



WATCHMAN OF THE SOUTH  
RICHMOND, Md., 7th 1844.

This is given notice to our Southern and Western subscribers, that so far as the following named gentlemen, present accounts, they are authorized to act for us.

Mr. HENRY M. LEWIS is our traveling agent for Alabama, Tennessee, and part of Missouri.

Mr. ISRAEL E. JAMES for the South and Southwestern States, and is represented by James K. Whipple, Wm. H. Weld, O. H. P. Stern and Henry Platt.

Mr. C. W. JAMES for the Western States, Iowa and Wisconsin, assisted by Moses Meeker, James H. Smith, F. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

The above named gentlemen are also authorized to collect subscribers for the Watchman of the South.

Read the elegant "Trilogy to Presbyterianism," by the Rev. Dr. Edgar, on another page.

WOOL DYED.  
It is said that the Grand Jury of Lorain county, have sent to the Sheriff, a warrant against C. Taylor, ex-editor of the Oberlin Evangelist, to make or all of which he pleads guilty.

DEATH OF MISS MISSIONARIES.  
The last steamer confirms the intelligence of the death of the Rev. Mr. Peter, of the Madura Mission. Mrs. North and Mrs. Cherry have also been victims of the cholera. They died at the house of a gentleman who recently came from the Bombay Mission in no more.

"Pray ye Lord of the harvest that he would send forth more laborers into the field."

ECCLIASTICAL.  
By a letter received from the Rev. Colin Miller, we learn that the meeting of the Pastorate Presbytery was one of unusually interesting character.

The Rev. Colin Shaw, and Mr. Hayes V. Beatty, were appointed as commissioners to the General Assembly; by the Rev. Evander Meigs, and Mr. Duncan Marcellus as alternates. Three promising young men were also present to preach the gospel, viz. Messrs. Angus C. McNeill, Andrew McMillan, and James McMillan.

Extracts from the Minutes of the Presbytery may be expected in a week or two.

Mr. Miller is not yet disheartened that the world still continues to receive in spite of his predilections to the contrary. He has recently visited Nineveh and cried "Ye forty days, and Nineveh shall be overthrown," he was exceedingly delighted that the people of Nineveh had not yet—and set in grief under a south wind by the city. Mr. Miller is very patient. He declared to the people that he would visit them all the prophetic which were to be fulfilled before the dissolution of the world, are already accomplished—and that the present delay is only a trial of our faith—the season allotted to where it is said, "if the vision tarry wait for it, for it is good both to have and patiently wait for the salvation of the Lord." He still thinks the world will come to an end before the Spring has passed. He says that the vision tarry longer, it will only be another trial of faith which will wear patience—and we must see to it that we are patient. He says he prophetic time is all behind us—faith and tenacity also before us.

The Catholic Herald of the 28th instant, informs us of the careful research and caution exercised by their Church in pronouncing on the beatification of the departed saints. An example is given in the case of Peter Canisius, who died at Erburg in the year 1559. As Swiss and German entered great veneration for his memory, investigations and reports were made, and reported to Rome for many years. In 1763 the Fathers of the Society of Jesus instituted examinations and inquiries in many places, and traditional testimony relative to the labors and virtues of Canisius. In 1822 these proceedings were renewed, and solemn examinations and consultations were held at different times. But this year the Holy See has pronounced that the merits of the theological and cardinal virtues of the venerable Peter is sufficient; and that a process of inquiry into the character of the holy underaker. This says the Herald, "is not a new work. It is not a literal canon, or a newspaper's dictum, which gives battle without any strict scrutiny?"

CHURCH GOVERNMENT.  
In a letter to the Editors of the Puritan, dated Walnut Hills, Ohio, April 6, 1844, Professor C. E. Stowe delivers his resplendent Church government, as follows.

"The congregational organization in the United States is a new, and, as we have seen, in the Presbyterian each has peculiar advantages and disadvantages, its approximation to the Bible pattern and its adaptation to the American people, are subjects which make it a very interesting and important one."

Again he says: "In this region—namely southern Ohio, western Pennsylvania, Kentucky, Tennessee, &c. I am satisfied that the Presbyterian organization is best suited to the genius of the people generally, and to the circumstances where probably the Congregational form of polity is best, and which as such organization, in my view, are not so well adapted to the choice between the two systems, in every case, to be a simple matter of expediency. Of this, let every particular church judge for itself, as it is fully competent to do, all church officers, and all members of the church, and all those who are connected with the congregation of the Father, and not with any particular order of church officers."

This is written by a man, who has solemnly subscribed our Confession of Faith and Form of Church Government, and is especially respectful, and we are allowed to say, that we are glad, that such views are no longer an *arbitrary* view, as he had long suspected of them, but it was served for April, 1844, to witness their arrival.

The Rev. A. L. Lawrence of the Presbyterian Church, in Vicksburg, Miss., has been imprisoned under Confession and Observations, signed by reading a paper entitled, "The Unity of the Church; the Ministry; the Apostolic Succession" three discourses by the Rev. James Henry Orth, Bishop of Tennessee."

Mr. Lawrence in his introduction states that before the Episcopal Church in Vicksburg was completed, the preacher in charge received permission to occupy the pulpit of the Church, and to preach the half of each Sabbath. For eight months the Episcopal congregation worshipped in the morning, and the Presbyterian in the afternoon. For this gratuity, no return but good feeling and courtesy was expected. But during the past five years, the Presbyterian congregation, by Bishop Oyle, one or more of the prominent members of Mr. Lawrence, and the members of the Synod, as they were termed in the Presbyterian Church, in which the preacher was so good as to argue, in the presence of Mr. Lawrence, that the society by whose house he was speaking, was not a Church of Christ—preachers unauthorized to preach to the gospel, or administer the sacraments, and his sacraments invalid. He declared that among Protestants the Episcopal Church alone, derived authority to preach and administer the sacraments from the Apostles, as they alone could trace a line of legal personal succession of doctrine bishops from the apostles till now—without which, no ministrations are valid or acceptable to God. He further stated that the present doctrine bishops of Great Britain and the United States, as far as their legal successors of Saint Paul, through 8 lines of British Bishops continued from that onward to the present, and hence that Church is the true and only Church of Christ." Solomon says there is a time for all things—it is there not also a place?

At this period of general religious apathy which has prevailed in our country, and the additions to the churches are few in number, and at long intervals—it is gratifying to hear of the progress of the good work among the Indian tribes. A pious man hearing of the first arrival between the whites and the aborigines, that the latter had been baptized, exclaimed—"Would to God that you had converted those who were killed by you! That is a melancholy progress. I wish the good work would last in all peace when unopposed trial of the whites is permitted, than when in the presence of the whites, and more destructive enemies against them, than were ever the fruits of frontier men. Other reasons have arisen upon my sympathy on the subject, which are not in number—but the people and the Indian tribes, because they are vanishing away—Shall that race, which history tells us has been the most fertile soil, at last become extinct, it will be another of the mysteries of Providence. It is sometimes predicted that the Indian race will melt away at the approach of civilization—without ever becoming civilized. It is wrong to limit the power of the whites, who can alike subvert the heart of the Jew and Greck, the Syrian and Barbarian. And I wish that the nations of the world were never more encouraging—never before than these few favorable opportunities of improving the minds and hearts of the natives. It was the policy of our government toward them, more liberal and humane than at present; and that they might be brought to the level of our arts and improvements, is a weakening error. Recent intelligence, that they deny the power of the whites, give us encouragement to remember the poor Indian of the wood in our prayers."

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From Pres. Church, Lynchburg, by Wm. S. Reid, 24 00  
For U. S. Sentinels, 24 00  
From the Church of New Monmouth, per John C. Laird, 9 22

COMMUNICATIONS.  
For the Watchman of the South.

EXTRACTS  
From the Minutes of the 15th Session of the Presbytery of Orange, held at Middleburg, Rockingham County, April 12, 13, 14, 1844.

Fifteen ministers present, thirteen absent. Ten deacons present, three absent. The Moderator, Rev. Edward Hines was chosen Moderator. A letter from the Board of Education was read and referred to N. H. Hardin, and S. C. Mebane who subsequently reported the following resolutions, which were adopted and eloquently supported by Rev. S. J. P. Anderson, A. Wilson, D. D. and John Norcross, &c.

Resolved, 1. That this Presbytery cordially approve of the sentiments and principles expressed in the letter from the Board.

2. That a paper, printed and educated in the way of the subject, be sent to the members of the church.

3. That the raising up of such a ministry to evangelize the affections, prayers and labors of our people.

4. That the subject ought to be presented more frequently and fully before our people by all our ministers.

5. That the efforts of our elders is especially to be commended and supported.

A large assembly listening with great interest to the reports of the committee, was evident that the hearts of christian fathers were deeply affected, and it hoped not for concentrated in their own children to the ministry.

Since the last meeting four brethren have been installed pastors. Hughs at Haverhill, Sutton at Little River, Beittler at Washington, and Hines at Middleburg. Six ministers were appointed to install A. J. Greter at Bethel church, and A. H. Hughes at Washington, and J. P. Peckham at Middleburg. A. Greter, G. Williamson, J. A. Mebane, Sr., and Giles Mebane, were elected trustees of the Caldwell Institute for the year 1844. Other resolutions were read and adopted, and a large Latin exercise and a critical exercise were also presented.

The following resolution was adopted: Resolved, That the pastors, said applying, and the members of the church, who attend their sessional reports, are guilty of a breach of duty to the Presbytery. And 2d. That the members of the church, who neglect to attend their sessional reports, are guilty of a breach of duty to the Presbytery. It was resolved to limit the power of the whites, who can alike subvert the heart of the Jew and Greck, the Syrian and Barbarian. And I wish that the nations of the world were never more encouraging—never before than these few favorable opportunities of improving the minds and hearts of the natives. It was the policy of our government toward them, more liberal and humane than at present; and that they might be brought to the level of our arts and improvements, is a weakening error. Recent intelligence, that they deny the power of the whites, give us encouragement to remember the poor Indian of the wood in our prayers."

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In Boston Mr. F. took charge of the German congregation, but soon found he could not...

MEMORANDA OF THE HISTORY OF THE PRICE AND CIRCULATION OF THE BIBLE... The price of a single copy of Wickliffe's translation of the Bible in 1425...

MEMORANDA OF THE HISTORY OF THE PRICE AND CIRCULATION OF THE BIBLE... In 1554, a translation by Coverdale was ordered by the government to be printed...

MEMORANDA OF THE HISTORY OF THE PRICE AND CIRCULATION OF THE BIBLE... In 1582 the order was repealed, and the people encouraged to consult the Bible...

MEMORANDA OF THE HISTORY OF THE PRICE AND CIRCULATION OF THE BIBLE... In 1547 it was ordered that all the younger ministers should have a copy of the New Testament...

In 1559 ministers were ordered to read every day at least one chapter... The reason why these frequent directions...

EXTRACT FROM "Wanderings on the Sea and Shores of Africa" WAVE... The next morning, when I rose, at about seven o'clock...

SPIRITUAL SLUMBER... An endangered soul slumbers away in returning hours of salvation...

MINISTERIAL FIDELITY... Few modern preachers of the gospel exceed Paul in the deep and tender seriousness...

PRAYER-MEETINGS... It is not strange that friends of the cause of the poor...

MEMORANDA OF THE HISTORY OF THE PRICE AND CIRCULATION OF THE BIBLE... In 1582 the order was repealed, and the people encouraged to consult the Bible...

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WHERE IS THY GOD?... Christian this question I put to you—how do you answer it?

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Blackwood's Edinburgh Magazine... This old and highly priced Magazine is now published in this country...

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