the dance. Her heart grew light, for no one can yield to the touch of vanity without losing in a degree, the faithful mirror of the soul. A short time after, she passed an open window, and, looking carelessly out upon the moonlit earth, she plainly discovered the white stones of a distant graveyard; but, after having pointed it out to a young friend, she turned again to the sight of vanity, and the event passed from her mind. It was not long before great tumult was seen in the hall room; Adeline had fainted, and was removed to another apartment, where she was placed in a great arm-chair, exactly as she had dreamed. Her sister, who was supporting her head, saw her dying countenance reflected in a mirror which hung on the opposite side of the room, and suddenly she remembered that dismal dream, which she felt was now but coming to pass.—Adeline became more and more insensible.—Her face blackened, her respiration grew more difficult, and soon after her unprepared spirit bade an eternal adieu to the shores of time, and went to meet its God.

Thus closed her dream and earthly existence of a gay and promising young female! Her ear had often listened to the pathetic and solemn appeals of the ministers of the sanctuary, and to many instances of mortality; but none had broken the deep sleep of sin in the soul; none had cut the cord that bands to earthly vanities. Still she slumbered on, rocked in the cradle of youthful hope, and lulled with the music of youthful promises; but suddenly an alarm was breathed into her heart by the voice of the dreadful, the mysterious dream, yet it faded away like the gleam of the meteor. Her mind was unsettled between the choice of youthful vanity, and the importance of eternal realities; she hesitated, but she listened to the voice of temptation, and rushed forward into the midst of vanity, and perished, with impending clouds of darkness and sorrow, entering eternity from the ball-room, ere the dream grew dim to her sight.

Should not the thoughtless, who are waiting their precious moments in idle amusement, receive warning from this, and from similar signals of their danger in their living? They do not intend to die as they live; but, oh! how awfully absurd and sinful to live as we would not wish to die, since we are not certain of a single hour, and God is angry with those who trifle with his mercies. The vainest of the vain would not choose to spend their last moments in the ball-room, nor have with their dying ears the sound of a violin. They have disregarded death; but, oh! how often are they felt in the trying hour to be weakness and agony of spirit, with no Saviour to light them over Jordan, no hope in the morning of the resurrection! And Death, too, so unfrequently does his work when he is least expected, and the heart that beats warm with passion and earthly enjoyments is suddenly cut off from the midst of love, and wrapped over in the great day of accounts.—*Mrs H. M. Dodge.*

STRONG REASONS.

There are many strong reasons why I can not be a Universalist.

1. If the doctrine were true, the Bible would plainly, repeatedly, and solemnly declare it; which is not the case.

2. After all the quibbling of those who believe the doctrine, innumerable passages in the Bible remain stubbing at all if there is no hell in future being.

Among the passages are the following:

"The rich man died, and in hell he lifted up his eyes, being in torment, &c.—Now, admitting this to be a parable, it is settled in our mind that Christ would not so far depart from real life, as things unnatural, and impossible, as to mention a hell after death, if such a thing did not exist. All that Universalists say upon this point, is so strained and inconsistent, that I cannot conceive it if I would.

Again: "It is better for thee to enter into life, halt, or maimed, rather than having two hands or two feet, to be cast into everlasting fire." However figurative this whole passage may be, it is clear to my mind, that the disciples of Christ were not in danger of being cast into everlasting fire in this world; consequently they were warned of such fire or state in another world.

Again: "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but shall be in danger of eternal damnation." To me it is clear that men cannot be in danger of what cannot exist; therefore eternal damnation is a reality. Christ said to the Pharisees: "Ye shall receive the greater damnation." Why speak of a future damnation for sins that they had already committed? A men damned (as Universalists say,) when they sin? Why then did Christ say "ye shall receive?"

But I must be short.

3. Another reason why I cannot be a Universalist is, the Bible declares that God deprives men of natural life for their sins, as in the case of the Sodomites, Ananias and his wife, the Egyptians, &c. Now I cannot see how wrath or punishment is exercised upon men for sins, who are suddenly removed from this to a far better world. In such a case, is not sin made the cause of their happy change? And will not there be glad that God, in love sinned, when they know that by sinning they have got the sooner to Heaven?

4. Another reason is, I am frequently called to witness the death of persons who have been Universalists all their lifetime, but who renounce Universalism when they are dying. Does God deceive them, and teach them in a dying hour what is not true? Or does God forsake them, and suffer the devil to torment them at such times? But on the other hand, I have never seen one who, when dying, has for the first time, there embraced Universalism.

5. Another reason is, when men have been converted from their sins to God, they renounce Universalism, if they have believed it. But when they backslide and cease to pray, they frequently turn Universalists.

6. Another reason is, the preaching of the doctrine of Universalism never leads to revivals or conversions from sin to holiness.

7. Once more: The Universalists have so little brotherly kindness towards other Christians, that I cannot perceive in them the spirit of Christ. No sooner does one leave them, or oppose their doctrine, than they forthwith seek to destroy him, by a slander on his character.

How can I unite with such people?

8. I see also, that when a minister of any other denomination falls into error, he ceases to be a Universalist, above even the ungodly, so called, rejoice in the evil! Instead of being grieved for the cause's sake, and laboring to restore such a one, as the Bible directs, they make great rejoicings in their papers, and circles, over the christian's fall! Can I unite with a people who rejoice in iniquity?

9. It is beyond a reasonable doubt, that the doctrine of "rewards and punishments" cannot be true unless there be a future hell. No person having the slightest acquaintance with human nature, and every day occurrences, can believe that men are punished or rewarded to perfection in this life.

10. Inseparably conceded with the faith that all will be saved, there are so many absurdities, such as no devil, no judgment, no literal resurrection, no sacrifice for sins, &c. &c., that I cannot believe the doctrine.

11. Aside from the influence of education, or the consciousness of guilt, my mind is ever impressed with the solemn conviction, that there will be an eternal separation of the righteous from the wicked. I pray God with the Psalmist, "Let not the tempest overwhelm me, neither let the deep swallow me up, neither let the pit shut her mouth upon me." Yes, I believe that the deep affections of my soul rising in their strength, will be so powerful, that all friends, whether virtuous or vile, will meet me in heaven, and I shall be in a very superior power of the divine conviction, "that without holiness no man shall see the Lord." And when my faith would carry me through the refreshing scenery, upon the "lake of fire," and quench with the waters of salvation the devouring flames, truth pales every energy, and the wicked are cast out into "where their worm dieth not, and their fire is not quenched." God himself has written on every man's conscience, the wages of sin is death; and every man does not read, and feel the force of these words, is not because his "foolish heart is darkened," and he will not come to Christ, that he might have life?

An awful day is at hand, and I dare not tell the world, that all men are to be saved. No, like the great teacher of religion, let me cry in the ears of every man, "except ye repent, ye shall all likewise perish."—ONE THING NEEDFUL.

[illegible]

The truly mighty men of history were made such more by industry than by genius. Let the lesson be well learned by the young. There have been great men who were not able men—fictitiously great; their greatness arising more from their fortunate circumstances than from themselves; but the truly great have generally been "the laboring men" of their respective departments—genuine workmen. The young man who does not feel strong within him the disposition to work, may entertain no high ambition for usefulness or eminence.

How few dream of the extensive and various capability of the mind, when wisely and laboriously directed. It is not so much the multiplicity of employments as the want of system in them that distracts and injures both the work and workmen. Week after week, year after year, succeeding year, two days a week, beginning at 5 o'clock in the morning, and his published works amount to about two hundred volumes! Asbury travelled about six thousand miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, travelled, established missions, begged from door to door for them, and labored in all respects as if, like the Apostles, he would "turn the world upside down." At age 70 years he started for Christmas Island. Baxter, with numerous and grievous diseases, wrote a surprising number of books, practised physic, and, as he took no fees, was approached with jeers, spent two days a week in catechetical instruction, and besides special sermons and several regular evening services, preached three times a week! Cowper, afflicted with gout, strangury, stone, catarrh, and other infirmities, acted, while in Geneva, as pastor and professor, wrote nine folio volumes with profound thought, corresponded with all parts of the continent, every other day lectured, and every other week preached daily. Hastates at one of his letters the work of one day, while at Strasburg; it consists of a sermon, a lecture, the correction of twenty sheets of manuscript, four letters, books offered and received, and reconciliation in more than a dozen cases. Luther was one of the most extensive writers of his age; he maintained an immense correspondence, the published part filling numerous volumes, lectured regularly before the University, preached nearly every day, bore the chief burden of the churches, fought emperor, pope, and councils, lived constantly in the agitation of controversy, and still found leisure for the enjoyments of domestic life, and the recreations of music and poetry. Nearly all these wonderful men were oppressed with poverty. Wesley left not more than ten pounds for his funeral expenses, Asbury received not two dollars a week, besides his entertainment and travelling expenses. Baxter received sixty pounds a year. Calvin sold his books to pay his rent, and Luther had to beg of the Elector a cow.

"Labor conquers all things" was a maxim worthy of the nation which conquered the world.

It is the testimony of almost all literary biography that intellectual greatness is most commonly found at first in obscurity and poverty. The higher walks of life, where the pleasures and honors of opulence pamper the sensuality, and flatter the vanity of the mind, it is seldom, indeed, that these are the inspirations which lead to intellectual eminence—while in poverty and obscurity it is dependent upon its own energies. It must remain dishonored, or rise by the might of its own energy. It acquires in such circumstance onerupality, at least, which lies at the foundation of all true greatness of mind, a *noble sense of self-dependence.*

Nearly all the great names conspicuous on the literary roll, have been proofs of the success of mind in contending with difficulties. Metastaso, a friendless lad, singing verses in the street, became one of the greatest poets of the Italian language. Bloomfield, the cabin boy, was one of the most powerful writers of the age. Epictetus, the moralist, was a slave, but became the friend of the Roman court of philosophers, and the intimate friend of the best emperors of Rome. Ferguson was a shepherd's boy, but rose by his genius to the honor of the first astronomer of his age, one at whose lectures royalty attended. Murray was a sailor lad, but rose to become one of the first instructors of mankind. Bowe, the author of the Commentary, Concordance, and Bible Dictionary, was likewise a shepherd's boy. Tweed was an African slave, but raised himself to such an elevation that the haughty consuls of Rome courted his society. Franklin, the printer, became one of the first men of his age. Sir Humphrey Davy, the son of a wood carver, and the apprentice of an apothecary, became the first chemist of his times. Columbus, the sailor, left a new world for his memorial. Roger Sherman, the statesman of the American Revolution, was a shoemaker. Herschel, the great astronomer, was a British soldier in Nova Scotia, and commenced the study of astronomy while watching at the sentry post at night, and has fixed his name among the orbs. Samuel Lee was a carpenter, but became a professor of Hebrew in Cambridge University, England. Adam Clarke was the son of a country schoolmaster, but rose to be one of the first Biblical critics of modern times. Robert Hall was the son of a poor dissenting minister, he became one of the most splendid orators of the British pulpit, and one of the best writers of the English language. Carver, the pioneer of modern naturalists, was the son of a pensioned soldier, and a charity scholar at college. Prideaux, the author of the "Connections," and Bishop Watson, could be kept at school by their poor parents longer than to learn to read and write, and obtained the rest of his education by walking to Oxford and obtaining employment in the kitchen of Exeter College.

Nearly the whole list of worthies on the world's literary fame were thus diamonds found in the mine—pearls brought up from the depths of obscurity—men who had come here for a purpose, and who had to struggle hard with the herd of mankind, "little and unknown." The "energy of mind" requisite for the pursuit of knowledge under such circumstances, is *unyielding determination.* This is of such great importance as almost to make up for deficiency in any other respect. But it is not indispensable that this noble quality of mind has accomplished. The history of literature is full of instances where ordinary talents and mediocrity would quail in despair, minds unversed with this high energy of purpose, have seemed only to gather new strength—have wrought miracles, and have imparted a kind of omnipotence which swept away the most appalling difficulties, and enabled them to trample into dust the most formidable obstacles. It is even in many cases preferable to genius.

Genius is morbid, erratic, burning too often in fitful gleams, or with too intense a glare, so as to burn out, but too fixed to wear long, like ordinary. Genius frequently leads to disregard of the means of improvement, and thereby disappoints its own hopes. But an ordinary mind strengthened with this lofty resolve, is regular in its progress; it may be slow, but it is *sure.* It does not rush onward, breathless and wild, like a frantic maniac, but moves with a majestic calmness, stepping always on a sure position, and surveying the way as it goes. Genius is fit for extraordinary emergencies; a determined though ordinary mind is common-place. It is practical and can handle common things. Genius is the precious gold or platina, adapted to shine—a kind of pretty thing, an ornament for the finger or ear, or fit for the nice mechanism of a watch—a *common mind,* armed with resolution, is the iron rather but more useful one of iron, fit alike for a steam engine, an artillery piece to hurl its blazing thunders, or a common sword. Genius is a fragile flower that blooms beautifully and fades easily—a practical, but determined mind, can grow up in the storm, like the oak, spread its limbs to battle with the winds, and though it may be shorn of its "leafy honors" by the wintry blast, yet its roots are deep in the earth, and it will bud and blossom in the summer returns, it thrives as vigorously as ever.

Reader, art thou a young man struggling against difficulties for improvement and usefulness? Hold up then bravely thy head, when the surge rolls over thee. Know that not in the energy that works within thee is the measure of thy capability; that *whatever thou willest then canst achieve,* if not interdicted by the laws of thy being. Look, then, on obstacles as stepping stones to thy future greatness, and the great of all ages have been thy fellows in suffering, and thou mayest be their in success. Despised, poor, good counsel has rifled thee to be humble; their counsel is wise; but remember humility is not a fiction; it is the right estimate of thyself; not depreciation. Humility is strength, it is brave. She has lifted many a time her meek eye serenely in the flames of the stake. Be humble, then, but be strong in thy humility. Thy soul is an inexhaustible energy, the wide world is open for thine action, and voices from earth and heaven summon thee to dare and to do.—*Zion's Herald.*

ECCLESIASTICAL

The Rev. Charles M. Oakley was installed as a pastor of the church at Millville, Cumberland county, New Jersey, on the evening of the 12th instant, by a committee of the Presbytery of West Jersey. The Rev. Samuel Lawrence presided on the occasion, and preached the sermon from Luke xxiv, 47; the Rev. Samuel Beach Jones delivered the charge to the pastor; and (in the absence of the person appointed for the purpose,) Mr. Lawrence delivered the charge to the people.

On the 7th inst. the Rev. Charles Evans was called to the work of the gospel ministry, & installed pastor of the congregation of Bethlehem, Pennsylvania. Sermon, and large to the pastor by the Rev. J. Dorrance; charging praying by the Rev. E. H. Snowden, he presided and put the constitutional question; charge to the congregation by the Rev. Dr. Hunting.

THANKSGIVING PROCLAMATION.

The Boston Courier has produced from the archives of the state, the following proclamation annual Thanksgiving in Massachusetts, and among them the following, issued, in the year of the Independence of the authority of the House of Representatives, being before the establishment of the State Constitution, and when there was no Governor.

"Whereas, the Proclamations emanated from the General Court, During the two or three years when there was no royal Governor, the Proclamations emanated from the General Court. In 1776 the House of Representatives, "Resolved, That the major part of the honorable Council be requested to sign the following Proclamation, and that printed copy be sent to each religious society in the State." After a suitable preamble, the Proclamation proceeds

"*Christian Intelligence.*

We have thought fit, with the Advice of Council, and at the Desire of the H. of R. to appoint Thursday, the Eleventh day of Nov. 12, next, to be kept as a day of Public Thanksgiving and prayer throughout this State; calling upon mankind to observe the day, in the nomination, then to convene, and with grateful Devotion to offer solemn praises to the All gracious Author of every Good; for the various invaluable Benefits conferred on, and continued to this State in particular, and to the United States of *America* in general; especially, that, while *British* Avarice opening the Floodgates of *British* Tyranny vigorously endeavors to wrest from us the free Exercise of those Rights, which Heaven alike bestows on all Mankind, and without which, Human Life is less a Favor than the Grave, has given these States a just sense of their Worth, and of the impossibility of resigning their Rights of Man without the Guilt of Rebellion against GOD, Treason to the present, and Treachery to all future Generations. That he has called these States in a resolved Vindication of those Rights, even to the Last Extremity; has given them a general Council of Patriots wise to direct, and Generals faithful to execute the Measures required by their Defence; and animated so many of the Sons of *America* to grasp the Sword, and with a manly cheerfulness endure the Fatigues of War, in Support of that Freedom which is the Birthright of All; Has led them by the Hand from step to step, till we have seen these States, compelled through Oppression to assert their native Right to Freedom and Independence in united Declarations which the Impartial World can witness—Has preserved the Commander in Chief of our Forces, and so many of our Officers and Soldiers amidst so many and great Dangers—Has mercifully restored Health to our Camps—Has enabled our Armies to make such a stand, as has frustrated both the Designs of our Corporate Foes, and, as yet, defeated their main Design—Has protected our Seaport Towns, the Seats of Trade and Wealth, and our Sea Coasts from the depredations of an hostile Fleet. And even from the Sea, at where our visible strength was least, has led to our shores most valuable Cargoes of warlike and other Stores, necessary for our Defence and Support, and in no small quantities needed—Has returned our Adventurers over that Element, generally enriched and victorious—And has defeated the Machinations and Conspiracies when at the Crisis of their Executing—That he hath compelled the Enemy, after having been for months in possession of our Capital, precipitately to evacuate it—That he hath also freed the Capital from the contagious and mortal Distemper with which it hath been visited; and that there hath been so great a measure of Health enjoyed through the land—That he hath caused the Earth to yield its Increase so plentifully that we are supplied with Provisions, and Plenty of Food, for the Enjoyment of the Gospel, and the Religious Liberties and Privileges we are blessed with, notwithstanding our Misimprovement of them. And with these Thanksgivings we exhort all Ranks to mingle deep Humiliations under the Calamities we are yet Suffering—and genuine Repentance for those Sins that have brought them upon us—And to add their fervent Prayers for the Continuance of the Mercies we enjoy, and the Gift of those we hope for. Especially, that all our public Councils, and the General Congress in particular, may be inspired with the wisdom, Unanimity and Firmness necessary for their important Deliberations—That the Life and Health of our General, his Officers and Soldiers, may be precious in God's sight—That our Brethren every where may be spirited to take the Field, when called in so great a Cause—That all the Movements of our Armies may be ordered in divine Mercy—That they may be victorious in the Great Engagement—That our Foes may be defeated in all their hostile Designs, and driven from our Land, and sanctified unto us, that Peace, Liberty and Corruption to sap our civil and religious Rights, or by Fire and Sword to waste and destroy our—That Peace may be restored on a just and permanent Basis;—And the Rights and Liberties of *America* secured to the latest Generations—That this People may be placed under the wisest and best form of Government. That the Union of the *American* States may be established by a Constitution which may be dissolved—That the Spirit of GOD may be plentifully poured out, and a universal Reformation of Heart and Life may speedily ensue—That the Gospel may be propagated through all Nations—And that *America* may ever be peculiarly entitled to the name of *Emanuel's Land.*

And all servile Labor is forbidden on said day.

Given, &c., Nov. 16, 1776.

By his Hour's command,

JNO. AVERY, JUN. Dep. Sec.

God save the United States of America.

THE DEPOSITORY OF WORK

ATTACHED to the Union Benevolent Society, will open on Monday, December 4th, at the Depository occupied by Mr. Dubuin, on Main Street, a few doors below Mr. Bosher's Carriage Factory.

All kinds of sewing will be taken in, and particular attention paid to having it well done, and on reasonable terms sought to be expected. Mending of all descriptions will also be done.

The patronage of the public, especially owners of factories, is particularly solicited.

This will afford many poor females the means of supporting families, that being the sole object of the Society.

P. S.—All work must be for cash only.

dec 7—tf

R. N. HUDSON,

DENTIST,

Office on Main Street, Square above the Banks,

PERFORMS all operations on the TEETH, for which their beauty and preservation, and inserts the best kind of Incorruptible Teeth, singly or in full sets on the most approved plans.

Refer to the Rev. Dr. Plumer, Rev. Dr. Empie, Hubbard, Overtter & Co., Hon. B. G. Baldwin, Dr. Chamberlayne, Dr. R. G. Cabell, and George Watson, M. D. dec 7

A SITUATION WANTED.

A LADY who has been for many years engaged in giving instruction in all the English branches usually taught in Academies, with the French Language, Wax Work, Embroidery, and other Needle work, wishes to obtain a situation as Instructress. She is at present teaching a select school, but her engagement expires the first of January next. Application if by letter, *post paid,* may be made to the Rev. Dr. Plumer, of Richmond. dec 14

IMPORTANT NOTICE.

A GREAT REDUCTION IN THE PRICE OF

HATS AND CAPS,

At the Town and Country

HAT MANUFACTORY,

Under the Columbian Hotel,

Richmond, Va.

J. H. ANTHONY, respectfully informs his friends and the Public generally, that he has on hand a larger and better assortment than he has ever had, consisting of Fine Fur, Silk, Cassimere and Russia Hats; Fur, Cloth, Velvet, Seaskit, Glazed and Hard Leather, Black and Drab Wool Hats, &c. &c. in all the new and varied styles and shapes. Under the assurance that the system of small profits and quick returns, is most advantageous, he has adopted the motto of doing business on these terms cash, and is consequently enabled to sell as much cheaper as any man that can give credit.

P. S.—To his friends in the country who have patronized him in former years, he would, if he has not, he hopes to be better acquainted with.

nov 9

A prudent course is always the best.

SINCE there are so many different sorts of Piano Fortes, and each one thinks his own manufacture the best, would it not be the most prudent course for first time wanting articles of the kind to take them upon trial, before making a positive purchase? The subscriber is sufficiently acquainted with the character and quality of his own instruments, to be aware that those terms will suit, therefore, who may have doubts about their quality can have those doubts removed by trial. He has been for years engaged in this business—has sold about four hundred Piano Fortes—and never sold a bad one. A large additional stock just received.

E. P. NASH,

Petersburg, Va.

dec 7

1843 EDITION OF WOOD & BEE-CHES'U. States Dispensatory, just published, and for sale, with many other new and valuable Medical Works, at

J. W. RANDOLPH'S

nov 9 Book Store, Richmond.

PREMIUM BLANK BOOKS.

J. W. RANDOLPH,

HAS a set of Blank Books, (for which he received a silver medal at the late Agricultural Exhibition) of the best paper, well ruled and bound beautifully and substantially—altogether one of the most splendid set of Books ever seen in Richmond, which he will sell at a moderate price. No extra charge for the extra work. Recollect that Blank Work and all other kinds of Bookbinding done at short notice, and in a style that must give satisfactory work in all cases warranted.

Orders for Books, Stationery, Music, &c., will receive prompt attention, if addressed to

J. W. RANDOLPH,

nov 16 Main St., Richmond.

Bargains in Fall and Winter DRY GOODS.

R. M. JENKINS,

INVITES the attention of merchants, families and others to examine his very extensive and choice set of new Goods, now opening from auction and elsewhere, amounting to nearly one hundred thousand dollars, the most of them purchased before the advance in prices, will be sold on very favorable terms.

Clocks, Cassimeres and Vestings—all colors, styles and prices.

Flannels—white and red, at 1 shilling, 20 cents 25 cents and 31 cents.

Blankets—large supply, from 75, 87 1-2, and higher prices.

Blankets—Rosenau Whitney Red Blankets, cheap.

Silk Goods—every variety, of all the newest styles.

Plaids—Lancaster Ginghams, Scotch Plaids, Chusans, Crape Lustres, Mouslin De Lanes, Velvetens, and many other goods of great beauty.

Calicoes—3,000 yards dress Calicoes, all prices, from 5, 6, 6, 8, 10, 12 1-2 and 16c., all new patterns, fast colors and very great bargains.

Checks Calicoes—very cheap, at 6 1-4, 8 1-3, 12 1-2 and 16c.

Mourning Goods—every kind of family mourning

Lace Goods—50,000 yards Thread, Bobinet and Lisle Edgings and Laces; new patterns and very cheap.

Serpents Clothing—In this article great attention has been paid to select strong and serviceable materials, both for men and women, and at prices much below the usual rates.

Ladies' Cloaks—Every description of bleached and unbleached Shirtings and Sheetings, from 1 to 12 quarters, Domestic Osnaburgs, 6 1-4 cts and higher prices; Apron Checks; plain and plaid Linseys, &c.

Linen Goods—10,000 linen Holds, all prices, from 4, 25, 27 1-2, 50c and finer; Shirting Linens all prices; Towellings; Table Linens; Napkins, &c.

In addition to the above, every article for Gentlemen's wearing apparel, and every article in the Dry Goods business, will be found at

R. H. JENKINS'

oc 5—tf Cheap Cash Dry Goods Store.

Second supply of FALL AND WINTER GOODS.

WE have received by the last packets and railroad, from New York, a variety of seasonable Goods, many of which are the latest and most fashionable styles, selected from all the choice departments of the market, and at the lowest cash prices. Among them the following can be found:

Black silk Cassimere & Cosse Chusans and do do do fig'd Chusans Brown Cassimere do do do Drill Silks

do do do Mouslin de Lanes and Crape de Lanes

do Decoupe and silk Muslins, for party dresses

do embroidered Tartan Robes

do plaid and striped chamelion Silks

Black and blue bleached striped and fig'd Silks, superior Black gro de Rhine, do, Alpacas and fancy cold do. Thread cambric Handkerchiefs, all qualities

Gentlemen's Cravats, a new style

New style shawls, and a great variety of fancy Handkerchiefs

A choice assortment of Silk and worsted Mitts

Ladies', misses and boys' kid, silk and Cashmere Gloves

Silk and Alpaca Fringes, Gimps and Girdles

Black and colored Silk Bobinets

Fancy silk and glass Buttons and Dahlias

A great variety superior Hearth Rugs, cheap

Worsted Frocks, Capes and Caps, in great variety

White and red plain and twilled Flannels

Lambs' wool, Cashmere and woollen Hosiery

Table Damask and Diaper, Irish Linens and Lawns

A beautiful assortment of Calicoes, one patterns parcel

Ginghams and domestic Ginghams, also Furniture Plaids

Kentucky Jeans, Satinets and Kerseys, cheap

All sizes Bed Blankets, Mackinaw and Duffil do

Blue and black super Cloths and Cassimeres, cheap

Al colors

Among the Cloths may be found, of French manufacture, for ladies' Cloaks and boys' wear, the following colors, blue, black, olive, invisible green and brown of handsome shades, and at very low prices.

The above, together with a large stock before on hand, comprises the best assortment we have ever had at this season of the year.

Country Merchants wishing to add to their early Fall stock will find here a handsome variety to select from, and very reasonable in price. We invite purchasers to call and examine our goods and prices, with both of which we feel confident they will be pleased.

VALENTINE, BREEDEN & CO'S.

no 23 H street, Shockoe Hill.

REMOVAL.

JOHN G. WAYT,

DENTIST,

HAS removed his office to Bank Square, corner above the Banks, Main Street.

REFERENCE.

M. Clarke, M. D. Robt. W. Haxall, M. D.
George Watson, M. D. Thomas Nelson, M. D.
E. H. Deane, M. D. James Bolton, M. D.
E. H. Carmichael, M. D. J. A. Cunningham, M. D.

May 1st, 1843. may 11—tf

MALE AND FEMALE TEACHERS IN WANT OF SITUATIONS.

THE subscriber is acquainted with several Male and Female Teachers who are in want of situations; amongst them are the following—

A young Man of fine character, good, intelligent, and well raised, who wishes a place in an English School, with a salary of from three to five hundred dollars and board, per annum.

Several others wanting Schools, where man and wife can be employed in the same place.

Some 5 or 6 very desirable Female Teachers, of the usual English Branches, French, and Music on the Piano Forte, who wish situations in private families or public schools, with salaries of $300, 350 and 400 and board, per annum.

And other Female Teachers of the English Branches only, with salaries of from $250 to 350 and board.

Applicants ought always to remember two things, one is, that the best salaries command the best Teachers, and the other is to pay postages when they write upon these subjects.

E. P. NASH,

Petersburg, Va.,

Who has on hand an extensive assortment of the very best and cheapest Piano Fortes, Books, Stationery and fancy articles.

oc 5

WIGS! WIGS! WIGS!!!

THE Subscriber has the pleasure of offering to the public, a splendid collection of Wigs, Scalps, Ladies' Curls, Braids, Puffs, &c., all of which are of the first worthmanship, and will be sold exceedingly low. Persons desiring his services are requested to call, as they may be assured he will spare no labor in the quality of the goods offered, and the prices at which they may be sold.

N. B.—General care paid to Hair-Cutting and Dressing.

C. A. SCHWAGERLE,

Governor street.

may 4—ly

DRY GOODS.

Kent, Kendall & Atwater.

HAVE now in store their *Fall and Winter Stock,* which for cheapness and variety, is unsurpassed by any former season. We ask the attention of the Country Trade to our assortment, believing we can offer as great inducements as any *one* establishment in the United States.

Many of the following Goods were purchased early in June and July, before they were affected by the recent advance, and will be sold very low for cash, or to punctual customers upon the usual terms. Our stock consists in part of

Sub Sales Domestic, of Virginia and Northern make, consisting of

4-4 and 7-8 brown Shirtings, common to extra fine

4-4 5-4 and 6-4 bleached and brown Shirtings

Bleached and Brown Sheetings, Osnaburgs

Bleached long Cloths, bleached and brown Drillings

Red, white, green, and yellow Flannels

Bleached, brown and cold Canton do

Fine Tiffies

Negro Blankets, rose and whitney blankets

Kerseys, Glasgow Jeans, red and plaid Linseys

Satinets, Mansfield

Kennecky Jeans, Cable Twist Jeans

Brown and fancy Linsey Woolsey

Cloths and Cassimeres in great variety

Beaver, Pilot, and Forest Cloths

Silk and Satin Vestings

Cambrics and Jaconets

Italian Crapes, Hat do

Apron and Furniture Checks

Maryland Jeans, Linseys and Plaids

Bansanna and Pongee Hdkfs., Fancy Scarfs

Clarks, Coffin Trimmings and Hawaiian Spool Cotton, 12 and 18 yards

Pound and Pack Fans, Patent Threads, &c. &c.

A LOT.

A constant supply of Jones' and Mackenzies Virginia and Kentucky Bacon, of choice quality, always on hand, which will be sold at manufacturers prices.

September 14, 1843.

NOTICE.

Farmville, July 1st., 1843.

WE have discontinued the Wool season for the Union Mills, for which we will give the market price. JOEL W. WOMACK & CO.

We will have a supply of the Wire Rat Wheat for sale for seed, also a large supply of the Mary Wheat, both of very fine quality.

july 6 J. W. W. & CO.

BOOKS

PUBLISHED BY THE PRESBYTERIAN BOARD OF PUBLICATION.

I HAVE received a supply of the above named Books, and design keeping on hand such as I think will be wanted. Orders will be promptly supplied, and if accompanied by the money, shall be of the Board. I shall be able to fill any order that the Board can supply, in a very short time, by arrangements being such that I can procure within three or four days from the office in Philadelphia, any portion of an order which I may not at the time have on hand. Orders respectfully solicited; all instructions by letter shall be faithfully attended to. Among the late Publications, are

The New Testament Commentary, by the General Assembly.

English Martyrology, abridged from Fox, by Charlotte Elizabeth.

Hamilton's Henry's Communicants Companion

The Book of Poetry especially adapted to present time.

The Martyr Christian.

Dying hours, Narratives illustrative of God to Dying Sinners.

Bickersteth's Scripture Help.

The Adventure in the Wilderness, or Grace Displayed among the Heathen.

Missionary Travels in the North of India.

A Catechism for the Relief of Mississippi.

Blocks prepared by the Synod of Virginia for the Protestant Cause, "Apology for the Protestant Episcopal Church." JOSEPH GILLI

Rockbridge Governor Street.

oc 5—tf

A LARGE STOCK

STAPLE DRY GOODS.

VERY CHEAP. AT WHOLESALE OR RETAIL.

Crouch, Brooks & Hudson,

HAVE the pleasure to announce the arrival of their entire Stock of Fall and Winter Dry Goods, comprising the largest and most complete assortment they have ever had in store, of French, Italian, German and American Goods, embracing the newest and most choice styles and patterns, in which they respectfully ask the attention of Dealers, as they are determined and guarantee, to sell them as cheap for cash, or to punctual Dealers, as any regular house in Virginia. The following list will be found to contain some of the leading articles which they will take pleasure in exhibiting to any person who may favor them with a call:

Silk Goods.

French and English Merinoes and Prints.

Cloths, Cassimeres and Vestings.

Tailors Trimmings.

Cambrics, Muslins and Laces.

Flannels, Blankets, Satinets, Kentucky Jeans, Kerseys, &c.

Hosiery, Gloves, &c. &c.

Bleached and Brown Shirtings and Sheetings, Cotton Osnaburgs, Pound Cotton, Cotton Domestic, &c.

250 bales and cases of the above Goods of the most approved styles, at the lowest market value

Also 1000 bleached Sheetings 3 y'ds wide and various other desirable Goods. oc 5 tf

United States Almanac for 1844.

W. RANDOLPH has for sale—The U. S. Almanac, and complete Ephemeris for 1844; Edited by J. Downer, with Statistical tables, &c., by F. Hunt, Editor Merchant's Magazine—Price 62 1-2 cents.

Bookbinding in superior style at

J. W. RANDOLPH'S

Book and Stationery Store,

nov 9 Main st., Richmond.