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FOR THE
HOLSTON CONFERENCE.

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THOMAS STRINGFIELD—EDITOR.

JAS. G. H. SPEER, JOHN HENNINGER, JAS. CUMMING—Publishing Committee.

DISTRICT CONFERENCE.

Some time ago, it will be remembered, we stated in the Holston Conference Messenger, that, as we were entirely satisfied a majority of the local preachers, in the bounds of the French-Broad district, were opposed to district conferences, that there would be none on the district this year. Since that time we have conversed with some of the local and travelling preachers, who think the most proper way is, to call a meeting at some central place, after the business of the district shall have been finished, in order to give the local brethren an opportunity of expressing their sentiments on the subject in an official manner. After mature deliberation on the subject, we have concluded to do so. There will, therefore, be a district conference at Moore's Chapel, Carter Valley Circuit, to commence on the 12th day of October.

On this subject, we have but one request to make; that is, that every local preacher within the bounds of the district will either attend in person, and vote for or against the institution; or, if he cannot attend, let him write to the members present, and state positively, whether it is or is not his wish to continue the system of district conferences.

CAMP-MEETINGS.

A Camp-Meeting was held at Stonedam camp-ground, seven miles above Greeneville, Greene county, August 24 to 29, at which the saving grace and power of God were displayed in an unusual manner. There is reason to believe that more than fifty

souls were savingly converted to God; and seventy persons were received on trial in the church.

The great truths of the gospel of Christ were clearly explained, and powerfully applied to the consciences of the numerous hearers; many hardened sinners were softened, and appeared to be rationally convinced of the everlasting importance of religion. Lukewarm professors were stirred up; and encouraged to double their diligence in the work of God. Backsliders were happily reclaimed, and the children of God were enabled to rejoice with joy unspeakable and full of glory.

The meeting was attended by many of our most useful preachers, both local and travelling; all of whom appeared to be blessed with "liberty of speech" and the "consolations of the spirit."—We trust the labors of this meeting will be remembered with thankfulness and pleasure in the great day of eternity.

An extra camp-meeting was held, on the 9th to 13th ultimo, at Horse Creek camp-ground, on Jonesborough circuit, Sullivan county, where God met with his people, in great mercy, and displayed his power in saving souls from the guilt and power of sin. About twenty were supposed to have been "born of the spirit," and twenty-seven were added to the church. If one soul is infinitely more valuable than a thousand globes of gold, what must be the importance of those meetings where only *one poor sinner is converted*? May the Great Head of the church superintend them, and make them more than ever useful in "converting sinners from the error of their ways."

French-Broad District.—Prospects on the district, at this time, are quite flattering. God is still owning the faithful labors of his servants; and, from present appearances, we are encouraged to expect a considerable ingathering of souls before the session of our Annual Conference. "Paul may plant, Apollos may water, but God must give the increase." And how cheering to a minister of God, to know that the promises of his divine Master are "yea and amen." "They that sow with tears, shall reap with joy."

THE "CALVINISTIC MAGAZINE."

If there be any cause on earth, which requires candid, fair dealing, it is the cause of truth—the cause of God. And whoever would advance his notions of religion by any other than honorable means departs from the true spirit of the gospel, and rather injures than abets it, in the view of competent judges. It is possible, however, for men of influence, in a community, to get up temporary and false standards of propriety, and by their example and sanction, corrupt the taste, and sway the judgment of their adherents, until the real propriety and fitness of things shall have been lost sight of. This is frequently the case in religious controversies. And how far it is the case in a "Dialogue," published in the May number of the "Calvinistic Magazine," purporting to be a conversation between a "Calvinist and Methodist," the reader may judge when he examines a few extracts. Page 146, of the Magazine, the Methodist is represented as enquiring of the Calvinist as follows: "What is the reason that Calvinistic ministers so often preach *Methodist doctrines*?" &c. On being requested by the Calvinist to state What doctrines? &c. he is represented as answering, "That it is the duty of *all men* to cease to do evil and learn to do well; that the atonement of Christ is infinitely meritorious; that the Redeemer will cast out none that come to him; that the Lord has no pleasure in the death of sinners," &c. &c.

In this quotation, we discover the two-fold design; first, to deceive and mislead the Calvinists; and, secondly, to misrepresent the real objection that would be raised by a Methodist. Let us briefly notice the principal clauses in this quotation:

First; "That the atonement of Christ is infinitely meritorious." This expression, we find, is culled out from many others, to suit the doctrine of atonement, as taught by the old Presbyterians, Methodists and Hopkinsians. The Methodists never upbraid the Hopkinsians for preaching the atonement as "infinitely meritorious; but, for preaching an *universal atonement*. This, they very properly say, is *not Calvinism*, but *Hopkinsianism*, so mixed with other isms, as to deceive the simple, and lead them astray.

In this, as well as in many other parts of the Calvinistic Magazine, we discover an artful attempt to palm Hopkinsianism, in its grossest forms, upon the community, as Calvinism! Yes, the Hopkinsians teach, in common with the Methodists, that Christ died and made an atonement for the *whole world, for all men, for every man*; but this, John Calvin, and his real followers, the Presbyterians, never taught; therefore, when the *Hopkinsians* teach it, a Methodist may properly enough say to them, "you preach Methodist doctrines."

The next clause in the quotation is, "That the Redeemer will cast out none that come to him." No Methodist will repeat the above clause as one of those peculiarities of Hopkinsianism for which he censures him; but, he would accuse him of inconsistency for saying, that *all have natural power to come to Christ*, believing, at the same time, that some are "foreordained to damnation and wrath." This is the doctrine about sinners coming to Christ to which a Methodist would object; not as being in accordance with Methodism; but, with Pelagianism.

The last clause is, "That the Lord has no pleasure in the death of sinners" &c. &c. This, sure enough, contains Methodist doctrines, and is incompatible with Hopkinsian decrees of eternal reprobation; for, how it can be God's decrees, *good will and pleasure*, that a definite number of the human race shall be eternally lost, and yet have no pleasure in their death, none but a Hopkinsian, or one equally acquainted with the *secrets* of the Deity can ever tell.

A few lines below, on the same page, the writer goes on to say, "There is not a single gospel doctrine which our preachers advance now, that they did not preach ages before the world ever saw or heard tell of a Methodist," &c.

We would ask the writer, if his preachers taught the doctrine of a *general atonement*? of man's *natural ability*? of disinterested benevolence, &c. &c. ages before the world ever saw a Methodist? We think not.

A few lines below, the writer ranks among the doctrines of the Methodists, the "contingent foreknowledge" of God. Here is an-

other attempt to misrepresent Methodist doctrines; for, all who will put themselves to the trouble, may see, by reading our standard doctrines, that we embrace no such sentiments. We contend, that *certainly* is one thing, and predestinarian *necessity* is another; and, of course, that the infinitely wise God can foresee an event as *certain* without having *made it so*, by an efficient decree.

We could notice several other objectionable sentences in the "Dialogue," but deem them unworthy of particular notice; and therefore conclude, with a few plain requests.

To the Editors of the Calvinistic Magazine. Gentlemen: as you have come out quite plainly on some points, we would like to hear from you on a few others.

1st. How can a man do what God has decreed he shall *not do*? For example, how can a sinner repent, believe, and be saved, whom God has foreordained to damnation and wrath?

2d. How can a man, who is destitute of *moral power*, be held responsible as a *moral agent*, consistently with *propriety* and the moral perfections of God, the righteous judge?

3rd. Cannot one of the Elect *lose* the favor of God as easily as one of the reprobates can *obtain* that favor? If the decree of reprobation can be broken by the moral agency of the sinner, may not the decree of election be broken by the moral agency of the saint? Where is the ground of difference? Or, if the decree cannot be broken in either case, where is the truth and propriety of saying "All men can come to Christ and be saved?"

4th. How can a man so far do wrong by *willing, thinking, speaking and acting* according to the decree, "*good will and pleasure of God*," as justly to deserve eternal punishment?

5th. If God foreordained whatsoever comes to pass," that men, for example, should, among other things, lie, swear, steal, get drunk, &c., and then, by his mighty energy, "work all these things" in their heart, how can he, consistently, forbid these acts, by his revealed word? Can the Deity have two opposing wills? two opposite principles of action?

To the Editor of the Holston Conference Messenger.

WEST TENNESSEE, August 25, 1827.

DEAR SIR: In a communication to you a few weeks since, I promised to notice some statements, contained in a document published by the General Assembly of the Presbyterian Church: This promise I would now redeem.

On a close examination of the contents of the article referred to, I discover that the language used is so general and vague, that it is very difficult to meet any particular point therein, while at the same time it is evident to every impartial reader that the whole scope and design of this piece, goes to misrepresent the moral and religious condition of the most of the sections of country, brought to view in this production. I say *misrepresent*—perhaps I ought to recall that word; for although it is a misrepresentation agreeable to *our* views of the subject, yet regarding the assembly as speaking of their own church *only*, and according to the views of those who recognize none as Ministers of the Gospel, or *regular clergymen*, but such as are classically learned, and have pursued a regular course of theological studies, there is not so great a misrepresentation, at least, so far as it respects *clergymen*, as at first might seem to exist. That you and your readers may judge more correctly of this production, I will give you the following extract from the "Appendix" to "the minutes of the General Assembly of the Presbyterian Church in the United States of America. Philadelphia 1827. Page 136.

"In surveying the *desolate* settlements which are *without the regular ministrations of the gospel*, the remote Northern part of the state of New York, the states of *Ohio, Indiana, Alabama, Miss., Missouri, Geo., and Kent'y.* present themselves in mournful array before us. For altho' in all these are *some regular faithful ministers of Christ*, there is an *immense territory lying waste* without labourers to cultivate it. Now and then a *travelling missionary* scatters the seed of the kingdom. But having none to succeed him the fruit of his toil is closed, for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbyterian the Synod of Indiana, *five churches* have become extinct, during the last year, from this cause. The present *distressed condition* of these extensive Western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the labourers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for the bread and the water of life. *They are*

our brethren and they cry to us for help. Let us not be deaf to their entreaties, lest 'their cries enter into the ears of the Lord of Sabaoth,' and he come and smite us with a curse.

"But from these scenes of *moral darkness*, on which the heart of the christian, dwells with pain, we turn your attention to more enlivening details. From 'the lion's den and the mountains of the leopards,' we would invite you," &c.

The above, Sir, is what the General Assembly of the Presbyterian Church, has said about the moral darkness which prevails almost universally, over *seven* of these United States.

Are not such statements as the above; coming from such high authority, calculated to make a false impression, as to the moral and religious character of the inhabitants of these states; many of whom are justly celebrated for their deep piety and their humble devotion to God? If a foreigner or one unacquainted with the *real* state of society, in the sections of country above mentioned, were to read this extract to what conclusion would he come, relative to the state of religion in these parts? Is not the using of such language as the above, virtually saying, that because Presbyterianism has not triumphed in these patriotic states therefore the inhabitants are in a melancholy state of moral degradation?

But we have been told by some enlightened and liberal Presbyterians in this section of country, that the character of the Church is not to be judged of by representations and statements made by men living eastwardly, that they always misrepresent the state of society, in the western country, on every other subject as well as that of religion. I ask, in reply to this, was not the General Assembly composed in part, of delegates, that is, clergymen and others, from all these sections of country? And it is to be presumed that these gentlemen could be ignorant of the *real* state of society in the parts they represented? And beside, Sir, is that the General Assembly, the highest and most enlightened body in the Presbyterian Church, and if we are not to judge of the views of the Church, by the statements which they make, from what more authorized and responsible source, can we gain information? This is not the first time they have thus spoken of sections of country where other denominations are prevailing, and theirs could not succeed so well; nor is it the first time that their erroneous statements have been called in question and proven to be incorrect? They have however, still pursued the same uniform course, on this subject, representing sections of country where they have but few clergymen, and where *their congregations*, like Angel's visits, are "few and far apart," as being involved in

gross darkness, and nearly destitute of the means of grace. Do they not still firmly, adhere to the principle which one of their preachers had candor and independence to acknowledge "that they do not regard the Methodists (and perhaps they had the same views of others) as a religious denomination, a regular church; and because Methodist ministers are not classically learned, and regularly educated, they do not recognize them as *regular clergymen*." Does not this principle, said to be held by all *regular Presbyterians*, fully account for the contemptuous manner in which they have treated us in this, and in former publications?

But I must be more particular in the review of the extract before me. I am not personally acquainted with the state of society, in several of the states above referred to; which are said to be "*destitute*" and "*without the regular ministrations of the gospel*," presenting themselves "*in mournful array*," before these truly philanthropic gentlemen. By reference, however, to the ministers of the several annual Conferences of the Methodist Episcopal Church, I find that throughout the states, above mentioned, we have scores of preachers constantly travelling, many flourishing and growing societies, and, in these states belonging to our church there are happy thousands, rejoicing on their way to a better world. I can not specify the number of travelling preachers in each of these states as the lines of our conference seldom coincide precisely with those of the states. That I may be certain of not transcending the bounds of truth, I will say, that we have an average of *thirty* travelling preachers in each of the states above referred to. I know very well that in some of the states we have a great many more. Now in the most destitute circuits with which I am acquainted we have from three to four, and in some of the more populous ones, from eight to ten local preachers to each travelling preacher. To be moderate then we will strike the ratio at *four to one*, and the product of the whole will be, *two hundred and ten travelling, eight hundred and forty local preachers in these seven states*. Allowing one month to attend conference, and for other hindrances, these two hundred and ten travelling preachers, deliver at least *seventy thousand three hundred and fifty sermons*, each year; the eight hundred and forty local preachers allowing them only to preach on every sabbath (and the most of them do more than this) deliver *forty-three thousand six hundred and eighty*, in each year; making in the whole upwards of *one hundred and fourteen thousand* sermons preached annually by the *Methodist* preachers in these seven states, beside those preached by the Baptists and ministers of

other denominations. I do not know the precise number of members we have throughout this *benighted region*. Supposing two hundred and ten travelling preachers, we have one hundred and five circuits; it is well known as may be seen on our minutes that *five hundred* members to a circuit is few enough to allow. According to this estimate we have *fifty-two thousand five hundred members* in these seven states; and beside these, there are a great many truly pious of other denominations. This I think, Sir, is by no means an exaggerated account: Then we have at least *one hundred and fourteen thousand* sermons preached annually, and not less than *fifty thousand* regular members, in those very states, the contemplations of which presents to Presbyterian clergymen "*scenes of moral darkness*," comparable to the lion's den and to the mountains of the leopards!"

This extract, however, admits that "in all these, there are *some regular faithful ministers of Christ*! What does the assembly mean by "*regular faithful ministers of Christ*?" They do not definitely tell us; but is it not pretty evident from the whole scope of this extract, and from the nature of former reports, as well as from the exposition of Presbyterian views on this subject, given by a minister of that denomination in justification of this very report, published in a former communication, that by "*regular faithful ministers of Christ*," they mean nothing more nor less than Presbyterian clergymen—firm believers in the doctrines of unconditional *election* and reprobation, as taught in the old Westminster Confession of Faith—men who embrace the old fashioned doctrines of Calvinism without modification, or hold the *same tenets*, clad in the more imposing garb of Doctor Hopkins and some others—men who have had an effectual call of from five hundred to a thousand dollars, and who have listened obediently to so loud a call? Are not these the men referred to in the above clause? I leave you and your readers to answer the question.

I frankly acknowledge, Sir, if to be classically learned, and as they express themselves "regularly educated," (at a Calvinistic theological seminary—if to believe and preach the doctrines of unconditional election and reprobation—if to denounce as heretics, or which is virtually the same, to refuse to recognize as a regular church, all denominations that are so unfortunate as to differ with them in opinion, or whose ministers are not profoundly learned in all the literature of the day—if this constitute what they call a "*regular faithful minister of Christ*," the statement in the extract, so far as it relates to *them*, is pretty correct. There

are not, and Heaven forbid there ever should be, a great many such men as these in the states above enumerated!

What they say about the immense territory lying waste, without labourers to cultivate it," may be judged of, by the state of religious society in those parts, brought to view in the preceding pages. It is a lamentable fact, that in some neighbourhoods with which I am acquainted in these states, there are to be found individuals, and sometimes families, that pay but little attention to religion, and seem to take no interest in the gospel of Christ. But in almost every instance among the whites* their not being religious, arises more from the want of a disposition, than from the want of an opportunity to attend the means of grace and the instructions of the gospel.

The assembly speaks of "a travelling missionary who now and then sows the seed of the kingdom." The missionary cause, Sir, is one that I have always held sacred, and against which I should be very so anxious use the least influence. I think it is a god-like deed to send pious missionaries among the heathen, and "turn them from darkness to light and from the power of satan unto God." But what is here meant by "travelling missionaries?" Do they mean those men that sometimes travel through our country calling themselves missionaries; who visit our largest towns, and most populous neighbourhoods, on wages of from thirty to fifty dollars per month? I recollect when I travelled in the Forked-Deer district, one of these pompous gentlemen, come into my circuit; but he went immediately to the most populous town in that part of the country, and after having preached there once or twice, poor wandering missionary; he made his way to the next town or rich neighbourhood he could meet with, and never pretended to visit the poorer and more destitute parts of my circuit at all. This, Sir, is only one among many instances with which you yourself are not unacquainted. I have often been disgusted at seeing these pompous "sons of Levi" parade through the western country, our most populous towns and neighbourhoods, where christianity has been established for years—live on the very fat of the land while they stay, and then return eastwardly; and to make it appear that they have been doing something, beside receiving forty dollars a month, and living the fine gentleman, they *falsely* represent our country as in a state of moral degradation, because the people possess independence enough, not to cringe before them and bow at their shrine, and

*There are several tribes of *Indians* included in the boundaries of these States.

because they will not blindly swallow the dogmas of Calvinism.

I am truly tired with this extract, and with the stuff it contains. I expect I should have taken no notice of it, if it had not been publicly read to a large congregation, and then defended by the reader, in the manner shown in my last. If I have been uncharitable and have injured the feelings of any well-meaning and pious Presbyterians (and that there are many such—I have no doubt) I am truly sorry for it. I hope to regard and treat every pious man as such. Yet, at the same time, I do not think that such high-handed measures, and contemptuous treatment ought to be suffered to pass with impunity. I love peace, but I love what I think to be truth, and I love Methodism still better. When I am reduced to the necessity of giving up either the one or the other I shall say farewell to peace! I am yours, sincerely,

A METHODIST PREACHER.

P. S.—MR. EDITOR, in my communication to you of the 26th July, there are some things stated, of which I wish to take more particular notice, and one error committed which I avail myself of the first opportunity, to correct. In my second paragraph (I think) I notice the undeniable fact that most of our literary institutions in the west are under Presbyterian influence—having the Presidency and professorships filled with Presbyterian Ministers. This, as a general truth I suppose will hardly be controverted. I then referred to a literary institution on this side the mountain, and say *some of the faculty* are of the above description." i. e. (as I meant) are Presbyterian ministers. On this I wish to make some remarks. I was mistaken in representing the young minister referred to as one of the faculty. He is *tutor*, I am told, employed to teach something like a preparatory school in the college; although I am informed it is a fact that he sometimes hears the recitations of some of the regular classes.—His being in the college, and sometimes attending to this duty, may account for my mistake. In relation to the president who is also a Presbyterian Minister, I think it due to him and to the college over which he presides to say that I have never known nor heard of his using the least sectarian influence, either in or out of the college.—He is a man—I may say, of extraordinary talent, so far as I am prepared to judge, of deep piety, and of more liberality than any Presbyterian minister I have ever been acquainted with.

A METHODIST PREACHER.

August 25th, 1827.

LITTLE GEORGE AND HIS GUINEA.

This comes from a person whom most of you have never seen, but who wishes to say something which may lead you to love the Saviour. I am going to tell you a story about a little boy who felt this love of which I am speaking, and who took a good method of showing it.

The Rev. Mr. ——— was preaching at the town of C—— in behalf of the missionary society. The object of the missionary society is to send out ministers to teach the little children to know and serve Jesus Christ. Little George was at church that day, and after the clergyman had ended his sermon, George felt his heart open to give all that he had. He said to a lady who was in the pew, (for George's mother was not able to go to church,) "I wish you would lend me a guinea, and I will give it to you again when I get home." The lady asked him what he wanted with a guinea. He told her it was to put into the plate, to assist in sending the gospel to the heathen children. She replied, "A guinea is a great deal of money, George; you had better ask your mother first." As George's mother lived very near the church, he stepped home after the sermon was over, and running breathless into the house, said, "Mother, will you let me have my guinea to give to the missionary society?" George's mother said, "My dear, your feelings are all warm now, but perhaps by and by you will be sorry you have given so much. Suppose you give half of it." "No," said George, "I should like to give it all, mother, there are so many of the little black children." "Well my dear, if you wish it, you shall; but only remember, you cannot give and have it too." George's mother gave him a five dollar note, but George returned it, and said he would rather have a guinea. "Why," said his mother, "what difference can it make? it is just the same in amount." "Yes," said George, "but a five dollar bill will seem so much for a little boy to give. If I had a guinea, I could put it between 2 cents, and nobody would know any thing about it." His mother was pleased with his proposal, and George having got his guinea, returned to the church, and slipped it into the plate as he intended.

Now, my dear children, I don't know that I should have told you this; but the little boy is since dead, and therefore there is no danger of his being puffed up by people knowing what he has done. But what are you to learn from the history? First, you should learn out of a love to Jesus Christ, to pity the poor heathen children. You should pray for them, and deny yourself some promised pleasure, in order to assist in sending out teachers to instruct them. Secondly; you should do this in the

spirit of little George, so that "your right hand shall not know what your left hand doeth."

If little George had given his guinea "to be seen of men," his offering would not have been pleasing in the sight of God, and very likely he would soon have wished to have had his money back again.

Now think of this little story, and perhaps, if my life is spared, I may be able to tell you something more. *L. C. Friend.*

Idolatry tottering in the east.—A letter from the Rev. Mr. Boardman, dated Calcutta, March 1, 1827, to the Rev. Dr. Sharp, of Boston, communicates these animating particulars, which we copy from the American Baptist Magazine.

Several months since, I wrote to a friend in America, (Dr. Chaplin, I think,) mentioning that a large number of the natives of a village, ten miles below Calcutta, had renounced idolatry, torn down their temple, and given their image to the missionary, Rev. Mr. Trawin. Within a few weeks, the work of the Lord has commenced in the surrounding villages in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London Society, have been applied to by deputations from a large number of villages, five, eight, and ten miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people ready prepared to receive the gospel. The places of worship are thronged,—multitudes follow the missionaries from village to village, to hear the words of life. On some occasions, the applications for the bread of life have been so urgent, that the missionaries have thought proper not to return to their houses, but to spend the whole night in their palanquins; so that they might spend more time in their delightful work;—and once, when they wished to eat, the people threw open their temple for their accommodation. On this occasion, no opposition was made except that one Brahmin said, "I can never worship in that temple again." The people appear to have entirely given up the distinction of caste, and many who, a short time since, were "mad on their idols," are now eager to furnish a common repast for the native Christians who come among them. The applications to the missionaries for visits and instruction are almost incessant; and once when they were at a certain village, the people asked them, when they would come again. The missionaries answered, "in seven days." The people begged that they would come in five days.

The preceding statements were made to me this morning by the Rev. Mr. Hill, who received this information from Mr. Trawin. Mr. Hill added; that I ought to hear Mr. Trawin relate the narrative himself, as he (Mr. H.) could recollect but a small part of the particulars. From what Mr. Hill said, I judge "the half has not been told me."

Christian Advocate and Journal.

Effectual conversion.—Archbishop Leighton, speaking of conversion, in his commentary on 1 Peter iv. 2, says—"Half a reformation in a Christian turns to his prejudice, it is only best to be thoroughly reformed; not to live one half to himself and the world, and as it were, half to God; which in reality cannot be. The only way is to have all sacrificed together; and to live to no lust; but altogether, and only to God. Thus it must be. There is no monster in the new creation, nor half new creature: *Either all, or none at all!*"

Religion in Gibraltar.—There is, however, says Mr. Gridley, amid this moral desolation, one bright spot—a little band of the followers of Jesus, under the guidance of a faithful godly pastor, walking together in fellowship and love, and zealously promoting the cause of Christ around them. Their present number is about eighty. Their place of worship is a large upper room, and has inscribed over the door of its entrance, *Methodist Chapel.* Under the same roof is the parsonage, and a well furnished Tract and Bible depository. Here, "fast by the oracles of God," resides the pastor of his flock, the Rev. Joseph Pratten.—Here he breaks unto them the bread of life, and here he furnishes with religious Tracts and Bibles, not a few who receive them gladly.

Associated with him is the Rev. Mr. Barber, who devotes himself chiefly to the Spanish population.—He has made himself acquainted with their language, and has succeeded in gathering a little number, who attend steadily on his instructions. Of these, three now give evidence of piety. They often meet by themselves in social prayer.

These gentlemen officiate alternately at the chapel, where every sabbath they have a morning and an evening service. The afternoon is devoted to their Sunday school which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These gentlemen are English missionaries, sent out by the

Wesleyan Society, Mr. Pratten one year, and Mr. Barber two years since. This station has been occupied by that society about fifteen years.—Mr. Griffith was their first missionary here. Under the labours of those who have succeeded him, a very considerable number have been hopefully converted. Most of these have been soldiers of the garrison, many of whom have, from time to time, been transferred to other military posts, or have returned to their native land. In all their efforts hitherto, Jehovah hath helped them. *Miss. Herald.*

A Family at the bar of God, and in Heaven.—We have no doubt at the day of judgment, there will be whole families at the right hand of the Judge. What a moment for parents. It is worth a long lifetime of pain and parental anxiety and prayer. O to be able in the triumphs of that day to say, "Here Lord, we are all before thee, we, our children and our little ones, glory to God and the Lamb forever more." Such parents and their children formed one happy, pious, praying family on earth. The travail and the pain of sin are over. The darkness of the tomb is past. They are now to be a happy, glorified family in heaven to all eternity. The parents bless God, with the feelings not of earth, but of heaven; first that they themselves have been washed in the blood of the Lamb; next that their children have been cleansed in the same fountain. The children adore God, that in the course of his providence they ever had such parents. And thus heaven begins. And the redeemed from all the families of the whole earth make but one family in their Father's house above.

A Family at the bar of God, and in Hell.—Dreadful, awful, soul appalling thought. Who can think, without shrinking, upon the vengeance of a God. The vengeance of God poured commingled upon the heads of wicked parents and ruined children: but most weighty and dreadful upon the heads of the destroyers. On this awful subject we durst scarcely speak. We have no doubt, that as there are whole families in heaven together, so there are whole families in hell together. My God, what an assembly. Thy mercy can never reach them. That tender connexion which constituted so large a portion of the earthly felicity, helps now largely to constitute their eternal misery. Parents, if you are on your way to hell yourselves, I pray you devise some means that may prevent your children from going there too. How dreadful will be the society of condemned parents and children, brothers and sisters, in Hell. Every pious praying family, in the neigh-

bourhood. Every profaned Sabbath, and slighted sermon will be recollected, and *despair, black, boding and eternal*, rest upon the whole. But the picture is too awful to look upon, but yet it is proper my dear thoughtless fellow mortal that you should look upon it, and believe it to be more than a *fantom*.—To be one of the *living realities* of the world of perdition. I pray you to read the portrait of this living reality drawn by our blessed Lord, as recorded by St. Luke xvi, 19—31.

POETRY.

[From the Auburn Free Press.]

ON THE DEATH OF MISS ELIZA M. SUYDAN.

She was all gaiety—and ev'ry thought
That reign'd within her mind, was full of joy;
Her bosom heav'd with gladness, and her lip
Curl'd with such maiden sweetness, as she said
"Ne'er in my life have I been so delighted,"
As angel's do when they discourse in heaven,
And with a light and airy step she mov'd
A little onward toward the torrent's brink,
Where she stood gazing on the foaming wave.

Those who were with her turn'd aside their eyes
To gaze with rapture on the wondrous works;
And when they look'd to catch again her smile,
Lo! she was gone—and no where to be seen!
Distraction reign'd—friends around were weeping—
The aged father wip'd away his tears—
The tender mother hid her bosom throes;
And the lov'd sister—she who oft had wept
To see her weep, and smil'd to see her smile,
Was standing near, as pale as alabaster,
Few words were spoken by this mournful groupe,
Yet as they gaz'd in grief on one another,
You might have heard a low and stifled groan,
Which told the pangs that reign'd within their bosoms.
The morrow's sun arose, and she return'd not!
But still the search kept on. At length her corpse
Was found, far down the rocky steep, at rest
Within the wave. Here she had found her bed;
And often will the humble cotter tell
Her mournful story in the stranger's ear.

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The Messenger

FOR THE
HOLSTON CONFERENCE.

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THOMAS STRINGFIELD—EDITOR.

JAS. G. H. SPEER, JOHN HENNINGER, JAS. CUMMING—Publishing Committee.

MAN, a creature of the dust, is destined to live forever. He stands trembling in the scale of probation, which soon will turn for heaven or hell. How important, then, that he make the best use of his fleeting moments, that he may be happy forever! But how shall he know his duty? To what source of information can he fly, as an infallible guide to happiness and heaven? We answer, to the Bible. To God's own book. "But how is this book to be understood?" By humbly seeking the aid of the Holy Spirit, and properly using every means of correct interpretation. Those who seek after a saving knowledge of the Holy Scriptures, by humble prayer, for divine aid, shall "know of the doctrine whether it be of God," for, "The secret of the Lord is with them that fear him, and he will show them his covenant."—Again, James says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not."

It is enthusiasm, however, for any person to look for a comprehensive knowledge of all the mysterious doctrines of the gospel, without a persevering and intense application of mind thereto; for, reason, so far from being *superceded* by miraculous communications of light and knowledge, was given to man for purposes of research and critical examination. Yes; man was indued with *reason*, for the noble purpose of *rational service*, and *final accountability*. The reasoning powers of man, it must be acknowledged, have become, in a measure, weakened and darkened by sin, so that he cannot arrive at truth, in many cases, with intuitive quickness, and infallible certainty; of course there are

many things about which he must content himself barely to conjecture. He may avail himself of the profound wisdom, learning, and knowledge of others; and yet, he is compelled to wander in the wide fields of uncertainty; for *they*, as well as *he*, are limited and imperfect in all their powers;—so that after the labor of many toilsome years, he “knows but in part.” This, by some, has been construed into an objection against the system of truth, as revealed in the Bible. It is supposed to be inconsistent with the moral perfections of God, to place his creatures in a state of being where they have so many things to understand, with such limited powers. But this objection is founded on the erroneous opinion, that man *now is* as intellectually perfect as he was when he came from the forming hand of God. *Erroneous* opinion, we say, for man has undergone a change, not only of *body*, from *immortal to mortal*; but of *mind*, from *knowledge to ignorance*; in short, his whole soul has become so beclouded, as to stand in absolute need of *divine illumination*, before he can savingly understand the mysteries of salvation. “But,” says the objector, “if mankind are brought into this lapsed state of existence by causes which operated before they were born, and, of course, by means over which they had no preventive control, it is the same in *principle*, in relation to them, as though their Maker had originally formed them so. This difficulty is obviated, in part, by a consideration of the fact, that God, ever merciful to his creatures, has made ample provision for their weakness and blindness, by the “True light which lighteth every man that cometh into the world,” and by that “saving grace which has appeared to all men.” Mankind, enlightened by this Spirit, and assisted by this grace, are enabled to understand those truths, and practice those duties which God requires as necessary to their eternal salvation.

Again, the very difficulty under which man labours in understanding and believing many important truths of God has its advantages; for, if, in the work of his salvation, he find nothing *difficult*, there can be nothing *praiseworthy* or *rewardable* in performing that work; so that, even our *ignorance* and weakness, may, by the proper use of means on our part, be converted into occa-

sions of gracious rewards in the day of eternity. For our comfort, let us ever bear in mind, that God is not an “hard master;” he does not require at the hands of his frail creatures, what they cannot perform. Therefore, he will never hold us bound to comprehend that which is absolutely incomprehensible, or believe what is incapable of proof, or contrary to the clearest dictates of common sense, or enlightened reason. There is one truth, however, connected with the examination of this subject, which must not be lost sight of; that is, God, though he makes every reasonable allowance for our native blindness and weakness, commands us to improve and exercise our rational powers in examining “what is his will concerning us,” and, also, to “follow on to know the Lord.” If we, therefore, neglect this duty, and expect to exculpate ourselves on the score of *ignorance*, we shall be wofully disappointed. He who has made it part of our duty to “get wisdom, understanding and knowledge,” will never excuse us on the ground of ignorance, when that ignorance is *removeable* by suitable exertions on our part. We must “search the Scriptures;” “meditate in the law of God,” and “grow in the knowledge of the truth.” But, here again, we meet with difficulties; for the Scriptures themselves are “hard to be understood,” and, in some places, have the *appearance* of contradiction, or inconsistency; hence the variety of sentiments in matters of religion. This leads us to a very important part of our present subject. The Scriptures of truth. These are the unsullied streams which flow from the pure fountain of heavenly wisdom, and celestial light. “They have God for their author; truth, without any mixture of error, for their matter, and salvation for their end.” Let us approach them with reverence, and examine them with pure intentions.

The sacred Scriptures of the Old and New Testaments, were published, for the most part, in the Hebrew and Greek languages. As the art of printing was unknown, at that time, the only means by which the sacred canon could be extensively circulated, was, by transcribing it on parchments, &c. As christianity extended itself through heathen countries it was necessary, not only to tran-

scribe these records; but to translate them into various dialects; hence the great number of copies, versions, manuscripts, &c. &c. Under circumstances like these, it is natural to enquire, "Is it not highly probable, that interpolations, omissions, and various alterations have been made, so that it is quite uncertain whether the present authorised version is so literally true in every particular as to be infallibly relied on? It must be acknowledged, that various alterations have been made, by mistakes in transcribing or translating, as appears from the various readings, in different copies, and versions; and this should teach us to be moderate in our polemical discussions, and not to place too much stress upon shades of meaning, or passages susceptible of different interpretations. Nor should we condemn a man as guilty of altering the Scriptures, who avails himself of extensive learning to arrive at the proper reading of a text, and takes the liberty to make what he believes to be an improvement in the common translation; or even translate from another than the common version. It is well known that the present English translation was made about two hundred years ago, and "with the former translations was diligently compared and revised." The expressions, "compared and revised," which may be found on the title page of every English Bible, shows that it differed from all that preceded it. And there is just as much inconsistency in objecting to new translations, by competent men, that there was in objecting, two hundred years ago, to our common version. It is a source of consolation to know, that notwithstanding the various readings of the numerous versions and copies, that they all, more or less, bear the stamp of their divine origin, and unite in the great essentials of our holy religion, so that infidelity has nothing to gain from this quarter.

Another circumstance which makes it more difficult to understand the sacred writings, in all cases, is their division into chapters and verses, as we have them. These divisions were not made by the inspired penman; but by a writer in the dark ages, several hundred years after the coming of Christ. In many instances the chain of reasoning is broken off, and the meaning of

the writer almost entirely obscured, by cutting up his discourse into chapters and verses.

There is one more circumstance, which, to us, at least, appears of importance to be known and considered, in order to a proper understanding of our common English translation; that is, it was made by zealous, not to say bigoted Calvinists. Any person who will make himself acquainted with the history of the Synod of Dort, and the spirit with which the Calvinists persecuted the poor Arminians, (called Remonstrants,) will easily see the feelings and sentiments by which the translators of the Bible were actuated, when James the First, appointed them for that purpose.

The above will show the reason why modern Calvinists, for the most part, are so strenuously opposed to all new translations.—They know that their system has every thing to fear from such elucidations as tend to unfold the real meaning of all those passages which are translated with an eye to the support of Calvinism.

The Methodists, in this country, have been represented, by a writer of the Calvinistic Magazine, as selecting such passages out of the sacred book, as suit their own views, and passing by others, which are supposed to favor Calvinism. This is an uncharitable allegation; and we intend to notice, as we have time, such passages as Calvinists rely on for the support of their sentiments, and show that we are willing to meet them on any ground that is scriptural. But, before we enter on this subject, we wish to submit to the consideration of our readers, some plain rules and preliminaries to assist them to a right interpretation of Scripture. These rules are furnished by Mr. Sellan, and we present them without alteration.

"1st. That we must never strive to bring the Scriptures to our system; but take our system from the Scriptures, rightly understood.

"2nd. That no interpretation of Scripture can be right, which opposes the holiness, justice, wisdom, power, or mercy of God, upon the terms proposed in the gospel.

"3rd. That we must not drag in the sovereignty of God to

olve difficulties, so as to confront his other attributes; for this savors more of *anility* and *impiety*, than of *sound reason* and *religion*.

"4th. That one text of Scripture must never be interpreted so as to *contradict* another; nor any one so as to oppose certain *truth* or *reason*, though the matter of some texts may exceed the comprehension of reason.

"5th. That in the Hebrew language, the signs *doth*, *did*, *have*, *had*, *shall*, *will*, *may*, *can*, *might*, *would*, *should*, *could*, *ought*, *must*, *let*, are all included in one notation of a verb; many of them, also, in the Greek; and in many places of our translation of the Bible, are to be taken one for another; the context, or analogy of faith, so requiring.

"6th. That Hebrew verbs in the *Hiphil* form are to be understood, either in a *declarative*, *causative*, or *permissive* sense, as the matter in hand, and the analogy of faith require; which form the Greek writers have expressed by verbs in *izo* and *uno*, and sometimes by derivative verbs *pure*; and where such are wanting by *aorist* and *perfect* tenses.

"7th. That Hebrew verbs in the *Pial* form (which according, to some, is no other than the *Hiphil* contracted, or *Kal* for *Hiphil*) is often used for *Hiphil*; and sometimes, also, *frequentatively*.

"8th. That Hebrew verbs in the *Hithpahl* form imply *reciprocation* or *self-agency*, and oftentimes *perseverance* in action; which form in the Greek and English scriptures, is often expressed by verbs *passive*.

"9th. That *simple* or *primitive* verbs are sometimes used for *derivatives*.

"10th. That the *Imperative* mood, which has the appearance of *command*, *exhortation*, or *prayer*, is frequently to be understood as *foretelling*, *permitting*, or *supposing* a thing; and is used for the *future* tense.

"11th. That the *present* tense often implies *continuation of action*; the matter so requiring.

"12th. That the *perfect* tense is often used for the *imperfect* or

pau-lo-post-future; so that a thing is said to be done when it is only now in doing, or soon after to be done.

"13th. That the third person singular of *active* verbs is often used *impersonally*.

"14th. That sometimes a thing is positively declared to be done, when the matter ought to have been proposed *interrogatively*.

"15th. That the writers of the New Testament frequently use the septuagint words in their sense, and accommodate Greek words to the full notion of the Hebrew or Chaldee, to which they answer; which is often different from the Attic.

"16th. That these particles and phrases, *and*, *but*, *if*, *so*, *also*, *therefore*, *then*, *when*, *nor*, *neither*, *now*, *even*, *or*, *with*, *together-with*, *but*, *yet*, *because*, *that*, *to the end that*, *as although*, all being signified by the Hebrew *vau*, and for that reason most, if not all of them, by the Greek *kai* are oftentimes put the one for the other.

"17th. That the Hebrew and Greek prepositions being very vague and unfixed in their meaning, have occasioned a wrong construction to be put upon many passages of Scripture.

"18th. That there are some interpolations (printed in Italic characters) in our English Bibles, which are *useless*, some *absurd*, and some *contrary* to the analogy of faith; and while some *ellipses* are badly supplied, others, which ought to be, are not supplied at all.

"19th. That many promises and threatenings in Scripture are *absolute in form*, which, nevertheless, are *conditional*, as to *matter* and *meaning*: the condition is *implied*, though not *expressed*.

"20th. That the sacred penmen, in their writings, frequently allude to customs in use in the eastern countries, the knowledge of which custom is needful for the right understanding of the Scriptures.

"21st. That in expounding the Scriptures, we must always consider, whether it be God or man that speaks; if man, whether good or bad—whether inspired or not. If God, his Prophets or Apostles speak, what, to whom, upon what occasion, to what end."

We shall continue our remarks upon this subject next week.

Camp-Meeting at Nelson's Camp Ground.—This camp ground is situated seven miles above Jonesborough, Tennessee, in Jonesboro' Circuit. A camp-meeting commenced at that place on Thursday the 30th ultimo, and continued till the Wednesday following. The Lord has frequently visited his people there, for near twenty years past, but seldom, if ever, in a more signal manner than he did at the late meeting. Sixty-three persons were ascertained to have professed a saving change of heart; and ninety were received as probationers in the Methodist Episcopal Church. How good is the Lord to his people! Many parents were blessed with the sight of their dear children's conversion. They heard them shout aloud the praises of our great Emanuel. Multitudes were powerfully arrested, and greatly concerned, about their souls' salvation, who made no profession of religion, and did not attach themselves to the church. May they never stop short of a satisfactory assurance that they are born of God!

From first to last, the ministers appeared to preach with light and liberty. The doctrines of our holy religion were lucidly explained, in all their saving pureness, and powerfully applied to the consciences of the hearers. Ride on, victorious Prince, till all nations under heaven, shall acknowledge thee as their rightful Sovereign!

For the Holston Conference Messenger.

MR. EDITOR:—Many of those who are opposed to Arminianism, frequently urge this objection, that "the majority of the unconverted are in favor of Arminianism, and opposed to Calvinism."

Suppose we admit the truth of the position, we must, of course, admit the consequences which flow from it. It is certain, that the Calvinists have been as long in this country as the Arminians, and have had greater opportunities of disseminating their tenets than any other people; for most of the institutions of learning have been under their influence. They have had their learned preachers, also, as well as the influence of many wealthy persons, to abet their cause; and yet they have to lament, that a majority of the people are "opposed to Calvinism!" What must be the most natural conclusion, then, from the above concession? Why, it is either that the Calvinists have been guilty of great dereliction of duty, in neglecting to disseminate their doctrines; or, that unregenerate men are, in most cases, destitute of common sense; or, that Calvinism is inconsistent with common sense.

That the Calvinists have been negligent in the use of means, to promulgate their doctrines, is not true; for they have been inde-

fatigable to make as many converts as possible, "compassing sea and land to make one proselyte."

That most unregenerate men are destitute of common sense, is also untrue; for they are as capable of judging as to the truth or falsehood of theoretical principles as regenerate persons are.—The Hopkinsians teach that the intellectual powers of men are not depraved—that they are as strong and discriminating as they were before the fall. The concession, then, that unregenerate men are generally opposed to Calvinism, is a tacit acknowledgment, that Calvinism is directly opposed to the good sense of mankind; and, that the good sense of men in general is in favor of Arminianism.

COMMON SENSE.

A TRINITY IN UNITY, REPRESENTED IN NATURE.

The doctrine of the eternal trinity in unity may be collected from numberless appearances in nature. A consideration of the herb *trefoil* is said to have been the means of fully convincing the learned Erasmus of the truth of the assertion, *These Three are One*; and yet three distinct. He saw the same root, the same fibres, the same pulpy substance, the same membranous covering, the same colour, the same taste, the same smell, in every part; and yet the *three leaves* distinct: but *each* and *all* a continuation of the *stem*, and proceeding from the same root. Such a fact as this may at least illustrate the doctrine. Erasmus, it is said met with an intelligent shepherd upon the mountains, who exhibited the *herb*, and the illustration, while discoursing on certain difficulties in the Christian faith.

A. C.

God, it seems, has always borne witness, some way or other, to this faithful followers; thereby giving them assurance, they were in his favour. Enoch, it appears, had it, "for before his translation he had this testimony, that he pleased God; see Heb. xi. 2.

The Jews say, that when the scape goat was sent into the wilderness, a scarlet thread was tied to the temple door, which, as soon as the goat was arrived in the wilderness, turned white, which was not only a token to them of its arrival there, but was also an indication of their sins being forgiven; as it said, "Though your sins be as scarlet, they shall be as white as snow," Isa. i. 18. This scarlet thread, they say, ceased turning white forty years before the destruction of the temple, which was about the time Jesus Christ, who was typified by the scape goat, made atonement for sin.

Talmud.

FROM ZION'S HERALD.

The Glorious success of the Christian Religion.

Eighteen hundred and twenty-seven years have rolled by since the advent of the Messiah was announced by angels to the humble shepherds, and since the star in the east directed the wise men to the manger where lay Zion's infant King. The whirlwinds of war have passed over the earth, spreading desolation and death,—the monuments of grandeur have crumbled into dust—Kings have been prostrated from their lofty thrones, and empires have passed away in the terrific drama of destruction, since the way of access to God by the blood of the atonement—since the humiliating doctrines of the cross were first published to the fallen and guilty by Christ and his apostles, and since the glorious and sublime edifice of the Christian religion first dipped its spire in the clouds and shed a refulgence of light on the darkness of the world.

Notwithstanding the benevolent design of the Christian religion, so humiliating were its doctrines, so pure and strict its precepts and requirements, that to the bigoted Jews it was a stumbling-block and to the refined Greeks foolishness; yea many and powerful were its enemies; kings and the great ones of the earth have stood up to stop its march and hedge up its way. But it hath triumphed over the bulwarks of opposition in every age and in every clime, and kept its way amid the melancholy ruins of ages. The prejudice of bigotry—the tyranny of ignorance and blind superstition have fled before it as the shades of night before the orb of day. The world which was enveloped in the darkness of moral night has been illuminated by it; “the people which sat in darkness have seen a great light; and to them which sat in the region and shadow of death light is sprung up.”

Glorious indeed has been the success of the Christian religion. Before the moral and salutary influence of its doctrines idol gods have fallen from the shrines on which they stood, and heathen temples have been demolished; inveterate prejudices have been subdued,—corrupt natures have been changed,—and countless numbers of immortals have been turned from darkness to light, and from the power of sin and Satan unto God. If we look on the pages of history, we shall see how the glory of the world hath passed away, and how the mighty of the earth with splendid kingdoms have fallen, while revealed religion has continued her glorious march and has been crowned with success unparalleled in the annals of human events. Where now are the trophies of grandeur and magnificence which once adorned Jerusalem, the

Jewish metropolis? They are amid the undistinguished wreck of ages. Jerusalem fell before the vengeance of Rome; her inhabitants with wicked hands had crucified the Lord of glory, and wrath come upon them to the uttermost. For a moment behold Greece in her glory, the garden of the globe. Listen to the immortal strains of her poets, and to the sublime eloquence of her orators. Where now is the glory of ancient Greece? Where now is the land of science and of song? Where now are her eloquent orators—her illustrious statesmen—her immortal poets? They have gone down the rapid tide of time, and have vanished in the vortex of revolutions. *Where now is Greece?* From the grasp of the infidel Turk she is struggling to be free; but should she obtain her freedom even with that she has fallen—her glory has departed, and darkness and gothic ignorance in a great degree rest upon the bosom of her land. From her many towers behold Rome in all her splendor and glory. She was the mistress of the world, and on her walls waved the flags of all nations. Carthage fell before her, and the mighty Hannibal lifted his arm against her, but she crushed it. Cæsar there lived. His path was conquest, and lamentable was the fate of that hero who dared his vengeance. Nero also lived there, the tyrannical Nero, who swayed his sceptre on a throne of blood, yea on a throne deluged with the tears of unoffending innocence. View the pages of history, and his name will be found written in human blood. The cries of his victims have ascended to heaven for vengeance to rest upon him; but why do I pursue his story—he is no more; he has long since left the stage and ceased to act this part in the great drama of human life. And mighty Rome, where is she now? She has tumbled over the precipice of faction and is lost in the vortex of revolutions and anarchy, while the tremendous military dramas of warriors have closed one after another and passed off the stage for ever.

Jesus the mighty conqueror, still lives; his cause still flourishes, and dreadful will be the fate of that rebel who dares the vengeance of his arm. Although the heathen rage and the people imagine a vain thing; although the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. The Lord will have them in derision, yea, He, who sitteth upon the circle of the earth, in whose hands are the destinies of angels and of men, who can arrange events and circumstances which appear to us to be of small moment, into a mighty hinge, on which will turn the fate of empires and kingdoms, can bring to naught their wicked designs,

Destroy the weapons of their unholy warfare, extend the peaceful influences of the gospel and unfurl the banners of the cross in every part of the habitable world.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
From north to south the princes meet
To pay their homage at his feet:
While western empires own their Lord,
And savage tribes attend his word."

C. R.****

FROM ZION'S HERALD.

PASTIME, NO. III.

"Brief time advances quick in tread—
Few hours remain, and dark;
Those hours spend not
In frivolous employ,—impertinent—
They ne'er return—
Nor deem it dullness to stand still and pause
When dread eternity hath claims so high."

In our nature are planted the very seeds of death. Soon as we begin to live, we also begin to die; and thousands die before they know what it is to live. But better, far better is it for such, than for those who live years without God and without hope in the world.—Reader, is it not possible, that you may regret upon your dying bed, that so much of your time has been spent in "frivolous employ?"—so little in prayer to God—so little in doing good? Many live in this world as though time were never to end, and eternity never to begin. But we must soon enter upon the untried scenes of that unknown world. And if we have temerity enough to put off repentance, and to trifle away the time given us to prepare for death, we should consider beforehand, the strength we shall need, "to bear the wrath of an offended God." Why is it, so many forget these things while well and in the bloom of life?—

"Will toys amuse when medicines cannot cure?
When spirits ebb,—when life's enchanting scenes
Their lustre lose, and lessen in our sight,
As lands, and cities with their glittering spires,
To the poor shattered bark, by sudden storm

Thrown off to sea, and soon to perish there:
Will toys amuse?—No: thrones will then be toys,
And earth and skies seem dust upon the scale."

And reader, that time is at hand—even while your eyes are fixed on this paper, death may give the long suspended blow. You have not the lease of a single moment—every breath you draw is an unmerited gift of Heaven.—It is the mercy of a good God that has kept you in being until now—how reasonable, then, that your life should be His sacrifice. For you are not your own, you are bought with a price. The blood of the immaculate Redeemer has been paid, to give you a time—a space for repentance. Reader, think seriously on these things! Before another number of the Herald is prepared for your perusal, the eyes which trace these lines may be closed in death.

New London, August 7, 1827.

A holy life.—It is to be feared that few are disposed to give that serious regard to the little duties and circumstances of life, which their important bearing on the character demands. Often have I been pained, to see a Christian, zealous, liberal, and conscientious in public life, not set the same edifying example in private, nor sufficiently watch against temptations to petty slander, peevishness, and indolence. His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "What do ye more than others?" and see them draw from his conduct motives for their own neglect of religion. Thus will the young convert judge him; and how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement thrown around his Christian path, by the wanderings of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solemn, prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find that those on the left hand receive their dreadful doom because they had openly profaned his name, or given themselves up to outrageous wickedness, but merely for neglecting those wants of mankind, which every day brought opportunities of supplying. Neither were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of martyrdom or had prompted to the sacrifice of life or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow-men needed; had gone

ground in humble obscurity to sooth the pangs of sickness, poverty, and misfortune.

On the other hand, how lovely that character in which religion regulates the whole life, and descends to the minutest actions. —What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing can send home to the heart of the worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority will portray in burning characters the guilt of sin and the value of Christian principle. Such a one is the fountain of the encouragement and rejoicing to his fellow Christians. Even the angles of heaven, at the sight, must tune their harps to a loftier note of praise to the Redeemer, and receive in triumph this noble trophy of renewing grace. The Saviour himself, clothed in the glories of Divinity, shall be his friend in life, and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.

GOOD SIGNS.

When I see souls drawn to a church of Christ; and behold them willingly assuming the obligations, the reproaches, and crosses incident to the Christian profession it is a good sign; because those doves must smell of balsam which allure many other doves to their windows. When I see ministers of the gospel impelled by the noble ardor of divine love performing the work assigned them with discrimination, with a pungency that stings the torpid conscience, and yet with an affection which mollifies the laceration of the wounded spirit. I pronounce it a good sign; because that sacred fire which begins to burn first about the altar, will soon fill the temple.

When I see a man patient under the rebukes of a friend, and listening with attention to all the remonstrances of kindness, breaking out into no resentment, and extenuating his faults by no equivocations, it is a hopeful sign; because there may be some truth even in the revilings of our enemies, much more in the healing admonitions of friends.

When I see Christians laying aside their sectarian peculiarities and loving one another with a pure heart fervently, I consider it a good sign; because it will not be so well to commence acquaintance, only when they meet in heaven.

It is a good sign, when a sermon sets the hearers at thinking, and reflecting upon themselves, rather than to commending and complimenting the preacher.

It is often a token for good, when God turns upon his children

and wrings out to them the waters of a full cup; because they are apt to take deeper root when trodden down into humility, and because, he seems in such a case to be asserting his claim to them, and to conducting them through the ordinary tests.

Col. Star.

POETRY.

From the U. S. Review and Literary Gazette.

On seeing a child kneeling upon his Mother's grave in tears, while his play-fellows were sporting among the monuments of the dead.

"O, soft are the breezes that play round the tomb,
And sweet with the violet's wafted perfume,
With lilies and jessamine fair."

Browning's Russian Poets

Child! dost thou mourn o'er the narrow bed
Of a mother, laid to rest?

Hark! 'tis the voice of the dear one dead;

"Sweet are the tears by affection shed,
Green be the grave turf drest."

"Come at the hour when the night-dews weep,
Come with the breaking light.

Come at the hour when the moon beams sleep,
Come when the winds of autumn sweep
O'er the chords of the solemn night.

"Here is the field where the mighty lie,
In the pride of glory bowed;
And deep is the breath of the mourner's sigh,
And dimmed is the light of beauty's eye,
At thought of the chilly shroud.

"The lovely, too, with the crested worm
Here in silence rests her now;
Gone is the grace of her angel-form,
Gone—like the gleam of the lightning storm,
The fire of her passioned brow."

Why, 'mid the tears of the green grave's flowers,
Is the voice of the trifler gaw?

Ah! it is youth in his festive hours,
 Like fawns in the shade of spring's gay bowers,
 On the turf of the dead at play!

Youth! from the tomb hear the spirit's moan,
 Like the zephyr tones of even,
 "Leave me, leave me, ye triflers alone,
 'Till the mourner kneels at the sculptured stone,
 And reads of the bliss of Heaven."

Life, in its morn, hath a joy-lit eye,
 And gay are its bright wreaths spread:
 When the infant of days and the hoary die,
 A tear's at their hearse and a pitying sigh—
 But mirth o'er the buried dead!

A SUMMER'S MORN.

Sweet the beams of rosy morning,
 Silent chasing gloom away;
 Lovely tints the sky adorning,
 Harbingers of opening day!
 See the king of day appearing;
 Slow his progress and serene;
 Soon I feel the influence cheering
 Of this grand and lovely scene!

Lovely songsters join their voices,
 Harmony the grove pervades;
 All in nature now rejoices,
 Light and joy succeed the shades:
 Stars withdraw, and man arise,
 To his labor cheerful goes;
 Day's returning blessings prizes,
 And in praise his pleasure shows.

May each morn, that in succession,
 Adds new mercies ever flowing,
 Leave a strong and deep impression
 Of my debt for ever growing!
 Debt of love, ah! how increasing!
 Days and years fresh blessings bring,
 But my praise shall flow unceasing,
 And my Maker's love I'll sing!