## WATCHMAN OF THE SOUTH. DEVOTED TO THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF REL VE TENETS AND INSTITUTIONS OF THE PRESEVE

WILLIAM S. PLUMER, EDITOR.

## B. R. WREN, PRINTER, VOL. I.

The Office of the WATCHMAN OF THE South is at the corner of F and MAYO streets.

TO BID ST B . The W-scatter or runs. Sorrer is published workly on throughy, at S3 00 per annum, puytole in advance, or S3 56 if payment is delayed air months. All bank noice gamma in any of the Batter whore subscripter reade, will scatter hank noise will be a compensate to the Editor. All Minister and Adding frequencies to the Editor.

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ne. Would if the thus if there were emi-pity? ad who is it that does how to religion, its craft and who have been been been is craft and who have been been been is to leave the show plet is so fields, unctasting, and attended by so many imper-ber fully a religious man. Not he whow being been been been been been been been to be an any so that he should be accounted thristin. No, the little he has, does more than if he had none at all. He had better up the name, for nothing bet that the bid pleters, if they are really and better been the cannear Orbitism, the many have been the cannear Orbitism, the many, and us-take pleters in the many for an inter-tion strength who is decided, consist-ut in own strength; who is decided, consist in the man in the man or beau in more the sone interport in the man or beau in the sone strength; who is decided, consist. the

er the past my memory strays, y heaves the secret sigh? hat I mourn departed days, unprepared to die.

### The world and worldly this James.

There is more joy in the penitential mourn-ings of a believer than in all the mirth of a wicked man.- Crisp.

RICHMOND, THURSDAY, JUNE 21, 1838 FUTURE PUNISHMENT, Or, THE UNIVERSALIST REFUTED. By Rev. Archibald Alexander, D. D. (Continue1) (Continued.) 5. Mark (chap. 9) records a discourse of C n which the certainty and nerrotative of C

soft moss for M. O yes, full of wild fl

summer-house but the next ti ing, and almos F. And hav fading flowers M. I don't k F. An embli visible thing

as it stands in contrast with etermal life, to be 640-matrix and the stand of the stand of the stand of the stand of ten, and note fell you een vecping, that Lay are the ensemble of the cross of Christy whose end is destruction." Pull, lift, 18, 19. This de-struction, which comes at the end of the singure subject, the friends as well as the ensemble of the subject, the friends as well as the ensemble of the cross. It is certainly a destruction which is pre-

r to be welled, and as it is her end, must like penkinner, to the second early in t render to every them who, by po seek for glory o nal life; but un obey not dignatio

In a looking, for of plaquage that, here y indicates (ion, which hall action the active versaries. For we have hall hall active that active versaries. For the form hall hall active that active versaries for the foreign time (to full into the lands of the three address that for the states active versaries, for half and the foreign of the limbour of the lands of the three was a dreadful help, these Universalies would not believe ham. They will not believe active the states of the sunder of the langs active to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the look of the credit to the repeated dynamics of the lands of the land the langer and whole concisions are not have a state of the look of the lands of the land the langer and whole concisions are not have a state of the langer of the langer there as any the lands of the langer of the help. Second the foreign to come the langer help. The out of the foreign to come the langer help. The langer of the foreign to come the langer help. The out of the foreign to come the langer of the help. The out of the foreign to come the langer of the help. The out of the foreign to come the langer of the help. The out of the foreign to come the langer of the help. The out of the foreign to come the langer of the langer of the langer help. The out of the foreign to come the langer of the help. The out of the foreign to come the langer of the langer of the langer of the langer help. The out of the foreign to come the langer of th

('To be continued.) teresting colloquy, v ist, has come into o

rd bless it to many souls. The 2d Part text week,

worning. B. I love the place too, there are so many sing-ing birds, tuning their pipes, and warbling their notes in the branches; and so many gay butter-flies sailing through the air, and gracefully light-

ber what a nice sum-ummer, and how we gathered the green,

ten what I said these ughter, is any natu

thoug work M. F. prays every J. Y. My son, we must not be too fond of pleasant gs. We must think of what will be profitable. late I have felt a great solicitude for the salva-of the souls of my dear children, and I wish to speak to you of the need of a Saviour.

saw 16 you of the need of a Scriver, this conversation, they arrived at the took their solls, glad to hear you mention that subject, ince I heard our minister preach, some on the "workhof" whe ext ages down intention that subjects tas more valuable than a thousand worlds, and toos of it, a loss which never a more sub-loss of it, a loss which never a more more reparted, though it comes which never a more the reparted thoughts have been normal and without more thoughts have been normal and streament.

me what the children alike.

tever. and feel better ook which I hold but I cannot see that I hold this that thold this

it with my eyes, and feel it with

for when I try, I am all the time

A "ration" cons the soul grow like the badry and in the soul of a unan larger than that of the soul of a unan larger than that of the soul of the sou

per conceive me." Pa, I thought some people were good

bad. my child, "there is none righteous, no, "All have gone out of the way." none that doeth good." ar Father, are you not good? Yes you

good word and ce of God. born in sin?

very Sabbah. J. How does it come to pass, that while all are inners by nature and without holiness, that some nen are moral and anniable from their childhood und others are wicked in their lives? P. It is not owing to any essential difference n natural character, but some persons are kept fom their youth under various restraints, exter-

Joint which prime teaches that tew gives that the gives that this has been their cases. M. What then becomes of young children? If they are born in sin, must they not be lost? F. Nov, may good can it do you to know what rissity. What good can it do you to know what they are dring infants? God has not told us, and

vidence that he w M. 1 wish then

No. 43.

was he

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The second seco thus in regard to the child mercy to whom he will-ch and leaving others in the electing to life some men, a pursue their own course. mines to save sinners, it mu tent with the holiness of hi derogatory to his law. Sin by a mere exertion of Almiz

y becoming man. always think of this with wonder. It the son

ell you out of the catechism. ing to him-soul, being host in the of her, yet

the Catechism

Inder die Gragees. Tereine generatie von gewerkte het seinen generatie von gewerkte het seinen der se question hism did it would ontain a of Cate-learn the thers re-William rs all the ega-But

show

My son, I will do my best to satisfy your your your o sal-

nd any afford me on I can. I ity, and no ure than to hear and

t of the Of-

tically in from the it, I think, edness to The second secon

r, that I gathered a basket stock them all around the if they had grown there; ame, they were all droop-

visible thing, which are a track of the solution of the soluti

Who sees

e judged by the law." Ro the is herf laying down the the whoh world will be ju and can there be a doubt in ricked are here threatened nt? "What the Lord sha eaven with his mighty an

all. I do not know what it is.

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# POETRY. Translated from the Russian of Derzhavin by Bot GOD.

GOD. O then sternal Out whose presence bright All space doth occupy, all motion guide; Unchanged through time's all-devastating flight; Bou only God There is no God beside Being above all beings' Three in Onde Whom ione can comprehend and some callere; Who fall sale, supporting—value godes. Being when we call God—and know no more!

Deng wann we can hierophy In is subline reason-behiveophy May measure out the ocean-deep-may count The anals or the sun's rays-budy. God' for Thee There is no weight or measure-none can mount Up to Thy myscrice. Reason's highlest space, Though kindled by Thy light in highlest space. Though kindled by Thy light in a deek and thought is lost eve thought can soar so high. Even like past moments in cornity.

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