

# 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. 22.

RICHMOND, THURSDAY, JANUARY 24, 1839.

Whole No. 74.

## For the Watchman of the South. AN EVENING HYMN.

Saviour, with thee I love to dwell  
In orient vales; on Calvary's steep,  
Where broken rocks thy sorrows tell,  
Where fond remembrance freely weeps.

My heart would hither thy gentle call,  
When forth I stray at evening hour,  
O'er fields by some lone waterfall,  
That falls the ear of woodland flower.

Oh! let me then enrol thy name  
In every flower around my feet,  
And think of Him who wrought its frame  
And filled its leaves with hues so sweet.

Or gazing on the evening sky,  
Its richly woven wreaths of gold  
Have charmed away my roving eye,  
To you serene, secluded fold.

Where all thy ransomed flock at last  
Shall range in trackless fields of light,  
And thine dark shade forever past,  
Eternal morn succeeds the night.

In that dear fold my soul would rest,  
Yet all its powers would strive to be,  
As when a harp, with vigor prest,  
Pours forth its sweetest melody.

Where moves the star to blend its beam  
With the rich flush of evening tide,  
To deck the clouds that radiant seem  
As robes by angels east aside.

## BAXTER'S MISSIONARY FEELINGS.

"The state of the heathen appears to have occupied the thoughts of Baxter through the whole course of his ministry. Numerous allusions and references to the subject are found in his writings. In the preface to his work entitled 'Reasons of the Christian Religion,' he states that his desire to promote the conversion of idolaters and infidels to God and the Christian faith, was one of the reasons which prompted him to write that work.—The doleful thought that five parts of the world were still heathens and Mohammedans, and that Christian princes and preachers did no more for their recovery, awakened the most painful anxiety and distress in his mind. In his work, 'How to do Good to Many,' &c. he asks, 'Is it not possible, at least, to help the poor ignorant Armenians, Greeks, Muscovites, and other Christians, who have no printing among them, nor much preaching and knowledge; and, for want of printing, have very few Bibles, even for their churches or ministers? Could nothing be done to get some Bibles, catechisms, and practical books printed in their own tongues, and given among them? I know there is a difficulty in the way; but money, and willingness, and diligence, might do something. Might not something be done in other plantations, as well as in New England, towards the conversion of the natives there? Might not some skillful, zealous preachers be sent thither, who would promote serious piety among those of the English that have too little of it, teach the natives the Gospel, and our planters how to behave themselves so as to win souls to Christ?"

How powerfully affecting, and yet how truly applicable, even at the present hour, is the following passage contained in his life!—It would make a believer's heart bleed, if any thing in the world will do it, to think that five parts in six of the world are still heathens, Mohammedans, and infidels, and that the wicked lives of Christians, with fopperies, ignorance, and divisions, form the great impediment to their conversion! to read and hear travellers and merchants tell that the Banians, and other heathens in Hindostan, Cambaia, and many other lands, and the Mohammedans adjoining to the Greeks, and the Abyssinians, &c. do commonly fly from Christianity, and say, 'God will not save us if we be Christians, for Christians are drunkards, and proud, and deceivers,' &c. and that the Mohammedans and many heathens have more, both of devotion and honesty, than nominal Christians that live among them! O wretched men, calling themselves after the name of Christ! that are not content to damn themselves, but thus lay stumbling-blocks before the world! It were better for these men that they had never been born!"

At the close of his life, and on the near approach of eternity, his mind was deeply interested on this important subject. The unbounded benevolence of his heart is poured forth in the following extract from his solemn review of his own character, made in his last days: 'My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion, than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world; or, if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world, and the method of the Lord's prayer, so there is nothing that lies so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that he so far forsakes almost all the world, and confines his special favor to so few; that so small a part of the world has the profession of Christianity, in comparison of heathens, Mohammedans, and infidels! and that, among professed Christians, there are so few that are saved from gross delusions, and have any competent knowledge; and that among those there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations, or of the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world, that God's name may be sanctified, and his kingdom come, and his will be done on earth, as it is in heaven. Nor was I ever before so sensible what a plague the division of languages was, which hinders our speaking to them for their conversion; nor what a great sin tyranny is, which keeps out the Gospel from most of the nations of the world. Could we but go among Tartars, Turks, and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England nor for all the rest that were cast out here and in Scotland and Ireland. There being no employment in the world so desirable in my eyes, as to labor for the winning of such miserable souls, which makes me greatly honor Mr. John Elliot, the apostle of the Indians in New England, and whoever else have labored in such work.'

Baxter almost despaired of the conversion

of the world. The obstacles to missionary enterprise were at that time insurmountable. 'He that surveys the present state of the earth,' writes Baxter to his friend Elliot, 'and considers that scarcely a sixth part is Christian, and how small a part of them have much of the power of godliness, will be ready to think that Christ has called almost all his chosen, and is ready to forsake the earth, rather than that he intends us such blessed days as we desire.' But 'what hath God wrought!' How great the change in the state of religion, both at home and abroad, since the days of Baxter! Persecution has fled; religion has revived; the missionary spirit has been enkindled; prayer has been offered; money has been contributed; commerce has presented facilities for introducing the Gospel into all parts of the earth; wide and effectual doors have been opened; missionaries have gone forth to the help of the Lord against the mighty, and great success has attended their labors: so that we are evidently approaching nearer to the period when the proclamation shall be made, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'"

## DR. MILLEDOLER ON CREEDS AND CONFESSIONS.

[Extracted from a sermon preached before the General Synod of the Reformed Dutch Church, at its meeting in Albany, June 4, 1823.]

However the Protestant world may differ in secondary points of doctrine or government, yet in the main features of their creeds, as well as in their practice, there is an essential agreement.

They all agree, for instance, in the divine inspiration of the Scriptures; in the doctrine of a Trinity of persons; in Unity of Essence; in the Eternal Godhead; in the union of the divine and human natures in the person of the Son of God; in the vicarious nature of his atonement; in the necessity of repentance and faith to a justifying righteousness; in the necessity of good works; the immortality of the soul; the resurrection of the body; the final judgment, and a future state of final and eternal retribution.

Other doctrines, connected with, or growing out of those we have noticed, may be, and doubtless are important; because all truth, like its author, is precious, unchangeable, eternal; and the smallest particles of it, like the filings of gold, must not be trodden under foot. Yet they must be called secondary; because they are of secondary importance.

They may not, for instance, be considered as essential to salvation; nor should difference on these points sever the chords of Christian charity. It cannot be improper that these differences should be discussed, either from the pulpit or the press, so long as that discussion is conducted with Christian moderation; but whenever it passes that boundary, it not only does no good, but is offensive both to God and man.

As to the primary or essential doctrines we have mentioned, they form so many constituent parts of the mystery of Godliness; and if we either part with them ourselves, or dispense with them in others, under the guise of charity, we betray with a kiss, and in the most unanswerable manner, the cause and truth of Jesus Christ to the world.

If men will leave Christ, we must leave them; and if unsound in essential doctrines, we must not, we dare not, countenance their defection.

Defections of this description, especially when connected with great talents, with an apparently blameless life, and great show of humility, have produced infinite mischief in the Christian church, as in the case of Arius, and others; but, as Christians we need not, and must not be afraid to say with the Apostle Paul, 'If I or an angel from heaven preach any other gospel, let him be accursed.'

No small strife has arisen in the Christian church, in some instances, by persons subscribing formulas, or confessions of faith, at the same time that they have dissented from some of the doctrines contained in such confessions. Now, it must be evident to all, that if persons on subscribing such formulas or confessions, do fairly signify, at the time of subscribing, their dissent in all its length and breadth, to the body receiving them, and then subscribe with these honest and public exceptions, the church receiving them, has no right, afterward, to find fault with their holding such doctrines; but where this is not done, or where those bodies are deceived by artful evasions, mis-statements, concealment or perversion of truth, or where persons, after being received into a church, change their views of divine truth without giving notice of such change, and, by their subsequent preaching and conduct, sow the seeds of dissension, scatter their flocks, introduce heart-burning and confusion into the councils of the church, and increase their number by all means, that they may seize the reins of ecclesiastical power, I care not if they assume an angel's form, but fearlessly assert, that they are the cause of all the evils arising out of the dissensions thereby produced, and that all the sophistry in the world cannot reconcile their conduct, even with common honesty.

Much recent altercation has taken place in the church, on the subject of creeds and confessions. It has not been unfrequently intimated that narrow-hearted bigots have substituted them for the Bible, and have made them of equal, if not superior authority. It has also been, not obscurely, hinted that it was time that they should be brushed away with the rubbish of former ages; and that men should drink their waters, immediately and solely, from the pure fountain-head.

I cannot now present my hearers with a history of the introduction of creeds and confessions in the Christian church. Suffice it to say, that they were early introduced, and that the object of their introduction, was to preserve the unity of the Spirit in the bond of peace.

Nothing has been so perverted by erring men, even in the plainest matters, as the Bible. No fancy, no folly, no down-right contradictions of that sacred book, that inebriety could invent; but has, at one time or other, been substituted for truth, or palmed upon the Bible.

It is not to be wondered at, under such circumstances, that holy men of God, and learn-

ed in the Scriptures, have deemed it their duty, both in church councils, and on their own responsibility, to draw up summaries of Christian doctrine in the form of catechisms or confessions.

If these catechisms and confessions were really substituted for the Holy Scriptures, as has been said, they ought to be hauled without delay, without distinction, and without remorse, from the church of God, but is this the case? We answer, No—certainly it is not. Does not the whole Protestant world read the Bible? Is it not almost the very first book that is put into the hands of our children? Do we not hear the voice of Christ, 'Search the Scriptures,' reiterated from church to church, throughout all Protestant Christendom? Are not Bible Societies employed in almost every section of the Christian church in translating and multiplying the copies of the Scriptures, and in circulating them in every direction, without note or comment? Has not the prodigious and inconceivably powerful machinery of Sunday Schools been put in operation to meet the wants of the most unprotected and neglected class of the community? What is the Sunday School teacher's highest ambition, but to teach his pupils to read the Bible? And what is all this but to lead myriads of immortal beings to the fountain-head of knowledge, that they may drink in heavenly truth from the Bible?

What are our catechisms and confessions of faith, but systems of truth, professing to be drawn from the Bible? What is their test but the Bible? What is their appeal, but to the Bible? And in what is their worth, but in conformity to the Bible. No man in this country has the creed of another forced upon his conscience; but every man judges for himself, and compares creeds and confessions with the standard of all truth, 'To the law and to the testimony; if they speak not according to these things, it is because they have no light in them.' But of what use, then, it may be asked, are confessions and creeds? and why must we receive the truth second-hand, as it were, when we can have it immediately from God? We observe, in reply, that even in penning the Scriptures, God has employed human instrumentality. Even in the original Scriptures, holy men of God spake, and, we may add, wrote as they were inspired by the Holy Ghost. The same agency, without inspiration, has been used by the same God in translating them. Men have also been employed, in all ages, to preach or expound them to the people; and these catechisms and confessions contain the substance of their expositions, well suited as helps to age and youth, to aid them in the study of heavenly science; serving to classify divine truth, and assist us in its attainment, as systems of astronomy classify the starry heavens, to teach astronomy; and systems of geography divide and classify kingdoms and states, that we may understand the divisions of the earth. Gold is gold, wherever it may be found; whether it be immediately dug from the mine, or washed upon the strand; and truth is truth, whether it be found in the Bible or in the catechisms and confessions of faith. But again, how shall two walk together, except they be agreed?—Can we blend all principles and practices professed to be drawn from the holy oracles? Can we bind together materials the most discordant in the world, and then worship God in that discord? No, it can not be. In essential things, at least, men must see eye to eye, or they can not comfortably be united in a church state.

This principle is recognised by heaven itself, hence we are told, that when the great time of Christian union shall arrive, that men shall see eye to eye, and that this very fact will result in the most delightful harmony of principle and action.

In the mean time, nothing can be said against creeds and confessions, which will not equally operate against the preaching of the Gospel, as well as against all those pious and learned works on biblical and experimental literature, which have been published, from age to age, for the edification of mankind. As to the act of subscribing to these formulas, I would observe, that as such subscription is, and always must be, entirely optional on the part of the subscriber, he has no right to complain that the body receiving him, requires such subscription, nor has he any right to complain of intolerance, if he should be rejected for want of conformity to the doctrines contained in such formulas; for every society is the best judge of the qualifications of its members, and has an unquestionable right to determine what requisites they must possess and what will or will not comport in them with the general good.

It is true that in a civil and constitutional sense, these persons have as good a right to their peculiarities of opinion as has the society to whom they apply to be received; but they can have no right to introduce them into such society, to their annoyance, and breach of the peace. They must go elsewhere with their peculiarities, or they act dishonorably; they break covenant, expressed or understood, and that too in a way bordering on the most serious criminality.

Where persons have differed in their own apprehension in minor matters, from the formulas they have subscribed, if dissension in the Church thereby ensue, they ought not to think lightly of such dissensions; nor should they too readily exonerate themselves, and throw the blame on others.

When dissension has been thus introduced, how often has it been said, we differ more in words than in things, and all this fire is kindled by the intolerance of our opposers. But do not these people see, that if there had been no provocation, there would be no opposition? Do they not see that instead of their own rights being infringed, they have actually invaded the rights of others? This matter may be soon settled, by the following view of it:

The difference of doctrine producing dissension in such case, is either real or imaginary; important or unimportant. If it be real and important, what right had the persons connecting themselves with that society to form such connexion, and to break the public peace?

But if the difference be imaginary, and unimportant, why do they not relinquish offensive words and expositions? and why do they not cease to circulate unnecessary ill-timed publications, good for nothing but to kindle war?

They ought to do it, for the sake of Christ, that the body of Christ may not be rent; for

the sake of their dissatisfied brethren, that their minds may be put at rest; for the sake of the weak, if you please, that they may not be disturbed; for the sake of the Gospel, that one and all, may unite their strength in its propagation; for the sake of concord among brethren, than which there exists not a lovelier sight on earth.

To preserve the peace, what would not the Apostle Paul have done and suffered? And what will such concession cost the persons of whom we speak? If the difference be only in words, not in things, or if it be only in little shades of opinion, and not in substantial realities, what do they suffer by their relinquishment? Why, nothing at all, even on their own statement.

It ought, therefore, undoubtedly, to be done; and if not done, is a proper subject of disapprobation and discipline. Every person knows how uncomfortable is the state of that society, in which there is no mutual confidence; and where there is substituted in its place, ever-jarring and conflicting interests. How, in such case, heart is alienated from heart in ever-widening difference, until they become almost too far apart ever to meet in the same world! Who does not see the weakness and insubordination thereby introduced? And if such a state of things is to be deprecated in civil, how much more in ecclesiastical society?

It is deeply to be regretted, that personal like or dislike, ill-founded often, and perhaps entirely capricious, and as connected therewith, personal envy and ambition, should sow the seeds of discord in the Christian Church; and yet from these causes, how many feuds have arisen, and how much sin has been committed? Men under the influence of evil passions, may wound their neighbor in a thousand forms; in public and in private, at home and abroad.

The most innocent language may be perverted, the most virtuous actions misrepresented; every excellency lowered, every fault distorted; till the aggressor, from the natural course of his own malevolence, begins to hate his injured and unoffending brother, in right good earnest, and induces many others, it may be, till their eyes are opened, to follow his example.

It is indeed deeply to be lamented, that such things should exist in the house of God. Angels that witness it, might well weep over it, could angels weep; though angel's tears could not obliterate its guilt.

## For the Watchman of the South. AMERICAN BIBLE SOCIETY.

Dear Sir,—As many of the friends of the American Bible Society are readers of your paper, you will probably oblige them, as well as confer a favor on our Board, by publishing the following statements:

Nearly ten years have now elapsed since the American Bible Society resolved, in connection with its local auxiliaries, to supply every destitute family in the country with a copy of the holy Scriptures. Before the close of three years this noble work was well nigh accomplished—half a million of households were thus put in possession of the sacred oracles. Good, great good has resulted, as we have already seen, though the extent of this good will never be known until all men are gathered before Him who has declared that 'his word shall not return unto him void.' Since this general supply of the country, seven or eight years have passed by. A re-examination of a few counties in the states of Vermont, New York, and Ohio, during the last two years, has convinced the Managers of the Parent Society, that an appalling destitution of the Scriptures again prevails in almost every part of the land. They feel a deep and anxious solicitude that new investigations should be made in every state and county, and that all our dwellings should once more be furnished in some way with the word of God. They are resolved to do their part in effecting such a supply; and they beg leave to urge upon the conductors of Auxiliary Societies the importance of an early attention to the same. By a little prompt and energetic action, the members of each local Society can be convened, exploring committees can be appointed, books can be ordered for cash, or on short credit, or if needful, solicited gratuitously, and the destitute thus be supplied. Many of those local societies are in a languishing condition and need to be roused. They are the best of all instrumentalities for the wide distribution of the Scriptures. But they require the watchful and encouraging attention of their respective officers and of all who would perpetuate our civil blessings, or prepare men for the retributions of the coming world.

But the Managers of the American Bible Society have a further subject to present, namely, the growing demands for the Scriptures in foreign countries. In addition to frequent calls from Canada, Texas, Brazil, and the West Indies, they have still more extensive and urgent applications from Southern Russia, Greece, Persia, India, and the Sandwich Islands. From one missionary station alone they have a repeated solicitation for \$25,000 to aid in printing and circulating the Scriptures; from another station \$10,000; from two others \$3,000; from another \$2,000; and from several \$1,000. Applications for aid to the amount in all of \$42,300, are now before the Board, and after conference with the officers of the several Missionary Societies—Presbyterian, Episcopal, Methodist—Board of Missions, in Boston, &c. they see not how they can well avoid paying out from \$25,000 to \$30,000 more the next annual meeting in May, if this sum can possibly be obtained. Within a few days an urgent call has been presented from Persia for means to print the Bible in Syriac at Ooroomiah, and other calls equally important from the Society's agent in the Levant, towards publishing the Armenian and the Hebrew Spanish Scriptures.

It is respectfully asked that the above statements may receive attention. Clergymen, it is hoped, will spread the facts given, before their respective congregations, and encourage Auxiliary Societies to engage at once either in the supply of their own destitute families, or in raising means to supply the destitute abroad.

Nothing can be more certain to a protestant, than that many millions of Bibles must be prepared and circulated before the world is converted to Jesus Christ. They must be furnished too, by those who now possess and appre-

ciate the Bible. The time is come to prosecute this work on a large scale, the doors are open in almost every land; christian missionaries and agents are abroad eager to prepare and circulate this sacred volume; all things seem to be ready and invite to action. Our desire and prayer to God is, that the cause of the Bible may this year receive a new impulse throughout the length and breadth of our land.

Yours, very respectfully,  
J. C. BRIGHAM,  
Corresponding Secretary,  
American Bible Society House,  
New York, Jan. 15, 1839.

P. S. Other papers friendly to the American Bible Society will confer a favor by inserting the above communication. J. C. B.

## For the Watchman of the South. THE AFRICAN PREACHER.

NO. V.

After he had become too old and infirm to preach, he attended with great punctuality, and with the liveliest interest upon the ministry of others. For this purpose he would travel to a distance of many miles, and often through the most inclement weather. Most truly could he say, 'How amiable are thy tabernacles, O Lord of Hosts. A day in thy courts is better than a thousand.' Nor was he a forgetful hearer of the word. I have been astonished to find with what accuracy he could give the outlines of a sermon, many days, and even weeks, after he had heard it. Under faithful and pungent exhibitions of the truth, he was often deeply affected. After hearing a very lucid and impressive sermon on the doctrine of the resurrection, I found him, when the service had ended, in the rear of the church, bathed in tears. On asking him why he wept, he replied, 'I am afraid, sir, that after all, I shall never realize what the preacher talked about to-day. The glories of the resurrection are too high for me.' I reminded him of what the preacher had said about the changes which occur annually in the face of nature, as to some extent illustrative of the resurrection;—entreated him to recollect the astonishing difference in the appearance of the trees in the winter and spring, and then asked him if the God who caused this difference—who in the spring thus adorned the forest, could not with perfect ease beautify and adorn his body in an infinitely higher degree. To this he said, 'I do not doubt the power or the love of God;—but that which troubles me is this, I know that if the tree has not a good root, God will never make it bloom. And so it is with me. If I have not the root of the matter in me, I shall never know any thing of the resurrection unto life.'

On another occasion I found him in no little distress of mind, and upon asking the cause, was answered substantially as follows; 'About a week ago, I heard a sermon on the text, 'Turn ye, turn ye, for why will ye die?' The preacher took more pains than usual, to tell us what was meant by turning. He made the gate appear so strait, and the way so narrow, that he soon made me fear I had never turned at all. He certainly convinced me that I had still a great deal of turning to do, and that this turning must be the great business of the christian's whole life.' In strict conformity with his views on this subject, he often used the term *converting* instead of *converted*.

Few, if any, have ever lived, who, through life have been more uniformly and decidedly opposed to the hasty admission of members into the church. I have often heard him say, 'It is much easier and safer to keep unworthy persons out of the church, than to get them out after they have once been received.' And again, 'The church will not suffer half as much by keeping a dozen worthy members out a little too long, as she will by admitting one individual too soon.' He was accustomed to say, 'If you adopt this method of admitting members, you must see to it that your back door is as wide as the front. You must prepare for dropping them as readily as you look them up.'

His method of dealing with persons interested on the subject of religion, but who had not made a public profession, is worthy of attention. With such he never failed to deal boldly, faithfully, and judiciously. He had no other standard by which to judge in such cases than God's unerring word. The Saviour's rule was his—'By their fruits ye shall know them.' And allow me to say, that had this simple but divine rule been uniformly adopted and rigidly enforced, by the churches, we should not have seen their strength weakened, and their beauty defaced, as they have been of late. The church registers might not have been emblazoned with so long a list of names, but their purity, and, by consequence, their moral power would have been far superior to what they are. Their motto would then have been, a *sound church or no church*. But we must return to the subject of these sketches, and furnish the reader with something in illustration of the remark made at the commencement of this paragraph. On one occasion, a lady, of great respectability, confessed to him that she believed herself a christian, but at the same time avowed the purpose of not making a public profession of religion. At this he expressed great surprise, and said, 'Misses, if you should suddenly get possession of a large sum of money, would you lock it up in your house, and try to keep it a great secret? It would do you very little good to take that course with it.'

At another time, one gave him a long account of a remarkable dream she had had, and desired his opinion on the subject. To this he replied, 'The Scriptures do tell us something about dreams, but no where that I remember of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake—and when they talk about a work of grace in their hearts.'

There lived in his immediate vicinity, a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages, which an inspired apostle has declared to be 'hard to be understood.' In this state of mind, he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached,

the preacher, with patriarchal simplicity, leant upon the handle of his hoe, and listened to his story—'Uncle Jack,' said he, 'I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here, (holding up his Bible,) which I know not what to do with. It is this, 'God will have mercy upon whom he will have mercy, and whom he will, he hardeneth.' What does this mean?' A short pause intervened, and the old African replied as follows, 'Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and if I remember rightly, that passage you have mentioned, is *away yonder in Romans*. Long before you get to that, at the very beginning of the Gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read *entirely too fast*. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come, and we'll talk about Romans.' Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned Polemic more effectively have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives, and will in all probability see this statement of it. Most readily will he testify to its strict accuracy, and most joyfully will he now say, as he said to me then, 'It convinced me most fully of the mistake into which I had fallen. I took the old man's advice, I soon saw its propriety and wisdom, and hope to bless God forever, for sending me to him.'

W. S. W.

## For the Watchman of the South. THEOLOGY—No. I.

THE TRINITY.

There is no doctrine more important, in the christian system, than the doctrine of the Trinity. To the humble christian this doctrine imparts a glory and a conviction of safety, to every part of the plan of redemption. Every person in the adorable Godhead is there represented as performing his appropriate part in the work of man's salvation. The Father ordained and established the plan,—the Son made himself a propitiation for sin and satisfied the demands of the law,—and the Holy Ghost regenerates the sinner, and leads him within the pale of the covenant, to an acceptance of all the promises which are made and confirmed in Christ Jesus. With an interest in such a redemption as this, every thing is safe,—even our eternal destinies are safe.

But the enemies of the doctrine of the Trinity oppose it on the ground of mystery, and also assert that it contains a contradiction. Objections on the score of mystery are insignificant; the man who refuses to believe what he cannot fully understand must have a very short creed; every blade of grass and every leaf of the forest contain mysteries both in their growth and texture, which no philosopher is able to explain; and the man who refuses to believe the doctrines taught in the Bible concerning the great and incomprehensible God, because he does not fully understand them, whilst he believes in the most familiar objects around him, which are also full of mystery, shews that he is not governed by reason but by prejudice. The great question as to the reasonableness of human faith is this, not whether we understand every thing relating to the object believed, but whether we have sufficient evidence to believe what is asserted respecting it. And if we have sufficient evidence to believe that God is the author of the Bible, it is unreasonable in the highest degree, to disbelieve any proposition, which the Bible plainly contains.

But it is also said, that the doctrine of the Trinity involves a contradiction. This deserves a more serious consideration; for if this charge could be supported, it would overthrow the doctrine. The human mind cannot believe a contradiction; a mystery never prevents belief, but a contradiction always does. We cannot believe that a thing can exist, and not exist at the same time, and in the same sense; we cannot believe with the Roman Catholic that what we perceive to be bread and wine, is at the same time the body and blood of our Saviour; nor that almighty power could put the ocean in a pint cup, without making the cup larger or the ocean smaller. It is not the object of even infinite power to work contradictions; a contradiction is contained in a proposition, of which one part overthrows the other, and therefore leaves nothing which could be the object of power, or the object of faith.

When Unitarians assert that the doctrine of the Trinity involves a contradiction, they attempt to sustain themselves, by raising a kind of quibble on the terms used by the orthodox; they charge us with asserting that there are three Gods, and one God. This is entirely unfair; it is true the orthodox hold the unity of God as firmly as any other people, but they believe that this unity is consistent with a trinity. We do not assert that the divine being is three in the same sense in which he is one; we mean that as God he is one, and that as to the distinct persons of the trinity he is three. If we sometimes say that the Son is God or that the Holy Ghost is God, we mean only that they are divine persons, we do not assert their Godhead to the exclusion of the other persons of the trinity.

To say that a being may be one in a certain sense, and more than one in another sense, certainly implies neither contradiction nor absurdity. The case may be illustrated by a human being; a man is an individual person; in that sense he is one; but as composed of soul and body he is more than one. This example is not intended to explain the mode of existence which belongs to the divine persons in the Godhead, but only to illustrate the fact that a being may be one in a certain sense, and more than one in another sense; and if we can affirm that one in another sense; and if we deny the truth of human beings, who will deny the truth of the affirmation, when the scripture makes it as to the divine nature, the most incomprehensible of all beings. And if we keep this fact steadily in view, in reading Unitarian authors, it is astonishing to see how completely it paralyzes and overturns almost the whole of their reasoning. For if it be true that a hu-

To the Churches within the bounds of the Synod of South Carolina and Georgia:

Dear Brethren,—The undersigned were appointed by the Synod of South Carolina and Georgia, at its late sessions in Columbia, to draft a letter to the Churches within our bounds, upon the subject of our Theological Seminary. From the developments and disclosures made in the Synod, it was very manifest that fears, anxieties, and suspicions, existed in the minds of many of the brethren, in regard to the vigilance, zeal, and jealousy, of our Professors, Howe and Leland, in defence of the doctrines of grace—those precious doctrines, which, of late years, have been so violently impugned by a Pelagian party in the midst of us, and so strenuously defended by all who deserve the name of orthodox Presbyterians. That such fears and suspicions were entertained is not to be regarded as either strange or uncharitable, since the only means, within the reach of many of the brethren of ascertaining the real sentiments of our Professors, was found only in their general subscription to the standards of our Church. In the present day this cannot be regarded as decisive evidence of any man's orthodoxy. Multitudes have subscribed to our Confession and lauded our Catechisms who despise the genuine doctrines of both. In addition to this the Synod, for several successive years, had congratulated itself, in its published Narratives of Religion, upon the general harmony and universal soundness of all its Ministers and members; and yet the disclosures of its last meeting have revealed differences upon fundamental points of the Christian faith, thus confirming apprehensions which had previously existed, and making it notorious to all the world that individuals are found within our own limits, who utterly deny the Gospel of our Lord Jesus Christ, and have swept away the only adequate foundation of a sinner's hope for eternity. As in other portions of the Church, those who had erred most widely from the truth, were still zealous in their professions of attachment to the standards of the Church, so it was with us; and hence it was impossible that a general subscription could justify our confidence in any man's orthodoxy. When we knew, moreover, that some among us had swerved from the faith, giving heed to seducing fables and doctrines of devils, it was natural that we should look to our Seminary with anxiety and trembling. The doctrinal basis of this Institution was justly regarded as a matter of the very last importance. The Churches were looking to it with deep concern; and many brethren felt that it was indispensably necessary to place it beyond suspicion. Hence there seemed to be at the commencement of our meeting, an immovable determination on the part of some of our members, to probe the matter to the bottom—to ascertain the precise views of the Professors on specific points of doctrine, and to investigate the course of instruction which had been pursued in the Seminary, in reference to the heresies of the day. The result was highly gratifying to the Synod—but the bare expression of its confidence cannot be expected to satisfy you. It is the glory of Protestants to think for themselves; and that you may judge for yourselves, in the present case, we shall proceed to lay before you, the prominent and most important facts, which were elicited by the investigation of this subject.

The matter came fully before the Synod on the discussion of the following preamble and resolutions.

"Whereas the disputes and contentions, which have existed among the members of the Presbyterian Church, have resulted in a division of our communion into two denominations, differing from each other, as we suppose, on topics of faith, involving essential elements of the gospel plan; and whereas it is the duty of all the courts of the Church to contend earnestly for the 'faith once delivered to the saints,' we, as a Synod, feel called upon, in the present crisis of our ecclesiastical affairs, to bear this, our solemn testimony for the truth as it is in Jesus, in opposition to the errors and heresies which are now abroad in the land:

1. It is a fundamental article of the Christian faith that the guilt of Adam's first sin is imputed to all his posterity; descended from him by ordinary generation; so that they are born in a state of condemnation and depravity; that this imputation is immediate and direct, having no reference to their subsequent concurrence in his sin by voluntary transgression, but founded solely upon the fact, that he was constituted, by the sovereign appointment of God, their federal Head and Representative.

2. It is a fundamental doctrine of the gospel that Jesus Christ was actually the substitute of a chosen seed—that he assumed their legal responsibilities, and rendered a true and proper satisfaction to divine justice on their behalf, by enduring the penalty of the law in their name and stead—that the obedience and death of Christ constituted the alone ground of a sinner's acceptance before God, and that "to all those for whom Christ purchased redemption he doth certainly and effectually apply and communicate the same."

3. The inability of the sinner to comply with the demands of the Divine law, to believe the Gospel, or to exercise any holy affection, is absolute and entire; so that regeneration is effected alone by the direct and immediate agency and power of God the Spirit, the subject of this work of grace being passive with respect to the vital operation of renewing the heart. We believe, moreover, that the saving grace of God is always efficacious and invincible, and its final triumph sure.

4. We believe that the form of doctrine usually called Hopkinsianism, though a milder form of error than Taylorism or Pelagianism, is inconsistent with the Presbyterian standards, and if carried out in its consequences and results, is utterly destructive of the fundamental principles of the Gospel.

5. This is our solemn testimony for the truths of the Gospel. And for the satisfaction of those brethren who have been perplexed with anxiety and doubt, in regard to the Theological instruction which is given in our Seminary, we, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves that no contrary doctrines shall be taught in that Seminary or in our pulpits; and that, as Professors and Ministers, we will endeavor to guard our pupils and hearers against all the heresies condemned in this testimony."

The discussions on these resolutions were animated and candid; and we cannot without great injustice to them and to you, omit to place before you the substance of the statements made by our Professors Howe and Leland, on adopting this Testimony.—These statements are an important part of the evidence in the case.

Professor Howe stated, in substance, that when he came among us, his sympathies, in some respects, were in favor of the New School party, because he believed they had been harshly

ly treated, and charged with holding principles which, perhaps, they did not maintain—that he was also impressed with the idea that there were, at least, some among the Old School party, who held sentiments tinged with Antinomianism—that gradually his mind had undergone a change—that he had not met with the Antinomianism which he had expected to find—that he had also less faith than formerly in certain modes of expression which had sometimes been current among orthodox New England Divines, and had abandoned them for those of the old defenders of Calvinism—that he had felt called upon lately to press this system in the spirit of the above resolutions, upon the students of the Seminary. Professor Howe stated, moreover, that he did not feel that he had undergone a radical change in his principles, as he had always been a decided Calvinist; but that he had changed his views as to the best form and mode of stating the doctrines of grace. He assured us that there was not a solitary doctrine maintained by Professor Hodge, in his Commentary on the Romans, which he did not fully adopt and approve, and he rejoiced in the publication of that book as a timely check to the encroachments of error. Prof. Howe also stated that he knew he had been suspected. He had been blamed for not publishing his views; but under these circumstances he had been slow to make any public avowals. The zeal of those men who hasten to avow the sentiments of those who suspected them was always, and often, justly questioned. Yet he had ever submitted himself to the examination of the Directors of the Seminary, as he now did to the Synod, whose servant he was. He stated further, that he had been favorable to the distinction of natural and moral ability, but only in the sense of Henry, Scott, and Witherspoon. He stated finally, that he sustained the above resolutions with his whole heart, as affording a true exposition of the doctrines of the Gospel. Professor Howe's manner, throughout, was frank, honest, honorable, and Christian, and such as won for him, the entire confidence and cordial regard of all his brethren, who had the opportunity of hearing him.

Dr. Leland stated that he had preached 25 years ago, a course of written sermons, which were still in his desk, in which he defended and maintained the doctrines of the above resolutions. In answer to the question why he had not published a sermon on the text "what is truth," which had given general satisfaction to those who heard it, and which some of the brethren had been anxious for him to publish, he replied, that he had been advised by an Old School member of Synod not to publish it for reasons of a purely personal nature. Dr. Leland introduced before Synod the Rev. Mr. Eels, who testified that he had been at Yale College, and had heard Dr. Fitch preach—that he admired his sermons as literary productions, but paid no attention to his doctrines—that he had also heard Dr. Taylor preach—that he had been three years in our Seminary, and had only recently left it—that Dr. Leland, in his lectures, had always taught the doctrines of the above resolutions—in opposition to the New Haven views. Mr. Eels further stated, that having the benefit of some notes of Dr. Taylor's Lectures on Theology, he and some other students had often "pushed" Dr. Leland on the points specified above, and that Dr. Leland had uniformly defended and maintained the orthodox doctrines, as set forth in our Testimony. Statements of the Rev. Mr. Turner, to the same effect, were also made through the Rev. Mr. Thornwell. When called upon to vote, Dr. Leland said that he had taught the principles of the above resolutions for five years, and should continue to inculcate them still; and that he then should vote "ex animo," heartily in the affirmative. Dr. Leland's manner indicated deep and solemn emotion, and was manifestly the expression of the sincerity of his heart.

It will be seen from the tenor of our Testimony, that one object contemplated by it, was, to fix, and fix forever, the doctrinal basis of the Seminary. We were anxious to have it "known, and read of all men;" what views of the gospel were to be there inculcated and defended. We wanted you, dear brethren, to know precisely on what ground it stood, and should continue to stand. In this connexion, it may be proper to state that even the minority among us made no objections to settling the Seminary upon this platform. They opposed the resolutions upon other grounds; and consequently the doctrinal basis of the Seminary may be regarded as unanimously settled by a vote of the whole Synod upon the above resolutions.

And now, Brethren, beloved in the Lord, we have stated to you the most important facts which came to the knowledge of the Synod, in reference to the Seminary and its Professors, so as to enable you to judge, in this matter, for yourselves. We are not papists, and consequently cannot expect that your opinions should be governed by the mere declarations of the Synod. You must know the why and wherefore of things, and act in conformity with the light which you may have. We have stated all that can be stated upon paper—the air and spirit—the tone and manner, with which things are done on such exciting occasions, are of quite as much importance as the things themselves. These, however, can be known only by the actual observer. The impression left upon the Synod, was such as to lead to the unanimous adoption of the following Preamble and Resolutions:

"Whereas, the Synod have learned with deep regret, that notwithstanding the repeated assurances to the churches under our care, on the part of the Synod, of their confidence in, and their high regard for the beloved Professors in our Theological Seminary, some few still entertain and express doubts of their soundness in the faith, and of their attachment to the discipline and order of our Church; and whereas the Testimony now given by this Synod to the truth as it is in Jesus, should be received with confidence by all our churches, therefore,

Resolved, That a Committee be appointed to draft a letter to the churches under our care, expressive of our unabated confidence in, and affection for, these men of God, who are sedulously engaged in training up our pious young men for the office of the sacred Ministry in our Southern Church, and the world at large."

In conformity with this resolution, we were appointed, and have discharged our duty as faithfully as we could. And now, Brethren, wishing you grace, mercy, and peace in the Lord, we subscribe ourselves your affectionate servants in the Gospel of Christ.

JOHN WITHERSPOON,  
J. H. THORNWELL,  
J. C. COIT.

Dec. 15th, 1838.  
Charleston Observer.

From the Staunton Spectator.  
NEW WHITE SULPHUR SPRINGS IN VIRGINIA.

While journeying westward, across the North Mountain, through Buffalo Gap, I tarried, during the night, at Mr. Edmondson's, a pleasant and agreeable resting place for a weary traveller, and such was I. My Host was quite an intelligent gentleman, and I met with every thing necessary to render his guests comfortable. It is a beautiful situation where he resides, and the whole scenery highly interesting.

In the course of conversation, Mr. Edmondson informed me he had discovered a valuable sulphur spring on his premises. In giving an account of this Spring, he painted its representation in such glowing colors, that I determined to visit it before I departed; and judge for myself. I frankly acknowledge the sight of it surpassed any description my Host had given of it.

It was situated near the brow of a semicircular eminence or hill; as if nature had provided a situation for the erection of buildings for the accommodation of those who in future time might resort to this delightful spring. Those who have visited the far-famed White Sulphur, attest that the water of this spring is equal in strength to the White Sulphur itself.

A description of it may not be uninteresting to the reader. The water is very transparent, and what is very remarkable, the vessel containing it is lined or coated in the inside, with numerous white vesicles—inflated no doubt with Gas of some kind. These vesicles are of various sizes, from that of a large nut down to the size of a pea. What can give rise to, or be the cause of these, I pretend not fully to know, and therefore leave to others more conversant in the science of Chemistry, and the nature of mineral waters, to develop their origin. An analysis of this water is worthy the notice of scientific gentlemen.

This spring at present, lies buried in obscurity, and such was once the condition of the present White Sulphur, and other, now far famed watering places. I have no hesitation in saying when this spring is analyzed, and its qualities and virtues generally known, it will, like its sister springs, be a place of equal resort. In connection with what has already been said, it may not be foreign to the subject to add, that the surrounding country is not surpassed for the production of grass. It is a fine grazing region. Here meats of all kinds, and the best of milk and butter, are in great abundance.

Mr. Edmondson contemplates applying to the constituted authorities for a charter. Nothing, in my opinion, is requisite but money, to make this spring and site a source of unlimited revenue. Capitalists who wish to invest money in an enterprise of this sort, would do well to visit this spot, and judge for themselves. Many such have been anxious to own shares, or to have an interest in, the present White Sulphur Spring. Here, a grand opening to future wealth presents itself. Were I myself in possession of disposable funds, I would join heart and hand in such an enterprise. As it is, I can only suggest to others, for whose sake I have principally written, the propriety of accomplishing what I myself am inadequate to perform.

VIATOR.  
Dec. 27th, 1838.

WYER'S CAVE, STAUNTON, VA.

We awoke refreshed after the fatigue of our visit to the Natural Bridge, and ready to continue our pilgrimage to the shrine of all-wonderful nature. Our drive to Staunton was without incident, and early the next day, we took a comfortable carriage for the cavern ten miles from that place. Nothing on the way indicated the existence of such a place, and when we reached the little inn kept by the guide, I could have found it in my heart to doubt. We made our toilet for the occasion, and proceeded along the side of a steep hill, climbing nearly to the top, where a bench stands in the shade, before a door in the rock. We sat down to become perfectly cool, before entering, while the guide unlocked the door, produced candles and matches, and made his preparations, and here our party completed their equipments, M. and myself laid aside our bonnets, and Mr. S. gallantly made our heads of colored handkerchiefs. R. tied his handkerchief over his shoulders in the fashion of a cloak. The guide gave each a candlestick formed of a curved sheet of tin to protect the eyes from the light. We surveyed ourselves in the polished mirrors they afforded, and then entered one by one. I cannot follow our course, for we went up and down, through a narrow, slippery passage, our overshoes often adhering to the clay of the floor. We passed through openings just large enough to admit us stooping to the very earth, and then stood in halls more than fifty feet high. Now we descended on narrow steep ladders, and then climbed piles of rocks, or made a circuit to avoid falling into some deep pit. A map of the cave resembles somewhat the chain of lakes on our Northern boundary, repeated several times. But let me try to systematize. The first object that attracted our attention was the wall of the passage set thick with rugged stalactites. It was a close heavy fringe, covering roof and sides like long icicles, and here let me remark that these formations have not the brilliancy usually ascribed to them except when examined closely with candles. When the light is held behind them they seem to be transparent and of a rich flame color. As we passed on, we found the shapes and dispositions of these formations infinitely varied—sometimes they hung in long pointed leaves, depending to the floor, and sometimes in graceful folds like drapery. Our guide conducted us into an opening called the music room, and striking the columns, drew from one spot the sound of a heavy drum, from another, that of a tambourine, and from some small tubes an excellent imitation of the Pandean pipes. Farther on, he struck the rocks with a staff and the whole apartment vibrated under the heavy gong: the sound was so deafening that we held our hands over our ears for pain. We next entered what is called the ball-room, for having been occasionally used for that purpose; it is wide and high, and the dim light of our scattered candles made it seem vast. As we passed out of it and groped our way onward, sweet distant sounds seemed to glide before us, sometimes distinct, and again seemingly lost in some deep cavern beneath or floating through the arches above us. It was our guide's companion, who had preceded us with a flute.

We descended a natural stair called Jacob's ladder; this and many other passes are narrow and difficult, and all who attempt them must depend entirely on their own exertions and strength, as no one can assist another with safety. Here in odd conjunction with the leaning tower of Pisa, and Cleopatra's needle, are Jefferson's hall, Congress hall, and Washington's hall. This last apartment filled me with awe from the vastness which belonged to it in that imperfect light. It rises far above the rays

of the candles, and is lost in black obscurity. The candle of the guide at the opposite end of it, seeming to us a mere point of light. Near the centre stands a colossal stalagmite, so like a statue wrapp'd in drapery, that one can hardly dispel the illusion; this is Washington at a distance; approach it, and it becomes a shapeless mass of stone, dripping, muddy water. Lady Washington's apartment boasts a mirror, fringed hangings, and countless folds of drapery. The guide placed his light behind these stone curtains, and showed us as he said, "not only a hem but a border." The tower of Babel is a large circular rock, with a fluted surface, looking like columns bound together. Solomon's throne is a lofty chair with steps and a cushion, though I must confess it needs something from the fancy. Objects of interest are found at every step—figures of animals, birds, trees, human features, and even profiles stand as memorials of nature's freakish moods, and the grotesque shapes in which no resemblance to particular things may be traced, are found hanging and standing and lying about in wild gracefulness, like the tracery of frost executed in stone. We had a delicious draught of cool water which falls in drops from the rock; some thoughtful mortal has placed beneath it a vessel fashioned in the world above, that wearied pilgrims may be refreshed. But the darkness, the stillness and the echo that every sound calls forth, in this subterranean world, were to us most striking; they gave the scene its sublimity, though the impression is strangely at variance with the minute examination of perpetually-changing objects, and the frequent discovery of ludicrous caricatures. Our guide awakened the echoes by a song, to which his fine voice gave full effect, and Mr. S. stunned us by firing the pistol. The pistol! if this companion of our journey has not before received its due notice, let it be here recorded that its one effort was not to die away in sound. We were tired enough when our guide announced the end; but all our steps were to be retraced before we could rest. Our candles were burned low, and the fearful thought of being left in darkness in such a place suggested itself, not as a thing to be apprehended, for we knew that our guide had provided against such misfortune, but as the climax of all possible horrors. To increase the effect, we were listening to a tale from the guide, of a foreigner to whom it once happened, and whose guide found the way out, after hours of peril. At last, we saw gleams of pale light beginning to contend with the red glare. The effect of suddenly emerging into daylight, after three hours in the cave, was strange enough, and resuming the temperature of the world without was as uncomfortable as singular. Worn out as we were, we could not avoid laughing at our plight, covered as we stood with a plaster of red mud over our strange attire.—Southern Rose.

LORD BYRON.  
On the whole, Byron has done great service to virtue, and will be regarded through all time as having made in that matter a great and conclusive experiment. Before his time, men, dwelling in the region of modern decency, have handled and smelt and tasted the forms of seductive vice, and have asserted that there was much excellence in them, and that it might be a question whether it were not a safe game wholly to relinquish truth and its restraints; and to take up with vice for vice's sake. But Byron is the first man who has devoted his life and powers to the cultivation of flagitiousness, and has been determined to find and fix in depravity all his hopes and wishes and rewards. To this new scheme of happiness he dedicated himself wholly, and with all the ardor of desperation, sounded passion to its depth, and raked the bottom of the gulf of sin; he explored with the indomitable spirit of Carathis, every chamber and cavern of the earthly hell of bad delights; and the result was barrenness and exhaustion; the conclusion was, that when the inspiring immortality of celestial hope was resigned, there was an end to the interest which had once been attractive; that in Atheism there was no principle of progression—no source of vitality—no impulse to exertion—that virtue is, in its views, its thoughts, and its hopes, prolonged, complete and permanent—that vice is deciduous, crumbling, fragmentary, that the one addresses itself to that within us which is deep and everlasting, while the other engages only those faculties which are mortal and transitory, and leaves the eternal soul to the self-torture of irremediable vacuity.

in the same way. He had, like the Bourbons, the mania of rejecting all Government de facto; and he claimed to have reigned over France, during his eleven months in the island of Elba, with an obsequy as ridiculous as that of Louis XVIII, for his nineteen years of kingship. It is scarcely credible how strong a hold the notions and pretensions of the old regime had taken of this man of the Revolution, Bonaparte. I shall proceed to cite an instance of the littleness that nestled in this potent brain. He laid immense stress upon noble birth, and had his own share of vanity on that score. Being at dinner at Prague, with his father-in-law, (I have the story from one of the guests,) he took care to remind the company that he was of gentle lineage. 'I know it,' answered the Emperor Francis; 'I have read it in a book on Corsica, wherein mention is made of the nobility of your family.' 'Have you that book?' rejoined Napoleon eagerly; 'will you be so kind as to lend it to me?' 'I have it no longer,' said the father-in-law, with simplicity, 'It was among the works which were carried off when you were at Vienna.'

La Fayette's Memoirs.

A YOUNG MAN of competent qualifications desires to unite with a gentleman with capital, under the law of the State authorizing limited co-partnerships, or otherwise, in a General Grocery and Commission Business. He has been engaged in such a business in this city, and from his experience, acquaintance, &c. he is confident a business of the above character could be rendered profitable. Satisfactory testimonials from town and country can be exhibited. For the present, any proposition in writing left with the Editor of the Watchman will be attended to. ja 17-4t

SPRING HILL FEMALE SCHOOL.

THE exercises will be resumed on the first Monday of January, 1839, under the superintendence of Miss Christian Hogg—a lady eminently qualified to take the charge of young ladies in their education. Her experience in teaching entitles her to the confidence of the public. She is a southern lady, and comes on such recommendations as are satisfactory. In Miss Hogg's school will be taught the common elementary branches that are taught in kindred institutions—viz: Reading, Writing, Arithmetic, Grammar, Geography, Astronomy, History, Natural and Moral Philosophy, Chemistry, &c. Scripture lessons will be regularly required. Education in the Spring Hill School will be conducted on Christian principles, and the government of the school rendered parental, as far as circumstances will permit.

The ornamental branches will be taught—but in each branch there will be an extra charge. Drawing and Painting will be \$5—Ornamental Needle Work, \$2, &c. The prices in elementary branches will be the same as are general—from \$7, \$10, \$20, to \$150 per session of five months.

Boarding can be had in genteel families at from \$6 to \$7 per month, all furnished the pupil usually furnished in boarding houses. That part of Halifax county in which Spring Hill Academy is located is very healthy—and is under the Presidency, and late Methodist churches—near one, and in reach of three Baptist meeting houses. It is also in the immediate neighborhood of excellent mineral and sulphur springs. Parents and wards will do well to inquire for Spring Hill Female School. Any one wishing to learn particulars concerning the school can inquire of the following gentlemen, viz: Dr. William W. Carrington, John B. Carrington, Esq., Dr. Henry Esley, Captain Robert Faulkner, and the Rev. A. D. Montgomery. The last named gentleman being very near the school room, will have a special oversight of its interests and regulations.

Halifax, Va., January, 1839.—2t.

DR. JAMES BOLTON, former pupil and assistant of Dr. Valentine Mott, of New York, has settled in Richmond, with the intention of practicing Medicine and Surgery. Having also had several years experience at the New York Infirmary for diseases of the Eye and Ear, he is prepared to attend particularly to those branches of his profession. He may be consulted for the present at the residence of Philip Harrison, Esq., or at the office of the late Dr. Briggs. jan 3-4t

NEW BOOKS.—Just published and for sale by JOHN S. TAYLOR, Brick church chapel, N. York. The following beautiful notice is extracted from the Commercial Advertiser, of Nov. 10: Fragments, by Dr. Spring, 1 vol. 12mo. New York: John S. Taylor. The first piece, entitled the "Church in the Wilderness," is one of the most beautiful sketches in our language. It is, in every respect, a finished production—a picture complete in all its parts, that for the time captivates the affections, enchains the powers of the mind, and fills the soul with the most exalted conceptions. The church is represented under the various circumstances of her earthly allotment, leaning on the arm of her beloved, and deriving all her strength from this unflinching source. The chastened but glowing fancy, elegance of diction, and purity of thought, conspire to give beauty to the image, and make us dwell upon it with delight. The other pieces in the collection are scarcely of inferior merit. "The Inquiring Man," portrays with great vividness some of the phases of the human heart exhibits, when under the influence of religious excitement. The "Letter to a young Clergyman" abounds in instructions of inestimable value. It may perhaps be doubted whether the author attaches sufficient importance to moral visitation. "The Panorama" is an affecting delineation of the employments of men as they usually appear on the stage of active life. "The useful Christian" contains sound practical suggestions for informing the mind, regulating the heart, and inspiring energy of action. For sale by SMITH & PALMER, and by G. W. CHANGY, Richmond. jan 3

FEMALE SEMINARY, AT CHARLOTTEVILLE.

ARRANGMENTS are now in progress for the permanent establishment and liberal endowment of an Institution in the town of Charlottesville, for the instruction of young ladies in all that is deemed essential to a thorough education. Special attention will be paid to the minds, the manners, and the morals of the pupils. The Institution is to be conducted, in all respects, strictly christian principles. The claims of the Bible and of the God of the Bible, are to be distinctly recognized and acknowledged.

Terms, per session of five months, payable in advance— Board, lodging, lights, fuel, &c. \$50 Tuition in English, French, Music, &c. 15 Do. in French, 10 Music, 15 Use of Piano, 5

Miss A. E. Poore, a young lady favorably known as an instructress in Richmond, her native city, has been engaged to devote herself particularly to the departments of French and Music. Rev. A. H. Wright will also deliver, during the session now in progress, a course of lectures on Chemistry and Natural Philosophy. The Institution is to be conducted, in all respects, strictly christian principles. The claims of the Bible and of the God of the Bible, are to be distinctly recognized and acknowledged.

Terms, per session of five months, payable in advance— Board, lodging, lights, fuel, &c. \$50 Tuition in English, French, Music, &c. 15 Do. in French, 10 Music, 15 Use of Piano, 5

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PORTER, KEEN & Co., HAVE JUST RECEIVED an excellent addition to their stock of Clothing, making their assortment equal to any in the city, consisting of Superfine black, blue, black, blue, brown and invisible green Dress and Frock Coats; Buff and black Cassimere, black, white and fig'd Satin Vests; Silk, and Silk and Wool Velvet do; Plain and ribbed Cassimere Pantaloon; Satinet and Fustian do; Superfine Cloth Coats; Beaver Cloth Frock and Over Coats; Invisible green, drab and brown Cloth do; Pilot and Fishing do do; English Fustian Hunting Coats; Cast mixed, black and drab Frock do; Silk, Merino and Cotton Shirts and Drawers; Satin and Bombazine Stocks, Cravats and Silk Pocket Hdkfs; Linen and Cotton (with Linen bosoms) Shirts; Silk and Cotton Umbrellas. Also—An excellent assortment of Boys' Clothing, &c. &c. Also—Domestic Goods, by the piece. All the above Goods will be sold very low for cash, at the Clothing Warehouse, opposite F. & J. S. James & Co., Main street, Richmond, Va. dec 13

RICHARD S. MASSIE informs his friends and the public that he has on hand a general and well selected assortment of Groceries, which he offers for sale, by wholesale or retail, at very low prices for cash, his object being principally to do a cash business; he respectfully invites such as purchase on those terms to examine his assortment, and feels confident they will be satisfied with his prices. dec 7

BOOKS VERY CHEAP. SMITH & PALMER have determined to make a change in their business, now offering the whole of their large and well assorted STOCK OF BOOKS at the most reduced prices, wholesale or retail, for cash. The quantity and variety on hand is not exceeded by any establishment in the Southern States, and the very low prices at which they are determined to dispose of them, they have no doubt will in a very short time enable them to effect their object. Teachers and Scholars, Professors and Students of Law and Medicine, and Booksellers also, they think, will find great inducements to purchase. no 1

THE undersigned would beg leave respectfully to inform his friends and the public generally, that he intends to continue the Commission business in Mobile. All consignments he may be favored with, will be punctually and assiduously attended to—thankful for the patronage heretofore received. no 1

REFERENCES. Mobile—Messrs. Minge & Russell, H. B. Gwathmey, George Churchill, Sanford Cook, Esqrs. Petersburg—Messrs. Lunsford & Eaton, Adm Head, A. S. Holdery, Wm. B. Ritchie, Esqrs. New York—Messrs. Perkins, Hopkins & White, Comstock & Anderson, Browning & Co., Vanantwerp & Hyde. THOMAS MAGEE. nov 8-3m

BOOK BINDING.

J. W. RANDOLPH & CO., Booksellers and Stationers, having purchased of Mr. F. F. Mayo his stock of tools, binding materials, &c. will carry on Book Binding of every description, in the best style, and on moderate terms, at the old stand, on the street leading from Main street to Shockoe Warehouse, three doors below Mr. Thomas H. Drew's Grocery. Mr. Mayo will continue at the bindery. Clerks of Courts and others who have had their Books of him, may be assured that their work will be done in the very superior styles as heretofore. no 15

RICH CUT GLASS, CHINA, &c.

THE Subscribers offer to their friends and the public in this city and country, upon the best terms, a large and splendid assortment of goods in their line, viz: CUT GLASS—Decanters, Tumblers, Wines, Jellies, Champagne, Claret, Lemonades, Bowls, Pitchers, Cellery Glasses, Sumps, Pickle Stands, Preserve Dishes, Tea Stands, Lamps, Cologne Bottles, &c., all of the richest patterns, together with every variety of Plain Glass. CHINA—Table Tea and Toilet Sets, Rich Side Board and Table Pitchers, with and without tops, Printed Table and Tea Sets, with a large stock of printed and common goods generally.

THE Religious Souvenir, edited by Mrs. Sigourney; The Gift, edited by Miss Leslie; The Violet, do. do.; The Imperial, a handsome London Annual; The American Juvenile Keepsake; The Ladies' Album. The above, with a variety of other handsome editions of books both English and American, for sale, at moderate prices, by J. W. RANDOLPH & CO. oct 25

HANNAH MORE'S WORKS AND LIFE.

Hannah More's Works, in 1 and in 7 vols; do. Life and Letters, by Mr. Roberts; do. Private Devotions; for sale by J. W. RANDOLPH & CO. oct 25

NEW GOODS.

THE subscriber informs his friends and the public, that he has in receipt of his full supply of HATS, CAPS, and HATTER'S 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 drab Wool Hats; 400 doz. silk, fur, Russia, hair and Beaver Hats, from low prices 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. cone, muskrat, seal and otter fur Caps; 100 do. seate and plush do.; 50 doz. Gentlemen's, Youth's and Children's Cloth, all of modern patterns. HATTER'S MATERIALS. Spanish and Saxony Hat Felts; Silk Hat Shells; Cotton, Constantine and raw Russia Hair Fur; Gum Shallock; Skins of all colors; Pelongs and Silk Tips; Cotton Tips and Bands; Black and drab Bindings and Bindings, Silk Plushes, Bow Straps; Cards, Stoppers, Hat Brims; Hat Rounders, Hat Brackets; 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 30

GLASS.—All sizes of Window Glass, at manufacturing prices, kept constantly on hand, by O. A. STRECKER. aug 9

CORN PLASTER.—A fresh supply of this Plaster, which has proved to be very beneficial in relieving the pain and removing the Corns, after a few applications, just prepared by O. A. STRECKER. aug 9

DOMESTIC COTTONS.—3-4, 7-8 and 4-4 Matoaca Cottons; 3-4 and 7-8 Merchants' do.; 3-4, 7-8 and 4-4 Extra do.; 3-4 Mechanics' do.—Virginia manufacture. Also,—"Manchester," "Virginia," and "Merchants' Factory Osnaburgs; a large supply received and for sale by BALDWIN, KENT & CO. aug 2

RECENT importations from Liverpool, I have received a beautiful variety of CHINA WARE; among the number are some Infusion Jars, adapted for the use of families, in making catnip, sage, chamomile and other teas, for invalids. Graduated Bleeding Vessels, Fluted Funnels, Pill Tills, and Evaporating Dishes, for Surgeons and others. Paint Pallets and Stands, for juvenile operators. The above at moderate prices. O. A. STRECKER. aug 9

DOMESTIC GOODS, PRINTS, &c.

WE are receiving and offer for sale— 100 bales 3-4, 7-8 and 4-4 Brown Sheetings; 25 " Cotton Osnaburgs; 10 " Suffolk Drillings; 10 cases and bales Bed Ticks; 5 " Milled Domestic Prints; Sewing Silks; Red Padings; Sail Ducks; Threads; Spool Cottons, &c., &c. For sale, upon accommodating terms, to dealers only, by BALDWIN, KENT & CO. march 1

READY MADE CLOTHING, for sale at the School Depository of Wm. Gilmer, Esq., No. 15, South Street, Richmond, Va. Also, Comfortables, Wadded Wrappers for gentlemen, all as low as can be met with any where, as profit is not the object of the Society. ts dec 27

PRIVATE BOARDING BY MRS. ALVEY.

On the street leading from Lewis Webb & Co.'s store, a few doors from F street.

THE situation is private, although the distance from the Main street is not more than 50 yards. The house is new, with fine chambers near the parlor. One or two families and five or six day boarders can be accommodated, by early application. may 31