

WATCHMAN OF THE SOUTH.

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

VOL. II.—No. 4.

RICHMOND, THURSDAY, SEPTEMBER 20, 1838.

Whole No. 56.

"WATCHMAN, WHAT OF THE NIGHT?"

BY THE REV. S. PAGE.

Say, watchman, what of the night?
Do the dews of the morning fall?
Have the orient skies a border of light,
Like the fringe of a funeral pall?

"The night is fast waning on high,
And soon shall the darkness flee,
And the moon shall spread o'er the blushing sky,
And bright shall its glories be."

But, watchman, what of the night,
When sorrow and pain are mine,
And the pleasures of life, so sweet and bright,
No longer around me shine?

"That night of sorrow thy soul,
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet."

But, watchman, what of the night,
When the arrow of death is sped,
And the grave, with no glimmering star can light,
Shall be my sleeping bed?

"That night is near,—and the cherub tomb
Shall keep thy body in store,
Till the morn of eternity rise on the gloom,
And night shall be no more."

JOHN BUNYAN'S CONFESSION OF FAITH.

1. I BELIEVE that there is but one only true God, and that there is none other but he: "To us there is but one God, the Father, of whom are all things. And this is life eternal, that they might know thee the only true God," &c.

2. I believe that this God is almighty, eternal, invisible, incomprehensible, &c. "I am the Almighty God, walk before me, and be thou perfect." "The eternal God is thy refuge."—"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever."

3. I believe that this God is unspeakably perfect in all his attributes, of power, wisdom, justice, truth, holiness, mercy, love, &c.: His power is said to be eternal, his understanding and wisdom infinite; he is called the *just Lord*, in opposition to all things; he is said to be truth itself, and the God thereof. There is none holy as the Lord. "God is love." "Canst thou find out the Almighty unto perfection?"

4. I believe that, in the Godhead, there are three persons or subsistences: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost."

5. I believe that these three are, in nature, essence, and eternity, equally one. "These three are one."

6. I believe "there is a world to come."

7. I believe that there shall be a resurrection of the dead, both of the just and unjust. "Many that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Marvel not at this. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."

8. I believe that they that shall be counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; "for they are equal to the angels, and are the children of God, being the children of the resurrection."

9. I believe that those that die impenitent, shall be tormented with the devil and his angels, and shall be cast with them into the lake that burns with fire and brimstone, "where the worm dieth not, and the fire is not quenched."

10. I believe that, because God is naturally holy and just, even as he is good and merciful; therefore, all having sinned, none can be saved without the means of a Redeemer. "Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom. We have redemption through his blood, even the forgiveness of our sins. For which, without shedding of blood, is no remission."

11. I believe that Jesus Christ our Lord himself is the Redeemer. "They remembered that God was their rock, and the high God their Redeemer." "Forasmuch as ye know, that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

12. I believe that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood was, that he might be capable of obtaining the redemption that before the world was intended for us. "Forasmuch then as the children were made partakers of flesh and blood, he also himself likewise took part of the same; (mark), that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage. When the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God; to make reconciliation for the sins of the people: For in that himself hath suffered, being tempted, he is able to succour them that are tempted. Christ hath redeemed us from the curse of the law, being made a curse for us.—As it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come upon the Gentiles, through faith in Jesus Christ."

13. I believe that the time when he clothed himself with our flesh was in the days of the reign of *Cæsar Augustus*; then, I say, and not till then, was the word made flesh, or clothed with our nature.

"And it came to pass in those days, that there went out a decree from *Cæsar Augustus*, that all the world should be taxed; and Joseph went up from Galilee, out of the city of Nazareth unto Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David; to be taxed, with Mary his espoused wife being great with child; and so it was, that while they were there, the days were accomplished that she should be delivered. This child was of whom godly Simeon was told by the Holy Ghost, when he said, that he should not see death until he had seen the Lord Christ."

14. I believe, therefore, that this very child, as before is testified, is both God and man; the Christ of the living God. "And she brought forth her first born son, and wrapt him in swaddling clothes; and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them; and they were sore afraid. And the angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Again: "But while he thought on these things, behold the angel of the Lord appeared unto him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which, being interpreted, is God with us."

15. I believe, therefore, that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, this God-man, the Lord's Christ; it consisteth, I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God. "Do not think (saith he) that I am come to destroy the law or the Prophets; I am not come to destroy, but to fulfill. By which means he became the end of the law for righteousness to every one that believeth. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. So finishing transgressions, and making an end of sins, and making reconciliation for iniquity, he brought in everlasting righteousness."

16. I believe that, for the completing of this work, he was always sinless; did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; wherefore his acts before he died are called, "the righteousness of God," his blood, "the blood of God;" and "herein perceive we the love of God, in that he laid down his life for us." The Godhead, which gave virtue to all the acts of the human nature, was then in perfect union with it when he hanged upon the cross for our sins.

17. I believe, then, that the righteousness that saveth the sinner from the wrath to come, is properly and personally Christ's, and ours but as we have union with him, God by grace imputing it to us. "Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

18. I believe that God, as the reward of Christ's undertaking for us, hath exalted him to his own right hand as our Mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead; and all this that we who believe might take courage to believe and hope in God. "And being found in fashion as a man, he humbled himself unto death, even the death of the cross, where he died for our sins; wherefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things that are under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. And he commanded us to preach unto the people, and to testify that it was he that was ordained of God to be the judge of quick and dead. Who verily was foreordained before the foundation of the world, but was manifest in the last times for you, who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."

19. I believe that, being at the right hand of God in heaven, he doth there effectually exercise all the offices of his excellent priesthood and mediatorship, presenting himself before God, in the righteousness which was accomplished for us when he was in the world; for, by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us, now is receiving the worth and merit thereof from the Father, doth bestow upon us grace, repentance, faith, and the remission of sins; yea, he also received for us the Holy Ghost, to be sent unto us to ascertain us of our adoption and glory; for if he were on earth, he should not be a priest. "Seeing then we have a great high priest that is entered into the heavens, Jesus the Son of God, let us hold fast our profession. For there is one God, and one Mediator between God and man, the man Christ Jesus. For by his own blood he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

20. I believe that, being there, he shall so continue till the restitution of all things; and then he shall come again in glory, and shall sit in judgment upon all flesh; and I believe that, according to his sentence, so shall their judgment be. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from

the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the restitution of all things, spoken of by the mouth of all the holy prophets since the world began. For this same Jesus, which ye have seen go up into heaven, shall so come in like manner as ye have seen him go into heaven. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trumpet of God," &c. "When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set his sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"

21. I believe that, when he comes, his saints shall have a reward of grace for all their work and labor of love which they shewed to his name in the world: "And every man shall receive his own reward according to his own labor. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Wherefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord, knowing that of the Lord ye shall receive the reward of inheritance, for you serve the Lord Christ."

For the Watchman of the South.

Mr. Editor.—Inclosed I send you eight letters from the pen of the Rev. Drury Lacy, A. M. They were written originally to his friend Miss P. C. now Mrs. P. A. of Prince Edward county. It is with her full consent that they are now offered to you for publication. They breathe much of the spirit of genuine religion. May every reader of the Watchman imbibe largely of the same spirit. It is this which constitutes the great secret of all true happiness and extensive usefulness.

Yours, truly, W. P. B.

LETTER I.

HAMPDEN SIDNEY, Nov. 6, 1792.

Miss P.—I received your's of yesterday, and think I feel a heart to commiserate you in your present situation. But I trust the last sentence in your letter, "The night is far spent," was a prophecy of the truth; and that before you see this, you will see that Jesus Christ is the same yesterday, to-day and forever, to the comforting of your soul. What are your fears and discouragements? Do you not firmly believe that you have relied on Christ for your salvation? Do you not, even under your hardest frames, feel your need of the merits of the Saviour as sensibly as ever you did? Do you feel a longing desire to enjoy communion with God? and would it rejoice you more to have his reconciled countenance lifted up upon you than for corn and wine and oil, that is, for every worldly possession to increase? Are you content to bear all you do, provided it has a tendency to mortify corruptions, to root out sin, and make you esteem the Saviour more precious? It is a trial of your faith. O that God may enable you to stand, and at length to your comfort find, that the trial of your faith worketh patience, experience and hope. Are you willing that Christ should destroy your sin, even if it is by such discipline as you now are under. I know that no affliction for the present is joyous but grievous, but afterwards it worketh the peaceable fruits of righteousness in them that are exercised thereby. Are you willing that Christ should sanctify your nature? Not you and he together, but that he should do all by his own power, and have all the praise? Then fear not. The gates of hell shall never prevail against you. Though now if need be you shall be under manifold sorrows, yet you shall come off more than conqueror at last. Heaviness may endure for a night, but joy cometh in the morning. And, although you may sow in tears now, you shall doubtless come again with joy, bearing your sheaves with you. Then lift up your head with joy, and say with the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Cannot you believe that these afflictions are among the all things that shall work together for your good. Come to Christ. I fear there is some abominable speck of legality in your heart. I expect you have been off your guard and God has detected you. You feel ashamed that you should ever have acted such a base part, and now you want to make some amends by your repentance and sorrow. Away with all such nonsense. Come to Christ, as poor, guilty, wretched a sinner as you ever were,—not as a tolerable good christian after all, but as a hell-deserving sinner, and he will not reject you. Whosoever cometh unto me I will in no wise cast out. But your objection will be, I cannot come. Well, stand still then, and see the salvation of the Lord. You know I don't mean leave off praying, for you would not follow that advice if I was to give it you. I mean cast all your care upon the Lord—not a part of it, but *all your care*. May the God of Heaven preserve you in every trial, and keep you as far from presumption as despondency. May he make darkness light before you, and never suffer you to reproach religion or give the wicked ground to say, "Where is now thy God?"

Your sincere friend, DRURY LACY.

For the Watchman of the South.

The following two letters, written by the Rev. James Turner, were obtained from a personal friend of his, to whom they were originally addressed. They will no doubt be read with great interest by all who have any recollection of their author. Mr. Turner was a man for whom the grace of God did much.—And he seems to have realized it very sensibly ever after his conversion. I find his memory is very dear to many in our Virginia churches. He labored, after becoming a minister, in Bedford county. He entered the ministry quite late in life; but was eminently useful in the cause of his Master.

W. P. B.

We give one letter this week. Our readers may expect the other next week.—Ed.

LETTER I.

APRIL 9, 1792.

Dear P.—I suppose you are not unwilling to hear from me. We have at different times conversed freely together, and perhaps it has created somewhat of an attachment to each other. I hope this attachment is founded not upon the precarious footing on which the attachments of the world are founded; but on a firm basis that eternity will not dissolve. Believers not only are united to Christ, but with one another. They love each other. They have the same thing in view all the world over, however they may be divided by names and denominations. I trust we are both aiming at the same thing, viz. the glory of God, which we desire to promote in the places divine providence has placed us in. I am conscious that this is my desire, (if I am conscious of any thing) however far short I may come of accomplishing my desires. I believe that, like myself, you often feel changes in your frames and feelings. Sometimes you soar very high, and then down you sink, as low. This is our infirmity. When you feel well—all is well, and you rejoice, and ere you are aware, your good feelings almost insensibly glide into levity, and then you have to smart for it, to bring you to a proper, humble temper again. This is my own disposition. I know, and I have observed too much of it in you. Some christians go on more smoothly and steadily, and, perhaps, upon the whole, live more comfortable lives than either of us do. I have often wished and prayed for more seriousness and gravity, but have never yet obtained my desire. However, it is absolutely necessary that we should meet with ups and downs in this world, and many advantages result to us therefrom. They teach us our entire depravity, and absolute necessity of Jesus Christ—and those things we should soon forget were we not made to feel them.

You will find nothing of as much advantage to you, in your spiritual warfare, as secret prayer. Oh! what a privilege! Be careful never to hurry this duty over. Take time to examine yourself, and attend carefully to the workings of your heart at all times; but especially in retirement. Make the word of God the man of your counsel.—It is profitable to take it with you in secret—and pray over it. If our experiences are such as the Scriptures approve, God will also approve them. When you pray, remember me. Beg of God to keep me humble, and save me from the world. Yesterday the Sacrament was administered here, and I think it was a solemn day; but not near so much so as we had at Cumberland and Briery. We have had some excellent preaching. When I shall come that way I know not. I wish to visit you, and will if I can conveniently in the course of this summer. Remember me to the whole family; and if any complain that I wrote to you, and would not write to them, tell them that you asked me to do it; but they did not. I expect to see your brother B. at Presbytery, at which time write to me.

I am your real friend, and well-wisher in Christ. JAMES TURNER.

For the Watchman of the South.

PROVERBS FROM MATTHEW HENRY; COLLECTED FROM THE ORIGINAL COPY OF "HENRY'S EXPOSITION." No. XIII.

Suited to the times.

1. Those that undertake great and public services, must not think it strange if they be disesteemed and opposed by those from whom they had reason to expect support and assistance; but must humbly go on with their work, in the face not only of their enemies' threats, but of their friends' slights and suspicions.

2. Though we have reason and right on our side, if we speak it with fierceness, God takes notice of it, and is much displeased with it.—The scriptures take notice, by way of blame, of the contending parties manage the cause with most passion. The words of the men of Judah were fiercer than those of the men of Israel.

3. In times of the greatest degeneracy and apostasy, God has always had, and will have, a remnant faithful to him, some that keep their integrity, and do not go down with the stream.

4. There are more good people in the world than some wise and holy men think there are. Their jealousy of themselves, and for God, makes them think the corruption is universal; but God sees not as they do.

5. Times of public reformation are, and should be, times of public rejoicing.

6. The church's poorest times were its purest.

7. If things do not go so well as we could wish, yet we have reason to take notice of it with thankfulness, if they go better than was to have been expected, better than formerly, and better than we deserved; and we should own God's goodness, if he do but grant us some deliverance.

8. Corruptions in worship are such diseases of the church, as even then, when they seem to be cured, it is very apt to relapse into again.

9. Nothing hastens the ruin of a people, nor ripens them for it more than the baffling, hopeful attempts for reformation.

10. Well begun, is half ended.

11. They that do not work themselves may yet do good service by quickening and encouraging those that do work.

12. At some periods, the church has suffered more from the coldness of its friends than by the heat of its enemies; but both together commonly make church work slow work.

13. He that has a house of his own, should dedicate it to God, that he may have a church in his house.

14. The church has received abundance of advantage from the writing as well as the preaching of divine things; faith cometh not only by hearing, but by reading.

15. Those that have not opportunity as Zebulun had of bringing into the church those that are without, may yet be very serviceable to its interests, by helping to build up those that are within.

16. Narrow, selfish spirits care not what becomes of God's church, so they can but get, keep and save money.

17. Those that are unchurched will soon be undone; the glory is departed if the ark be taken.

18. The pious devotions of God's people sometimes provoke and exasperate their enemies more than any thing else.

19. The oneness of the church's enemies should shame the church's friends out of their discords and divisions, and engage them to be one.

20. In all leagues of relation and friendship we must first try, and then trust, lest we repent, at leisure, agreements made in haste.

21. Things are sometimes at the worst with the church and people of God, just before they begin to mend.

22. In the christian church there must needs be heresies, that they which are perfect may be made manifest.

23. Like leader like followers.

S. D.

SELECT REMAINS

OR

REV. JAMES W. DOUGLASS.

Wishing to begin next week the publication of extracts from the diary of Mr. Douglass, and to continue earlier than the first number in the month, the monthly sermon. We regard both the subject and the manner of the following discourse as well worthy solemn attention. It is the first sermon he ever wrote.

DIVINE SOVEREIGNTY.

Rom. ix. 18. Therefore hath he mercy on whom he will have mercy.

My object, in connexion with this passage of the inspired Word, is to state a few facts, which I suppose will be admitted by all, for the purpose of illustrating the text, and establishing the Divine Sovereignty absolute and universal.

When we open the book of nature, and exercise our reason upon what we see, we shall hear the heavens declaring to us the glory of God, not only as to his existence, his power and wisdom, but as to his absolute authority, and uninterrupted control. Chance did not make the heavens. Chance did not fit up in them a tabernacle for this cheering sun. Chance did not ornament them, as you see, with that calm and quiet moon.

And all those stars that round her burn,
And all the planets in their turn;

And when we see their going forth from the end of the heaven, and their circuit to the ends thereof, we will not say that chance or finite power sustains and guides them, any more than it created them at first. The Lord made the heavens. And the Lord reigneth in the heavens, doing his pleasure with all its shining orbs, and with all the armies of their teeming population.

And is this one planet excepted? Doth he not also his pleasure with the earth, and among the inhabitants of the earth? Certainly. And doth he not reign over mind as well as matter? Is the body of a man subject to his control, and not his spirit? We do not imagine such a thing. We know that his counsel shall stand, and he will fulfil all his good pleasure. That he worketh all things after the counsel of his own will. And this we know could not be unless his dominion over every man on earth were as perfect as over the earth itself.

And as perfect over the faculties of his mind, as over the muscles of his body. And as perfect too over every thing affecting his conversion and salvation as a sinner, as it is over every thing affecting his birth and preservation as a creature. And hence the declaration, "He hath mercy on whom he will have mercy." He saves such men by such means and instruments, and at such time and way as to himself seemeth good. The doctrine of God's sovereignty, unlimited and uninterrupted forever, is the plain doctrine of the text; and that especially in regard to man's salvation.

In the illustration of the text I will state four things which the natural reason, or the observation of all men will sustain.

1. In providing a Saviour for a lost world, God acted in a sovereign way, showing mercy to this world because it seemed good in his sight so to do. He acted under no kind of necessity, natural or moral, but was so free that he could have withheld this Saviour—he could have sent him to other worlds, if other worlds needed him, and have passed this world by.

God so loved the world as to give his only begotten Son. He freely gave him up for us all. Freely, from no necessity whatever, but out of a pure and disinterested benevolence to a ruined race. His own compassion was the motive. There was no necessity either from man's condition, or God's relation to man, by which he would have suffered in his character or happiness, if he had not redeemed us.

What necessity could there be? Man was wretched indeed; exposed to everlasting wretchedness. But he brought it on himself. The fallen angels are wretched, and yet our God leaves them to their wretchedness. It has not seemed good to extend to them redemption through his Son. On the contrary it has seemed the wisest and the most benevolent course to let them stand, as monuments of his justice, truth, and power, and hatred to sin; and thus to hold them up as warnings to all other creatures. The apostle speaks of the fallen angels as suffering precisely for this purpose.—"Who are set forth for an example, suffering the vengeance of eternal fire."

Example awful of the wrath of God,
Sad mark to which all sin must fall.

But why was not the Saviour sent to those lost angels, and we, rebellious men, set forth for an example? They deserved to perish eternally, but so did we. It is said, the devil rebelled more freely, at his own instance, whereas man was beguiled. The devil sinned deliberately; man was surprised. If this were so, what we

say of "his angels," they were beguiled, we may imagine as much as Adam. The Saviour might have been sent to either, or to both, or to none. He was sent here. He took not on him the nature of those angels, but he took on him the seed of Abraham. We are the favored world. But the reason of the difference remains with God. He hath mercy on whom he will.

2. The Saviour comes to this world then, instead of going to the world of lost angels, because such was the pleasure of God. But, 2, the knowledge of this salvation is sent to some, and not to others; so that while some have line upon line, others have never heard of a Saviour. Never at least in the usual way, or in any other way, that we can know of. For two thousand years the oracles of God were committed, and almost confined to the Jews—to a mere handful of the human race. Over other nations the most stupid idolatry, and the most hateful vices spread themselves without interruption. He suffered all nations to walk in their own ways. The Jews he did not suffer. Since Christ came the Gentiles are embraced in the offers of the gospel, but compared with the millions who sit in darkness still, its glad tidings have reached but few. And although we do not know much about their prospects for eternity, yet we know at least this, that if faith cometh by hearing, they are not so likely to have saving faith as those who live in gospel lands. They are generally abandoned to vices which will exclude them from the presence and enjoyment of a holy God. We are more favored who have the gospel than those who have it not.

But why have we been the favored nations? Why are we not in their situation and they in ours? Is it said, They would not keep the gospel when they had it? Would we if let alone? How many in every place desire its departure. Is it said, "They will not receive sign the reason?" It remains with God; and as for us he simply tells us that such is his pleasure. He hath mercy on whom he will.

3. There is a third observation upon the distribution of the means of grace, which has no doubt occurred to all. In the same christian neighborhood, one is found in circumstances very favorable to the obtaining of salvation, and another in circumstances very unfavorable. They are by no means on an equality. One has pious parents, and therefore he has a good example, and religious instruction. His parents pray for him, and with him, and teach him to pray for himself. His evil inclinations and habits they counteract, whilst they cherish the habits of virtue and religion. Another has none of all these advantages, but on the contrary, almost all that he sees and hears, from his infancy, is calculated to pollute his memory, to sear his conscience, and destroy his soul.

I know Abraham, said the Lord, that he will command his children and his household after him—and they shall keep the way of the Lord." See how favorably circumstanced for the obtaining salvation. But a wicked man even without intending it, will lead his household into the ways of sin, and what chance have they to find afterwards the way of life?

Some are born to riches and dignities which are generally great hindrances to a man's conversion. "They spend their days in wealth—therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. Who is the Almighty?" And others again in circumstances of dependence, and poverty, and affliction, which are favorable to their conversion.

Some are in a neighborhood where there are many and good religious instructions: where the gospel is preached with plainness and attended with divine power. And others have but few, and indifferent religious instructions, and where no good influence seems to be near.

These are the facts, but how are they accounted for? Is it said, they respect temporal advantages? What matter? What if the God of grace were to retire and say, take your choice; and then the God of providence should prevent a choice. Why does the providence of God place one under the kindly influence of gospel truth and christian example, and expose another to every thing polluting and ruinous to the soul? The reason to us is simply and only this, that God, in his sovereignty chooses that so it shall be. "Working all these things according to the counsel of his own will." "Even so, Father, for so it seemed good in thy sight."

4. There is yet one more remark on this subject, which is, that, although there may be no difference as to the circumstances in which different persons hear the gospel, yet there is a difference in the effect. To one it is a savor of life unto life; and to another of death unto death. You have seen it so again and again. So it was of old. Of Terah's family we know not that any were called but Abram. Of Abraham's children Isaac heirs the promises, whilst Ishmael, the elder, is passed by; thus exhibiting a difference among the children of the same pious parents. So teaches the apostle in Rom. ix. "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called." Among Isaac's children again we see the same thing. Esau the eldest is passed by, and the blessing conferred on Jacob, and for this the simple pleasure of God is the only assigned reason. "For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Whether all this had reference to nations or individuals, the principle is the same. The children having done neither good or evil. Here is sovereignty and the effect is the same. One is placed on higher ground than another, and the only reason that we know of for such difference, is the will of God. He hath mercy on whom he will.

Therefore that is wholesome and excellent doctrine which is taught by the Reformed churches generally, as their creeds testify.—The 17th of the thirty-nine articles of the church of England is in these words

XVII. Of Predestination and Election.

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his Counsel, secret to us, to deliver

of union, and as barriers against error, the more completely and effectually we can make them to answer these purposes, the greater their value. The hope, indeed, of banishing all error from the visible church, is a vain hope. It never was, and never will be perfectly realized. But surely it will be regarded by every serious mind as desirable to go as far as possible in the attainment of this object; and especially not only to banish radical error, but all error which approaches that which is radical.

The truth is, whether we examine ecclesiastical history, or contemplate what is now going on before our eyes, we shall see the enemies of Creeds, and especially the enemies of going into much detail in Creeds, have generally been latitudinarians as to Christian doctrine. It is an invariable characteristic of the orthodox, that they lay great stress on the knowledge and reception of truth;—that they consider it as necessary to holiness; that they deem an essential part of fidelity to their Master in heaven to consist in contending for it, and maintaining it in opposition to all forms of error. On the contrary, it is found to be almost as invariable a characteristic of heretics, both ancient and modern, that they appear lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they are peculiarly apt to prevaricate about it, and explain it away; and hence, very naturally, reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church. The former are willing to have Confessions of Faith as full and precise as you please. The latter, all the world over, would have them consist of only eight or ten articles, and even those expressed in such general terms as would allow of skulking and evasion on the part of all who professed, in any shape, to believe the Bible. Such is, undoubtedly, the state of facts. Let the conscientious Christian judge of its indication.

One more question remains to be considered, viz. How far subscription to articles of faith implies the *plenary belief of every minute particular* which they contain? The discussion of this question must be reserved for another letter.

Yours truly,
SAMUEL MILLER.
Princeton, September 5th, 1838.

For the Watchman of the South. FARMVILLE CONVENTION.

Mr. Plumer.—The meeting of the Farmville Convention is just over. Sometime before the meeting, I saw an article in one of their papers, complaining that they were slandered by an attempt on the part of the Old School, to make the impression, that they intended to divide the Church; but if I may judge from what I have heard of their proceedings, their measures have certainly a tendency to disorganization and division. I was not myself a spectator, but I have received my information through channels worthy of confidence, and if in any thing I should be mistaken, I am willing to be corrected by the minutes of the body, which will soon be laid before the public.

The very first step in this meeting was plainly unconstitutional. Our Constitution, chap. 6, sec. 6, of our Directory for Worship, says, "It is expedient that no person be introduced to preach in any of the churches under our care unless by the consent of the Pastor or Session." This provision of the Constitution is very important for maintaining the harmony of our churches at all times, and especially in times of agitation; it places the pulpit in the hands of those intrusted with the immediate spiritual care of the Church; and a violation of the rule, might lead to indefinite lengths of confusion. This provision of our Constitution, was openly and in the very letter of it, violated by this Convention. It seems strange, that those who call themselves the "constitutional Presbyterians," when they meet for the professed purpose of preserving the Constitution, should palpably violate that instrument in their very first step. But they actually did appoint their meeting and their preaching in the Presbyterian church at Farmville, without consulting either the Pastor or Session of that church. Such a measure might appear immaterial in peaceful times; but when the Convention met for the support, if not the formation of a party, in opposition to the views of the Pastor and Session of that Church; and when their proceedings were intended to give full vent to the spirit of party feeling, such a violation of the Constitution assumes a very serious aspect. The Pastor and Session were placed in disagreeable circumstances; they did not wish to quarrel, and yet they did not like to be trampled down; and besides an effort would be made to inflame and divide the people under their care, which they could not contemplate without concern.

I have said above that the measures of the Convention have a necessary tendency to disorganization and division. One of their most important resolutions is intended to induce the Presbyteries of our Synod, to resolve on sending no more delegates to the General Assembly. Could this be effected, it would certainly amount to a division of the Church, whether the New School brethren intended it as such or not. Presbyteries sometimes fail of sending their delegates to the Assembly, and no notice is taken of it; but this is always supposed to arise from the inconvenience of the thing; should a Presbytery formally resolve to send no more delegates to the General Assembly, it must be understood as a formal resolution to forsake that body. I hope all our members will consider this matter well before they act upon it. Besides such a resolution would violate the Constitution, for if our Constitution is any thing, it certainly obliges the Presbyteries to maintain their representation in the Assembly, which is the "Bond of Union" of the Presbyterian Church. And further, if our delegates cease to go to the Assembly, our reports and appeals must also cease; we shall be completely removed from the oversight of the General Assembly, and our separation from that body and from the churches under its care will be complete.

The Convention passed another resolution, intended to prevent the Synod of Virginia, from carrying out the act of the Assembly in the case of the Presbytery of the District of Columbia. But should the Synod refuse to obey that act, in present circumstances, their refusal would be rebellion against the Assembly, and would place us in the predicament of those who have forsaken the Presbyterian Church. They tell us the act of the Assembly is unconstitutional;—this many of us do not believe to be the fact;—but supposing that were the case, even an unconstitutional law must be obeyed, until set aside by the proper authority. A subordinate body may pronounce a law unconstitutional, by way of argument, in order to procure its repeal, or abrogation by the proper authority; but if a subordinate body should assume the right of disobeying a law, whenever they might think proper to pronounce it unconstitutional, there would be an end of all government. I trust the Synod of Virginia

will act no such part; and I hope the brethren of the District Presbytery will not ask us to do it. It would certainly be painful to our feelings, to be requested by those brethren to rebel against the supreme authority of our own Church. Besides there is no necessity for such a course; if that Presbytery does not intend to be bound by the act of their delegates, or to let it stand as their act, they have nothing to do, but to take order on the subject, and report their adherence to our body to the next General Assembly. This will set every thing right in a friendly manner.

The act of our General Assembly has been complained of, and pronounced unconstitutional, but certainly without any reason. When a part of our body left us, it was necessary to have some rule for ascertaining who belonged to our Church and who did not. If those Presbyteries whose delegates had left us, did not intend themselves to leave us, it was certainly not too much to require them to let us know their determination; and this is all the hardship which the rule imposes.

I will suggest one thing here which if duly observed may save some trouble. I believe the Old School members are fully agreed upon their plan of operations; we will force none to leave us whose conduct does not subject them to the discipline of the Church; but if any ministers give notice of their intention to leave us; or if they distinctly renounce our General Assembly they must not be surprised if we take them at their word. It would be childish for such to complain, after choosing another church and another General Assembly, that we did not any longer consider them as members of our Church. To avoid confusion it will be necessary in such cases, that their names be taken from our list, and that they be afterwards considered as ministers of the gospel of another denomination; in other words, their authority to preach the gospel from that time will not be from our Church, and any installation engagements with any people, formed under the authority of our Church, must cease. If their people please to go with them and form other engagements, be it so; but all engagements which made them ministers of our particular Church, and which made us responsible for their conduct, must be at an end.

I will just further mention, that it was suggested in the Convention, that the New School was to make a strong effort to obtain a majority in our Presbyteries and Synod, next fall. Such effort can only be rendered successful by great negligence on the part of the Old School, and we hope all such will take warning from this circumstance and be at their posts.

Sept. 11, 1838.
For the Watchman of the South.
ANECDOTE OF THE REV. MESSRS. LACY AND TURNER.

Every thing relating to these two venerated men, will, I presume, be acceptable to the readers of the Watchman. The following anecdote commends itself also, as a striking illustration of the wisdom of that Providence, which though for a while concealed, is often made manifest in this life, and we are assured will be fully revealed by God, in another state of existence.

While spending a day with that revered Father, Rev. Samuel Houston, among many other reminiscences of olden time, he related the occasion of the Rev. James Turner's (better known as Father Turner) first permanent religious impressions. He was for many years a remarkably careless man;—seldom attended preaching, and never manifested any decided interest in religious things. Mr. Lacy, at that time residing in Prince Edward, appointed a sacramental occasion at Pisgah church, in Bedford. Mr. Turner attended on Sabbath, with the crowd, but felt so little interest in the services, that he did not approach the place of worship till attracted by Mr. Lacy's voice. He was then, perhaps, indulging his merriment at some distance from the stand, (the services being out of doors), and remarked as he heard Mr. L. "Well, this is a new preacher, let's see what he has to say." The preacher was then serving the communion table, and as his new hearer approached, was drawing an illustration of Christ's vicarious atonement, from a circumstance recorded in Roman History. "A criminal was on trial before the Roman Senate, whose brother was a distinguished warrior and had lost a hand, in fighting the battles of his country. As the Senate (or court) was about pronouncing sentence of condemnation on the criminal, the warrior entered, and without saying a word, held up his handless arm. The Senate struck by the action and remembering the patriotism of the actor, immediately granted his brother's life." Mr. Lacy, it is well known, was without his left hand. He suited the gesture to the narration, and the impression of that anecdote, riveted the attention of Mr. T. to the obvious application and the succeeding remarks. To that circumstance he owed his permanent interest in religion and the conviction of his sinful and condemned state resulted in, what a long and useful life proved to be, his conversion.

I scarcely need add any thing, to show how well this illustrates the Providential dealing of God. When Mr. Lacy's hand was shot off in early life, it was considered one of the severest dispensations of God, which could befall him. To that, however, was to be traced his selecting, first a literary, and then a religious course of life, and finally, entering the ministry. And intimately and directly with that very circumstance, was Father Turner's conversion, in all probability, connected.

B. M. SMITH.
THE LAWSUIT.—During our absence from the city, a report of initial proceedings in the suit at law instituted by the Pelagian seceders, was copied into our paper from the secular press. Since our return we have observed that the seceding newspapers have been attempting to create the impression abroad that these proceedings were favorable to their cause. On inquiry, however, we have discovered that it is only one of their usual tricks to keep up the spirit of their party. The report itself was of New-school fabric, and, as we have been informed, was not even prepared by one of their own lawyers; again, it is neither full nor correct, but was evidently prepared under the influence of prejudice; furthermore it conveys a totally false impression that the counsel for the Presbyterian church was fearful of meeting the issue; and finally, the decision of the judge in ordering the case for trial did not in any sense touch its merits, nor has it in any, even the slightest degree, prejudiced the orthodox cause. On the contrary we believe, that when the trial shall be brought up, the advantage will be greatly in favor of sound Presbyterianism, not only from the superior merits of the cause, but from the form in which it will be tried. We have thought this notice necessary to caution our readers against the misrepresentations of our opponents.—Presbyterian.

SUMMARY.

MISSIONS.

An abstract of the twenty-ninth annual report of the American Board of Commissioners for Foreign Missions has reached us. We give the "Summary" and "Domestic Department," which are as follows:

SUMMARY.

The receipts into the treasury during the year have been \$236,170 98; which, while they are less than those of the year closing with July 31st, 1837, by \$15,995 37, exceed those of any other year since the organization of the Board by \$39,938 83; and exceed the disbursements for the year by \$5,528 18; diminishing the debt of the Board by the same amount, and leaving it on the first of August \$35,851 35. The number of missions under the care of the Board, including some in each of the four quarters of the globe, and among the islands of the sea, is 26; embracing 85 stations, at which are laboring 126 ordained missionaries, 9 of whom are physicians, 11 physicians not preachers, 25 teachers, 10 printers and book-binders, 8 other male, and 178 female assistant missionaries; in all 358 missionary laborers sent from this country; who, with 7 native preachers and 108 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board, and depending on its treasury for support, 473. Of these, 7 ordained missionaries, 1 male and 10 female assistants; in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 2,562 members. Seven seminaries have been established by the missionaries, and are sustained at the expense of the Board for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a Christian education. Under the care of the missions are 13 printing establishments, with three type foundries, and 24 presses. The amount of printing executed at these presses during the past year, including school books, portions of scriptures, religious tracts, etc. amounted to 665,862 copies, and 29,880,404 pages.

DOMESTIC DEPARTMENT.

The Rev. E. D. Griffin, D.D., and John Nitche, Esq. members of the Board who died during the year. From the missions of the Board one missionary and seven female assistant missionaries have been removed by death. One missionary, and three male and five female assistant missionaries have been at their own request dismissed, in consequence of failure of health or changes in the missions.

Thirteen missionaries and two male and thirteen female assistant missionaries have been appointed during the year, and ten missionaries and one physician previously appointed have resigned their appointments, most of them having deemed it their duty, in consequence of the delay in sending them out, to engage in permanent labors at home.

Eighteen missionaries and assistant missionaries have been sent out, viz: To missions among the Indians, ten.—To Singapore and Borneo, eight. Twenty-nine missionaries and ten assistant missionaries are now under appointment.

One of the Secretaries of the Board has resided at New York since the first of April. A lot has been purchased, and contracts have been made, for the erection of a house for the permanent accommodation of the Board in Boston. The building is in a state of forwardness and will be completed in a few months.

AGENCIES.

Rev. Mr. Bardwell, and Rev. Mr. Hand in New England, and Rev. Mr. Eddy and Mr. Cannon in New York, have acted as general agents of the Board as heretofore. Rev. Mr. Hall has been appointed general agent for Pennsylvania, New Jersey, Delaware and Maryland. Rev. Mr. Foote has succeeded Rev. Mr. Mitchell, in Virginia and North Carolina. The Board have had no general agent in South Carolina and Georgia. Rev. Mr. Bullard general agent for the Valley of the Mississippi, has resigned, and no successor is yet appointed. Rev. Mr. Coe has continued to labor in the Western Reserve, and the Rev. Mr. Nicholas has been appointed general agent for Michigan.

PUBLICATIONS.

The circulation of the Missionary Herald has increased during the year. Four thousand five hundred copies of the last annual report have been published, and eighty-five thousand copies of missionary and quarterly papers.

FINANCES.

As was anticipated the year which has just closed has been one of severe trial in this department, yet the state of the Treasury is better than it was at the date of the last report. Almost up to this time, the drafts upon the treasury from the more distant and expensive missions have been upon the same scale as in 1836.

The whole amount of receipts for the year ending July 31st, was \$236,170 98. The liabilities of the treasury, including the debt of \$41,377 53, were \$272,022 33, exceeding the receipts \$35,851 35 and leaving the treasury in debt to that amount on the 31st of July.

The diminution of receipts, as compared with last year, has been principally in the large cities. In the country generally, and especially in New England and at the West, there has been an increase. The donations to the Board from auxiliaries, churches, &c. have fallen short of last year, only \$6,105 28. The remaining deficiency has been in the amount of legacies received this year, compared with the last.

If the remittances to the missions are kept upon the present reduced scale, and if the waiting missionaries are still detained, the present rate of receipts will gradually extinguish the debt. But it is very important that the suffering missions should be relieved, and the waiting missionaries sent out, with as little delay as possible. To do this there must be a considerable increase of receipts, and it is thought the friends of the cause are prepared to enlarge their contributions, rather than allow the work of the Lord to be longer embarrassed. The number of contributors is much greater now than ever before, and the interest felt in the work, and the self-denial practised to support it have increased, it is believed, in an equal ratio. With these views of the state of the churches, and with the prospects of returning prosperity to the business of our country, the Committee look to the future with lively hope.

Aid has been received during the year from the American Bible Society to the amount of \$12,000 and from the American Tract Society to the amount of \$5,000.

The GENERAL CONVENTION of the Protestant Episcopal Church convened for public

worship at St. Peter's Church this morning, and was opened by a sermon by the Right Rev. Bishop Meade of Va. It is understood that the sittings for business will be held at St. Andrew's Church. It is now fifty-three years since the first regularly organized Convention assembled, consisting of lay and clerical delegates from seven States only, which were New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. No Bishops attended, although Bishop Seabury, of Connecticut, had been ordained by the non-juring Scotch Bishops. Drs. White and Potter were not ordained till the year after. These gentlemen were not, therefore, as is generally supposed, the first bishops in the United States. "There was nothing," says Bishop White, in his History of the Church, "against the validity of Dr. Seabury's episcopacy, although it was thought proper in his and Bishop Seabury's ordination, to apply first to England."

There are now, we believe, sixteen bishops in the United States, nearly all, if not the whole of whom are in attendance. These are as follows: Bishop Griswold, of the Eastern Diocese, Presiding Bishop; Moore of Virginia; Meade, Assistant Bishop of Virginia; Bowen of South Carolina; Chase of Illinois; Brownell of Connecticut; Onderdonk of Pennsylvania; Onderdonk of New York; McVain of Ohio; Hopkins of Vermont; Smith of Kentucky; Doane of New Jersey; Ives of North Carolina; Otey of Tennessee; Kemper Missionary Bishop of Missouri and Indiana; and M'Coskey of Michigan.

Bishop White presided at the previous convention for half a century, and at his hand every prelate, except the last named, received ordination.—Philadelphia National Gazette.

Power of Electricity.—It is stated that a salad of mustard or water cress may be produced in a few minutes by the assistance of electricity. The process is to immerse the seed for a few days previously, in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metallic cover, and then bring it in contact with the electric machine. By the agents employed in this process, eggs, which require from nineteen to twenty days application of animal heat to hatch them, may be hatched in a few hours. Rain water, apparently free from any noxious animalcula, in an hour may be rendered full of living insects!

Emigration.—The number of Emigrants from the United Kingdom to British America in 1832, it was 66,339; in 1833, it was 15,373; in 1834, it was 13,838; in 1835, it was 15,373; in 1836, it was 34,226. To the United States of America, in 1832, 32,980; in 1833, it was 29,225; in 1834, it was 33,074; in 1835, it was 26,720; and in 1836, it was 37,774.

Canadian Convicts respited.—The six Canadian convicts—Beamer, Chandler, Waite, McLeod, Warner, and Brown—who were sentenced to be executed on the 31st August, have been respited until the 1st of October.

The Secretary of War has informed the Governors of Tennessee and Kentucky, that the Executive has no authority to call out or to accept the services of Volunteers—that a Militia force is the only description that could, in case of necessity, be required or received. He does not deem such force at present necessary.

The Insurance Offices in Cincinnati have agreed to remit one-tenth of the premium on insurances made on such steamboats as shall entirely exclude the use of ardent spirits on board.

A Berlin Chemist having discovered a secret of distilling brandy from common herbs, by a most economical process, a temperance society in that capital, alarmed for the health and morals of the population, have, it is asserted, offered him 75,000 florins not to publish his secret.

The periodical press in the Austrian dominions has become greatly extended within the last few years. The Journals now published, literary and political, amount to 76, of which 22 appear at Vienna, 25 at Milan, 10 in Lombardy, 7 at Venice, 5 at Verona, and 7 in Galicia and Hungary.

We learn from Hamburg that a gentleman of that town, named Grimm, has invented a machine for spinning flax, which will produce in one day as much thread as three hundred spinners could produce in the same time with spinning wheels. An Englishman is said to have offered him 60,000 marcs (about \$4,000) for the machine, which he has refused, wishing to speculate himself upon his invention.

The Estates of Holland have declared themselves favorable to the project for draining the Lake Haarlem, and, considering the importance of such an undertaking, have granted the sum of £60,000 per annum for 10 years, each of the two parts of the Province (North and South Holland) to contribute equally.

FOREIGN.

London dates have been received at N. York, to Aug. 7.

ENGLAND.

Relations with Russia and the East.

LONDON, Aug. 7.—Lord Ripon presented, last night, a petition to the House of Lords, from the owners of the Vixen, craving compensation for the injuries which they have suffered at the hands of the Russian government, in consequence of having acted in express conformity with the suggestions of the Secretary for the Home Department. Into the merits of the questions involved in the petition, Lord Ripon abstained from entering; but he took occasion to observe that the state of the commercial interests of Great Britain in the east of Europe call, in an especial manner, for the attention of the English government.

FRANCE.

Diplomatic Intrigues.

PARIS, Aug. 4.—My letter of Tuesday informed you of the arrest of an individual here—a M. Chaltas, charged with the manufacture of documents, purporting to be despatches of ambassadors and other diplomatic agents of the French Government, which he sold at high prices to certain diplomatists, the representatives of foreign Courts in Paris.

On searching the apartment, and on reading over the papers of M. Chaltas, on Monday last, the police agents charged with the affair found letters that shewed that M. Fabricius, the Dutch Minister, *ad interim* at this Court, was the principal person to whom Chaltas sold the documents, which he pretended that he had purloined, or caused to be purloined, from the Ministry of Foreign Affairs. Those agents carried off the prisoner and his papers, as I stated on Tuesday last, and reported the proceeding to Count Mole, who immediately directed that a Cabinet Council be summoned.

In the course of the afternoon the Council sat, when it was resolved that M. Fabricius be compelled to leave Paris within 24 hours. He was accordingly sent for by Count Mole, who, placing in his hands his letters found at the residence of Chaltas, informed him of the resolve of the French Government declining further communication with him, and desiring that he immediately prepare to leave Paris. M.

Fabricius was obliged to admit that these notes or letters, offering bribes to Chaltas, and through him to employ in the Foreign office, to abstract thence such despatches from the French Ambassadors as related to the Holland-Belgium question, were written by him, (M. Fabricius) but he represented that the course proposed by the French Government was calculated to ruin him irretrievably, and requested Count Mole would reconsider and modify it.

All that Count Mole would or could do, in compliance was conveyed in these words:—"I shall send this evening a courier to the French Minister at the Hague, with instructions to complain of your conduct. Avail yourself of the opportunity to excuse yourself in any manner that is practicable to your Court. On the expiration of the time necessary for your receiving a reply, be ready to depart from Paris." M. Fabricius, will, consequently, be replaced here immediately, and, as I am informed, by Baron Fagel, now on leave of absence.

Chaltas will be brought to trial as soon as possible. Long before then, however, you will, or I miscalculate, be in possession of all the details and particulars of the case.

A letter from Lucerne states that the French Government had formally demanded the expulsion of Louis Bonaparte from the Swiss territory.

SPAIN.

The differences between Gen. Espartero, commander of the army of the North, and the Spanish Government, were not adjusted. The General, it appears, was dissatisfied with the feeble support he received from the Ministry, and demanded the dismissal of the Ministers of Finance and Justice as personally hostile to him. It is said he was determined to resign his station unless this demand was complied with. The two Ministers refused to sign the dismissal of their colleagues. The Council agreed that the Ministry should remain as it was, or retire *en masse*. Count Orla, President of the Council, thereupon addressed a communication to Gen. Espartero, soliciting him to rescind his determination, and a similar letter was addressed to him by the Queen. The reply of the General would decide the fate of the Ministry, and also the issue of the military operations directed against Estella.

A postscript adds that the Queen had decided not to accept the resignation of the Ministry. No attack had been made upon Estella (the last accounts).—Jour. Com.

NOTICES.

Winchester Presbytery will meet in Winchester, on Wednesday, the 25th September.

West Janover Presbytery will meet in Charlottesville, on Friday, September 28th, at 12 o'clock, M.

The Synod of Virginia will meet in Staunton, on the 4th of October.

The Synod of North Carolina will meet at Third Creek, Rowan county, on the 17th October.

The Presbytery of Orange will meet in Greensboro, on the 12th October.

The Presbytery of Concord will meet at Mocksville, the 12th October.

The Fayetteville Presbytery will meet at Mount Harmony church, in Richmond county, October 11th, at 12 o'clock, M.

RICHMOND MARKETS.—Sept. 18, 1838.

Tobacco.—In good demand; Lugs, from \$3 20 to \$5; Leaf, \$8 a \$14 50, as in quality; good shipping, from \$10 to \$12 50; occasionally a fine manufacturer, \$13 a \$16. Receipts small.

Wheat—\$1 60 to \$1 65 per bushel.

Flour—Canal, 8 75 a \$9; City Mills, held at \$9 50.

Wheat and Flour advanced upon the late intelligence from England to the 14th August; the weather was very unfavorable for the crops in Europe.

WINFREE, WILLIAMSON & CO.

CALDWELL INSTITUTE.

The examination of the students connected with this Institution will commence on Monday, 1st October, and close on Monday following.

Greensboro', N. C., Sept. 20, 1838.

MISS FORBES

will resume the duties of her School on Monday, the 1st of October, sept 20—21.

NEW GOODS.

THE subscriber informs his friends and the public, that he is in receipt of his full supply of HATS, CAPS, and HATTERS' MATERIALS, (for manufacturing) comprising the largest and best selected assortment of Goods he has ever had to offer to the public, consisting in part as follows:

400 doz. black, and dark Wool Hats;

400 doz. silk, fur, Russia, hair and Beaver Hats, from low price to the finest qualities, and from the most approved manufacturers of Philadelphia and New York.

CAPS.

600 doz. Men's and Boys' black, brown and gray hair seal Caps;

200 doz. cotton, musket, seal and otter fur Caps;

100 doz. solid and plush do;

50 doz. Gentlemen's, Youth's and Children's Cloth, all of modern patterns.

HATTERS' MATERIALS.

Spanish and Saxony Hat Felts;

Silk Hat Shells;

Canotied and raw Russia Hair Fur;

Gum Shellac;

Skins of all colors;

Pelongs and silk Ties;

Cotton Ties and Sides;

Black and drab Bandings and Bindings;

Silk Plushes, Bow Strings;

Cards, Shaving Brushes;

Hat Rounders, Hat Brads;

Extract of Logwood, and various other articles too numerous to mention.

ALSO.

A general assortment of Stocks and Collars, from an approved manufacturer.

I have spent several weeks in the Northern Cities, and have personally selected my Goods, I invite purchasers to examine my assortment, feeling confident that I shall be able to offer my Goods to them at satisfactory prices.

JOHN THOMPSON.

sept 20

W. & J. C. CRANE CO.

OFFER FOR SALE,

1000 SPANISH Hides, different qualities;

3000 sides Sole Leather, oak and hemlock tanned, from 12 1/2 to 28 cts. per lb;

300 sides wax and russet Upper Leather;

30 dozen Philadelphia and New York Calfskins;

12 " fine French do;

3000 lbs. Shoe Tread, coarse and fine;

Seal, morocco, lining, and binding Skins;

Boat Boots, Laces, and a full assortment of shoemaker's Findings;

Skirting, harness, black, and fair bridle Leather;

English and American Hockskins, saddler's Sheepskins;

Deer's Hair, hair Hockskins, cart Hames;

Baghides, fair Calfskins, Serge;

Gig, stage, and cart Collars;

Saddle Trees, and a variety of Saddlery;

Coach Morocco, chaise Hides, and curtain Leather;