

THE
HOLSTON CONFERENCE
Messenger.

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THOMAS STRINFIELD—Editor.

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

Revival in Lee, Mass.—The Boston Recorder and Telegraph, informs their readers, that a great and gracious work of religion, has been recently experienced in Lee, Massachusetts, to the great comfort of Christians, and to the building up of Zion. It states that 60 persons had reasons to rejoice in the God of their salvation, in the course of two weeks; and during a short period, 140 had been added to the Church of God.

A Lady writes to a friend in Utica, informing her, that the work is still advancing most gloriously. She states, that 200 had united with the Presbyterians, in a short period, and about the same number with the Methodists, the Episcopalians, and Baptists had also shared largely in the glorious increase.

A Baptist association was held in Lawrence County, N. Y. January 17, 1827; to which place, cheering news was brought from different quarters, of a blessed work of religion in many of their congregations 150 had been added to their churches the year past.

VARIOUS RELIGIOUS ITEMS.

Intelligence was brought to the concert prayer meeting in Boston, for this month, that a considerable reformation is likely to take place among the superstitious *Armenians* of Syria. The intelligence was contained in a letter from Mr. Goodell at Beyroot, Sept. 29th, and Oct. 5th. "It appears," says the Recorder and Telegraph, "That Mr. King, when he set out on his return to this country, left a *farewell letter* to the people of Syria." This contained a testimony to the great truths of the gospel. A translation of this letter was sent to Constantinople, with copious marginal references to scripture proofs prepared by Mr. Goodell. This letter excited great commotion among the *Armenians*.

("not *Armenians*") 100,000 of whom reside in that city and neighborhood. A general meeting of the monks, priests, and patriarchs of that church was held; attended also by the Greek patriarch of Constantinople, and the Greek patriarch of Jerusalem, who happened to be then in the city. Mr. King's letter was read and discussed at length in that meeting. The long neglected Bible was produced in the conclave, and the references consulted. The consequence was, a division of the assembly, and a warm discussion of the practices of their own church. But eventually, several resolutions were passed, which strongly show that strong convictions had seized on the minds of a major part, and that light has dawned upon the ecclesiastics of the Armenian church, which must, ere long, subvert the fabric of their superstition."

It is certainly a Bible promise, that the Redeemer's Kingdom shall extend to the extremities of the Earth. Its progress may be slow, but it will be no less certain.

RELIGIOUS BIGOTRY.

A correspondent of the Recorder and Telegraph, relates a circumstance of bigotry, which shows that the old persecuting spirit of the Roman Catholic Church, is still extant among them. The writer of the letter, alluded to, had recently lost his child, aged 4 years. It had been baptized by the "Rev. Father Taylor" of Boston, at the death of the child, application was made to the Rev. Mr. Burns, a Roman Catholic, to make prayer over it; but he refused, stating that he never attended any but adults. Application was then made to the Rev. Dr. Jenks, a Protestant Minister, who kindly officiated. Permission had been previously obtained to inter the child in the Roman Catholic burying ground, and every thing was prepared for its interment; but the sexton, who was to superintend the funeral ceremonies, on hearing that a Protestant had prayed over the child, suspended the ceremonies and the funeral was consequently postponed. The father of the child applied to the *Right Rev. Bish. Fanwick*, to have his child interred at the Catholic grave yard, but all was vain. Because a Protestant had prayed over it, it was considered a Protestant, and could not be interred at a Roman Catholic burying ground.

SABBATH DAY IN MASSACHUSETTS.

It will no doubt astonish many of our readers to learn, that the State of Massachusetts, celebrated for its religious and literary advantages, has become one of the most immoral in the union; especially as it regards the Sabbath day. Its religious character is truly deplorable. Universalism, Unitarianism, and other orders of recent date, have overrun the country, and many who profess to be the followers of Jesus Christ, contend that the Sabbath is not more sacred than any other day. It is quite common, in

some papers patronised in that country, to deny the propriety of family, or public prayer, also! what will the world come to! It was a saying among some pious men, that unsanctified learning is the greatest of curses. This saying seems of late, to be exemplified in most of the New England States.

For the Messenger.

MR. EDITOR:—The following is submitted to your judgment for a place in your paper.

How oft is the caudle of the wicked put out, and how are they commonly mown down as the grass, to wither as the green herb. There was a man who lived in what is called the Chilhowee Bottoms, lying on the little Tennessee River, South of the Chilhowee Mountains; and who like many of the present generation, was much given to a species of intemperance, of all most distressing to society, an immoderate use of ardent spirits, which if indulged, never fails to bring swift destruction of both soul and body, and spread desolation through the dwellings of wives and children. This unhappy man in the month of February, (the day is not recollected by the writer,) after having taken a heavy draught of spirits, proceeded with a companion, across the Tennessee River, in a Canoe, and his friend being obliged to go another way on business, left him with advice to go to a near neighbour's dwelling, as it was a very cold day, and warm himself by the fire until they could both return again across the river. But as it often happens, prudent counsel being neglected, certain loss is sustained; this man on being left, instead of following reason, which is seldom followed by intoxicated men, made his way to the fatal river, heedlessly rushing into the vehement stream, & striking off to swim, was instantly hurried from the hopeful paths of the living, to the dark habitations of the silent dead—his body buried in the cold bowels of the deep, while his immortal spirit took its doubtful journey, from the trembling, wasting shores of time, to an unknown eternity, first to meet the Judge of all the Earth, and secondly to embrace its final doom at the hand of an Almighty God, who renders to every man according to his works, whether good or bad. But how will the soul of every philanthropist thrill, and the heart of the widow grow weak, when it is mournfully told—that his wife, his second-self was standing on the other bank of the river, beholding the eminent danger of her husband, cried to him with a loud voice, not to venture into the water. But had to stand with heart rendings, not to be described, and see him sink in death, while just at hand lay one of his sons, who has been confined for eight years, with the rheumatic pains, and who can conceive the horror of his breast, while he heard his mother scream, and through the door saw his father swept away, but all this availed nothing. The Pale Horse and his rider prevailed;

Now stop, all ye sons of dissipation, and reflect for a moment, how did this come about. Surely not because an allwise and gracious God had eternally decreed this to be his end; but rather say, there is a way that seemeth right unto man; but the end of that way is death; and to return, the people were alarmed, and the dead was sought for; and at the end of fourteen days was found, with a green moss grown over his face; all of which contributed in no small measure of additional grief to his friends, and with this, received his last favour from the hand of mortals. A committing to the loathsome tomb, where he will slumber through the silence of unknown ages, 'till that eventful period, when the Judge of quick and dead, with countless millions of shining angels, burning lightnings and rolling thunders shall break through yonder sky, and the heavens and the earth be no more, when Adam's long dispersed and scattered family, shall by the shrill voice of the trump of God, be gathered to the bar of Jehovah. O that the father of mercy may vouch safe to us, who yet remain, Grace and prudence to shun the snares of vice, and number our days so as to apply our hearts unto wisdom, that we may at last have a place among the blessed, and so be forever at rest.

From Dr. Griffin's Pastoral Sermon.

MINISTERS OF THE GOSPEL AT THE LAST DAY.

Dear brethren, our office is no ordinary one. We are ambassadors from the King of kings and Lord of lords to a revolted world. Never had men committed to them an embassy of such deep and everlasting moment. No work ever undertaken by mortals was so important, so solemn, or connected with such amazing consequences. Among all the thousands to whom we preach, not one but will take an impression from us that will never wear out. The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will forever ring with recited memorials of our ministry. And O our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory or for a deeper hell. For to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightning upon them. It is a solemn thing to stand so near that holy Lord God. Let us beware how by unhallowed fervors we bring false fire before the Lord. Let us not fail to devote to our work our best powers, our unceasing application, consecrated by unremitting prayer. Any thing rather than careless preparations for the pulpit, and a sleepy performance in it. Forget your father, forget your mother, but forget not this infinite work of God. Soon we shall appear with our respective charges before the judgment

seat of Christ. What a scene will then open between the pastor and his flock; when all his official conduct towards them shall be scrutinized, and all their treatment of him and his gospel shall be laid open; when it shall appear that an omnipresent eye followed him into his study every time he sat down to write a sermon, and traced every line upon his paper and every motion of his heart; and followed him into the pulpit, and watched every kindling desire, every drowsy feeling, every wandering thought, every reach after fame. Ah, my dear brethren, when you hear on the right hand the songs of bursting praise that you ever had existence, and on the left behold a company of wretched spirits sending forth their loud lament that you had not warned them with a stronger voice; will you not regret that all your sermons were not more impassioned, & all your prayers more agonizing? But what is that I see? A horrid shape more deeply scarred with thunder than the rest, around which a thousand dreadful beings, with furious eyes and threatening gestures, are venting their raging curses? It is an unfaithful pastor, who went down to hell with most of his congregation, and those around him are the wretched beings whom he decoyed to death. My soul turns away and cries, Give me poverty, give me the curses of a wicked world, give me the martyr's stake; but, O my God, save me from unfaithfulness to thee and to the souls of men.

From the Kentucky Gazette.
INDIAN EDUCATION.

We have been politely furnished, by Col. R. M. JOHNSON our Senator in Congress, with the subjoined reports of the condition of the Choctaw Academy at the blue Springs, in Scott county. This institution is supported out of provisions made by the Choctaws themselves, in their treaties with the United States government. It is under the direction of the Baptist General Convention, which is responsible to the government for the faithful application of the money appropriated for its support under the regulations of the War Department.

QUARTERLY REPORT

Of the Choctaw Academy and Missionary Station near the blue Springs Scott county, ending on the 31st day of October, 1826.

This School now consists of 53 Choctaws, 13 Creeks and one Potawatamy, making a total of 67 Indian youths;

The most perfect harmony exists among the boys of the different tribes, and although the Choctaws have evinced such genius for learning, yet I find that the Creeks will not be their inferiors. The prospects of improvement, both of the Creeks and Choctaws, are of the most flattering kind. Each party has become zealous to excel in learning and politeness.

To maintain perpetual good order at meals, I march at the

head of the 53 Choctaws and one of my assistants at the head of the 13 Creeks, to the dining room, where we all eat together in the same house and at the same time.

The boys are in fine health and spirits well provided for, and much pleased with their situation.

The Academy is now sufficiently large for the accommodation of upwards of 100 students, and with the three assistants I now have 150 youths can be conveniently instructed. I am happy to state that the Indian youths, as well as the white boys, have generally conducted themselves well, and given but little trouble in school, considering the number.

Nothing is wanted but a continuance of that industry and perseverance heretofore used, to make this institution fully meet the views of its most sanguine patrons.

Every thing for the comfort and convenience of the students is provided for them. Their morals and manners are strictly regarded, as well as every thing that tends to their future usefulness.

THOMAS HENDERSON.

Tutor and Superintendent.

DIFFERENT SOILS.

THE soil is not the same in all places. The upper bed is commonly formed of black, friable, and rich earth, which being mixed with the remains of plants and animal substances, becomes the nourishing parent of the many thousands of vegetables which enrich our globe. But even this bed varies in quality: in some places it is light and sandy: in others it is clayey and heavy: sometimes it is moist, at other times dry; here warm, there cold. Hence it is, that plants and herbs, which grow naturally in some countries, do not succeed in others, without art and cultivation: and this diversity of soils is also the cause why vegetables of the same species differ among themselves, in various respects, according to the nature of the soil on which they grow.

In this also the wisdom of the Creator may be clearly seen: if all soils were alike, if all were of the same quality, and had the same constituent parts; we should be deprived of many thousands of vegetables, as each species of plant requires a soil: analagous to its nature, some plants require a dry others a wet soil: some require warmth others delight in cold; some grow best in the shade

others in the sun. Some spring on the mountains, and many more in the vallies. Hence it is, that each country has a certain number of plants, which are peculiar to it; and do not succeed perfectly in others. Let the alder be transplanted into a sandy soil, and the willow into one that is rich and dry, and it will be found that these soils are not suitable to the nature of these trees; and that it will answer better to plant the first near marshes, and the second by the sides of rivers. Thus the Creator has provided for every class and species, by assigning them that soil which is most analagous to their internal constitution. It is true, that art succeeds sometimes in forcing nature to produce according to our wishes; but it seldom happens that the effects of this restraint repay the trouble and expense: and in the end it is found that nature has great advantages over all the researches and operations of art.

The same variety which is found in the soil of our globe, appears also in the characters of mankind. There are some whose hearts are so insensible that they cannot profit by instruction: no motive influences, no truth, however self-evident, awakes them from their stupidity. This character may be compared to that stony soil, which no temperature of the air, no culture, however assiduous, can render fertile. A character almost as worthless; is that where levity predominates. People of this class also receive the salutary impressions of religion and piety; but if the least obstacle occurs, they are discouraged, and their zeal vanishes as quickly as their good resolutions. Such are those frivolous, timid, and cowardly people, in whose minds truth and piety can take no root, because there is no depth. They resemble those light and dry soils where nothing comes to maturity; where every thing is dried up by the scorching heat of the sun, because the soil does not furnish the plants with the necessary nutritious juices. But, how happy are those in whom, as in a good soil, the seeds of piety spring up, ripen, and produce an abundant har-

vest of good fruit!

On these different dispositions found among men, depends, less or more, the effect which the sacred word produces in their hearts. In vain does the sower sow the best seed; if the soil which receives it have not corresponding qualities, all his toils are useless: the purity and goodness of the seed can never supply the natural defects of the soil. For, while it is so hard and compact that the seed cannot penetrate it: or so sandy that it cannot take root; or so full of stones that the seed is choked; it is impossible that it should bring forth good fruit.

[To which of these classes do I belong? Probably, my heart has not that degree of hardness which resists all impressions; but does it not resemble those light soils which here and there produce a stalk of corn, all of which are soon found to wither. Good thoughts, and holy resolutions, have often filled my heart; but, how short has their duration been! Alas! I plainly see that this heart must be changed before the seeds of faith and piety can bring forth good fruit; and before I can come to the enjoyment of blessedness. But, to effect this change is beyond the compass of my power; it is the work of the Divine Spirit. "O Lord, come to my help; make me like the fruitful soil; that, being faithful to my vocation, I may bring forth abundance of fruit: that I may be rich in good works, preserving the gift of thy grace in an honest and good heart!"

Sturn's Reflections.

From Zion's Herald.

BEWARE OF THE WORLD.

It has seemed strange to me how the man that is a professed follower of Christ can ramble about from store to store to catch at the foibles that float on the wave of every day's report—catching at newspapers of every sort—conversing on all topics except the right—laughing or grumbling, as occasion requires at the filthy com-

munications of evil minded men. The Christian is not to seclude himself entirely, to be sure. But who will not say that such a one tempts the devil to tempt him? He certainly is exposed; for no one, I believe, can stand it out unless he is very watchful over his heart and tongue. We may say that we have grace and can bear to mingle with the world.

Some will say we make fools of ourselves by being so afraid of the world. True enough; we do make ourselves fools in the eyes of the world; but what of that? We are fools for Christ's sake. But some there are, who, for fear of being thought singular will run themselves into the company of worldly people as if they thought the world the strongest side to fight on, and perhaps by doing so their enemies triumph over them to their shame and confusion. Yea, the world itself does it, and they are caught in a net of their own sitting. Beware then of the world. This is not all. It will be seen when the trump of God shall sound, and call the nations to the bar of God. Such may mingle in the society of Christians here and possibly belong to a Church; but there are doubts whether they will get to Heaven.

A FRIEND TO TRUTH.

Does it become a man travelling upon the road to that heavenly city, and almost arrived there, within a few days journey of his Father's house, where all his wants shall be supplied, to be so anxious about a little meat, or drink, or clothes, which he fears he shall want by the way? It was nobly said by the forty martyrs, when turned out naked in a frosty night, to be starved to death, "The winter indeed is sharp and cold, but heaven is warm and comfortable; here we shiver for cold, but Abraham's bosom will make amends for all."

Written at the end of his Bible by Sir William Jones.
—The scriptures contain, independently of a divine

origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than can be collected within the same compass from all other books that were ever composed in any age or in any idiom. The two parts of which the scriptures consist are connected by a chain of compositions which bear no resemblance in form of style to any that can be produced from the stores of Grecian, Indian, Persian or even Arabian learning. The antiquity of those compositions no man doubts; and the unrestrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired.

From the Pittsburgh Recorder.

LONG PRAYERS.

We frequently hear persons, and sometimes clergymen, after praying in a religious meeting from twenty to thirty minutes apologise for concluding so soon, by saying we are not heard for our much speaking. Such persons are requested to reflect on the impropriety and injurious tendency of circumlocution in prayer.

1. It consumes time; a part which might be more profitably occupied, by, perhaps, a more devotional brother.

2. It tends to lull the affections, induces habits of inattention, and wearies the patience of the hearers.

3. It is opposed to the instructions of our Saviour, and the example he has given us of effectual prayer. It is unnecessary to remark, that the manner which he taught his disciples was brief, and in opposition to the tedious and formal prayers of the Pharisees. We find that he practised the precept he taught, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Luke xxii. 42. "Father forgive them, for they know not what they do." Luke

xxiii. 34. "Father, into thy hands I commend my spirit." Verse 46.

The penitent thief prayed, "Lord, remember me when thou comest into thy kingdom." Luke xxiii. 42. The humble publican prayed, "God be merciful to me a sinner." Luke xviii. 13. Bartimeus prayed, "Jesus, thou Son of David, have mercy upon me." Jairus prayed, "My little daughter lieth at the point of death; I pray Thee come and lay thy hand on her, that she may be healed, and she shall live." The father of the dumb child prayed, "Have compassion on us and help us." Mark ix. 22. — "Lord I believe, help Thou mine unbelief." verse 24.

The leper prayed, "Lord, if Thou wilt, Thou canst make me clean." Mark i. 40.

Stephen prayed, "Lord Jesus, receive my spirit." Acts vii. 59.

Paul prayed, "What wilt thou have me to do?" Acts ix. 6. In all these we find the same laconic expressions of feeling hearts; and how unlike the laboured dissertations which we call prayers. In our Saviour's instructions, allusion is made to the artless manner of hungry children asking for bread; are we not taught by this brevity and earnestness? and if we pray in this manner, shall we obtain the things for which we ask? Surely our Heavenly Father is more ready to give the Holy Spirit to those who ask him, than earthly parents good things to their natural children.

CHRISTIAN SELF DENIAL.

The language of the Gospel is, "Deny thyself, and take up the cross daily." An Apostle says, "Whether ye eat or drink or *whatsoever* ye do, do all to the glory of God."

The path to heaven is a path of self-denial. This the Scriptures teach, and this our experience teaches. Just so far as we deny ourselves and take up the cross

and follow *Jesus*, just so far we are blessed in our own souls, and are enabled to do good to others.

Alas! how few are willing to come out and be separate, and follow the Lord fully. How few are willing to dispense with luxurious living, costly furniture, and extravagant apparel, for the sake of the spread of the Gospel. Blessed be God, much is doing towards the extension of the Redeemer's kingdom,—but not half that might be done, if all who *professed* to be followers of the meek and lowly Jesus, were living holy, selfdenying lives,—letting their "light shine"—willing to be singular, and taking a decided stand on the Lord's side. Some, I believe, are living thus; but comparatively, the number is small.

Oh my brethren! when we compare our lives with what is required of us in the word of God—when we reflect on the solemn covenant we have entered into to be the Lord's forever—have we not reason to cry, "guilty, guilty," "God be merciful to us sinners." If we grow in grace, we must live a *praying* life: we must frequently read our Bibles, with humble prayer: we must attend more to the duty of self-examination; and strive to maintain a Christian temper in all our dealings with the world.

In a word, we must keep a "*single eye* to the glory of God" in all we do. There is no time for us to sleep. Our obligations are great, *increasingly* great. Let us not only pray, "thy kingdom come," but let us *arise* and trim our lamps, and strive to do something towards the extension of the blessed cause that we *profess to love*.—
N. Y. Obs.

Massachusetts Baptist Convention.—This body met at Worcester, Feb. 7. The object of their active exertions is to aid the feeble and destitute churches in the state. There are 44 churches destitute of Pastors, though partially supplied with preaching two thirds of them unable to support a minister. To these may be added not less than 20 societies, where there are no churches, & sev-

eral important stations where Baptist missionaries would be received. Many of the churches which have Pastors, can enjoy their labours but a part of the time. The Committee have but three missionaries in their employ, with short appointments. They wish to employ 3 or 4 constantly but have not the means.

Baptist churches.—We take the following table from accounts in the Christian Watchman.

	Chhs.	Ord'd Min.	Licen- tates.	Mem. bers.
Charleston, S. C. Assoc. has	37	48	8	4098
Edgefield, S. C. do. -	36	20	8	2145
Savannah River do. -	23	16	8	3526
State of Vermont contains	103	62	12	6629

All things transient but God.—Standing, as we are, amid the ruins of time, and the wreck of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away, when we have looked on the works of nature, and perceived they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that they could give us no support, because they were too feeble themselves, we can look to the throne of God; change and decay have never moved it; the waves of eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are moving towards it, but it is fixed, and can never be disturbed.

The Emperor of Burman.—The English East India Company has at different periods sent several missions to the king of Ava.

The first of these was in the year 1695, when Mr. N. Higginson was Governor of Madras. The letter borne by the ambassador on this occasion was addressed as follows: "To his imperial Majesty, who blesseth the noble city of Ava with his presence, Emperor of emperors, and excelling the kings of the east and the west, in glory and honour, the clear firmament, of virtue, the perfection of wisdom, the lord of charity, and protector of the distressed; the first mover in the sphere of greatness, president in council, victorious in war, who feareth none and is feared by all; centre of the treasures of the earth and of the sea, lord proprietor of gold, silver, rubies, amber and all precious jewels; favoured by heaven and honoured by men, whose brightness shines through the world as the light of the sun, & whose great name will be preserved in perpetual memory." The letter explained the objects of the mission, which was to obtain permission for English factors to reside in Burmah, and was accompanied by a present, which when presented was carried by a hundred and sixty coolies, in bamboo baskets. The ambassador was graciously received, being required to make the nine prostrations. The answer to the governor's letter, written in behalf of the emperor by one of his officers, began in the following style: "in the east where the sun rises, and in the oriental parts of it, which is called Chahuda, the lord of water and earth, and Emperor of emperors; against whose imperial majesty, if any shall be so foolish as to imagine any thing, it shall be happy for them to die, and be consumed, the lord of great charity, and help of all nations, the great lord, esteemed for happiness; the lord of all riches, of elephants and horses and all good blessings, the lord of high built palaces of gold, the great and most powerful emperor in this life, the soles of whose feet are gilt, and feet upon the heads of all people; we his great governor, and resident here called Moa Ascena Tibodio, do make known to the governor Nat. Higginson, &c. The next embassy was in 1757."—*Boston Dai. Adv.*

Method, as Mrs. More says, is the hinge of business: and there is no method without PUNCTUALITY. Punctuality is important, because it subserves the peace and good temper of a family: the want of it not only infringes on necessary duty; but sometimes excludes this duty. Punctuality is important as it gains time: it is like packing things in a box: a good packer will get in half as much more as a bad one. The calmness of mind which it produces, is another advantage of punctuality: a disorderly man is always in a hurry: he has no time to speak with you, because he is going else where; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the Duke of Newcastle—"I do one thing at a time." Punct-

uality gives weight to character. "Such a man has made an appointment: then I know he will keep it." And this generates punctuality in you: for like other virtues, it propagates itself: servants and children must be punctual, where their leader is so. Appointments, indeed, become debts: I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time if I do my own.

JUGGERNAUT.—At the festival of Juggernaut, in 1825, the number of pilgrims was said to be 250,000. Twenty thousand of these are supposed to have perished, either at the festival, or on their return. Mr. Sutton of Cuttack writes, that last year, [1825,] on an extent of ground less than two acres, he saw 90 dead bodies, and in another place 145, all putrifying.

The attendance in July last was small compared with the former year.

The image of the Idol is 60 feet high, stretching up in a conical form, and 30 feet wide at the base. The image has a large black face, with enormous eyes, and a large red mouth, extending from ear to ear. The image is decorated with gay woollen clothes of different colors, and is moved on a ponderous car with heavy wheels, the spokes of which extended beyond the felloes for the purpose of more effectually crushing and mutilating the bodies of the victims.—*Cris. Reg.*

OF ETERNITY.

Look backwards and time was when souls were not; look forwards & our souls will be when time shall not.

What is the world to them that are in the grave, where our bodies must shortly be? Or to them that are in eternity, where our souls must shortly be?

Remember you are at the door of eternity, and have other work to do than to trifle away time; those hours which you spend in your closets, are the golden spots of all your time; and will have the sweetest influence upon your last hours.

Our lives is a passage to eternity; it ought to be a meditation of, and a preparation for eternity.

POETRY.

GOD IS THERE.

In life's gay spring, enchanting hours!
 When every path seems deck'd with flowers,
 When folly, in her giddy round,
 Presents the cup with pleasure crown'd,
 When love and joy and young delight,
 Give to the moments rapid flight;
 Touch not the cup, avoid the snare,
 Where'er thou art, think God is there!

When manhood treads with step secure,
 Then mad ambition throws her lure;
 Behold! up glory's dangerous steep,
 Where widows mourn and orphans weep;
 And laurels on the hero's head
 Are stain'd with blood, a crimson red;
 Then ere the battle's rage you dare
 Pause and reflect that God is there!

When age approaching, warps the heart,
 And avarice plays its niggard part;
 When self-love every passion stills,
 And every finer impulse chills;
 When to a suffering brother's cry,
 It shuts the heart, the ear, the eye,
 Think, ere you leave him to despair,
 God will avenge; for God is there!

And thou, who through life's thorny road,
 Perplex'd by care and sin hast trod;
 Whose heart hath bled, whose eyes hath wept,
 On pleasure's couch, while others slept;
 Though now on life's remotest brink,
 Poor, humble christian, do not shrink,
 Though deep the flood, each doubt forbear,
 Strong to support, thy God is there!

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THOMAS STRINGFIELD—Editor.

Jos. G. H. STEEN, JOHN HENNINGSEN, JAS. CUMMINS—Publishing Committee.

TRY TO TRY.

The question, what first disposes, and enables man to seek religion, has been the occasion of much controversy in the christian world, for several centuries. Some contend that his natural powers are so perfect by nature, that he can render to his Maker acceptable service at pleasure. Others believe that he can as easily move mountains as do any thing good, before he is irresistably moved by the Holy Ghost. A third class occupy a happy medium, by which they avoid dangerous extremes and fatal errors.

That man possesses the power of volition and action, as he possesses the power of muscular motion, must be admitted by all consistent Metaphysicians; nevertheless, the mere power to act, without disposing causes, will never secure action. Animals are disposed by *instinct*, *appetite*, &c. Mankind are not only susceptible of impulse by instinct, and appetite; but passion also. He is likewise the subject of *divine influence*. His conscience is the receptacle of gracious communications, by which his mind is disposed to examine into the nature and necessity of religion, and this enquiry, if properly pursued, will lead to favourable results.

The great difficulty supposed to exist in the way of man's salvation, is the want of a disposition to seek after it. I would seek it, says one, but I can't *feel* like trying, and were I to make an effort without this disposition, it would be an insult to the Deity, and would avail nothing. To such an one we would say: God will never be offended at his creatures for trying to please him; and, if you do not *feel* as you would wish, *try* to interest your minds in the work. But, says one, I can't *try*. We answer, *try to try*. We will illustrate our meaning by the experience of a young man with whom we are well acquainted. He began to reflect upon the propriety of seeking religion, but could not feel concerned about it, as he supposed he should, and was for sometime prevented. He finally concluded, however, that he would *try*. His heart was hard, and his whole course had been wicked. He

determined not to pray, but to retire every day into some sequestered place, and spend some time in reflecting upon his past conduct, and meditating on his present condition. He accordingly adopted this course, and pursued it several days. He finally conversed with himself in the following manner, what am I here for? What am I doing? And what shall I do? His heart melted, his eyes ran down with tears, and he felt an impulse of unutterable grief, which enabled him to speak with an audible voice, "O Lord, have mercy on me!" He soon began to pray in earnest, & not long afterwards obtained an evidence that his sins were forgiven, through the merits of the Lord Jesus Christ. He is now a useful itinerant minister of the Gospel, in the bounds of the Holston Conference.

Should any person, like him be judgmentally convinced of the truth and importance of religion, and yet *can't feel concerned about it*, let him *try* and if he can only *try to try*, let him make an effort. His all's at stake, and if he don't take care, his soul will be lost.

THE NECESSITY OF CERTAINTY IN MATTERS OF RELIGION.

WERE I a lonely traveller in a wilderness country, far from the home of my friends, in the midst of ravenous beasts, and savage men of war, making my way through dreary swamps, and over mountains high, to the bosom of my relations, and the home of my youth, how anxious would I be to know the often forking path, along which I'd make my quickning strides, even that which soon would take me to the objects of my ardent hopes? I am a traveller—A sojourner in a strange land;—I am travelling from time to eternity. I am journeying to joys above, or flames below! "Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it; because wide is the gate, and broad is the way that leadeth to destruction, and many go in thereat." Am I among the few, walking in the narrow way to life? Or am I going with the crowd, to darkness horrible, and woes eternal? How important the answer? Can I *know* to which class I belong? Would that Being who has given to his creatures so many marks of his kindness, refuse those signs or tokens, by which they may decide this momentous question? Certainly he would not. His *word*, as well as his *character*, speaks plainly on this subject. This blessed Book, says "The secret of the Lord is with them that fear him." "Then shall ye *know*, (if ye follow on to know,) the Lord." "If ye do the will of my father, ye shall know of the doctrine," &c. "We know that we have passed from death unto life, by the spirit which he hath given unto us." "He that is born of God, hath the witness in himself." "The

spirit itself beareth witness with our spirit, that we are the children of God." "By this we know that we have passed from death unto life, because we love the brethren." If it be our privilege to *know* we are in the way to heaven, of how much happiness do we deprive ourselves, when we live without that knowledge? Why should we close our eyes, and live as with "clouds, shadows, and darkness," around us, in the midst of the glory and brightness of noon! Let us arise from our slumber, open our eyes to the light, and follow on the path of the righteous, which "shines brighter, and brighter unto the perfect day;" and soon the glory of the Lord shall shine upon us," and we "shall walk in the light of his countenance."

CHARITY.

PERHAPS there is not a term in the Bible more commonly abused than *charity*. The man whose conduct stands in direct opposition to the Divine Law; pleads palliation for his conduct, on the ground of *charity*.—So with him whose principles are inimical to the doctrines of the gospel. Are his errors exposed? He cries out, "uncharitable abuse," and thus it happens, that he who badly defends the truth, is too frequently branded with opprobrious epithets and denounced as a disturber of the common peace. And so extensively operative is this false notion of christian charity, that errors poisonous as death and fatal as destruction, are spreading through the land, and, in some places, threatening the vital interests of society.

For the Messenger.

MR. EDITOR:

I take the liberty of sending you for insertion in your paper, the closing paragraph of a Sermon, delivered some years since, in the City of New York, by the Rev. Mr. John Summerfield. It was taken down in short-hand, by a gentleman, from the speaker's lips, while he was delivering it. After he had concluded his sermon, he turned most affectionately to his audience, and addressed them in the following language. "Yes, verily the time is fast approaching, when the Universal Ruler will ascend his white throne, and with his deep-ton'd trumpet, call his intelligences to his *bar*; there in the face of assembled worlds, he will forever fix the doom of Angels and of men! The virtuous will be approbated and led in triumph amidst surrounding millions into the superb palaces of God. In those royal, effulgent and ineffable abodes, they will bask in realms of transcendent glory, through the vast succession of eternal ages! While the wicked will be banished the presence of their Judge, consigned to racking pain, indelible torture, where the bursting storms and furious thun-

ders of an Almighty incensed God, shall perpetually beat them down to the flaming centre of the burning orb!!! My brethren, let us lay aside all our prejudices and come candidly to the foot of the bleeding cross of the crucified, and devoutly pray him, so to instruct us by his blessed spirit, that we may receive the truth in all its various parts, and finally participate eternal salvation in the Kingdom of God."

MISSIONARY INTELLIGENCE.

The cause of the Redeemer is still progressing among the heathen, and hitherto destitute sections of country. The following extract from a letter of the Rev. Wm. Case to one of the publishers of *Zion's Herald*, contains some interesting news, and we present it to our readers.

"The Chipeways, who were converted at the Grand river, now reside at the river Credit, where twenty comfortable houses have been provided for them by the kindness of the governor. With the exception of a few families, the whole tribe have embraced Christianity, including the two chiefs. The whole number of souls is about one hundred and eighty: the society one hundred and ten; the school between thirty and forty: the sabbath school between forty and fifty children. In November I heard eleven of the children read intelligibly in the New Testament. At this establishment are to be seen the effects of Christianity on the manners of a rude and barbarous people. Here are industry, civilization, growing intelligence, peace and grace. And those who have witnessed the change have expressed their persuasions, that this new nation of Christians enjoys a sum of religious and earthly felicity which is not always found in civilized societies of longer standing and greater advantages. How great the change! A nation of wandering, idle drunkards, destitute of almost every comfort of life, have, in the course of twenty months, through the influence of Christianity, become a virtuous, industrious, and happy people! All praise to HIM who changes the heart by the power of his grace, and who gives to his people by the same Spirit, to delight in the work of enlightening the heathen!

The conversion of the tribe in the vicinity of Bellville, is as remarkable as those at the river Credit. Ten months ago, these were the same unhappy sottish drunkards. They are now, without any exception in the whole tribe, a reformed and religious community. They number about one hundred and thirty souls, and the society embraces every adult, of about ninety persons. We have now been engaged four days in a course of instruction, to about one hundred in the chapel in this place, during which time they have made considerable improvement in singing, and a farther knowledge of Christianity. By the aid of the interpre-

ters, Wm. Beaver, and Jacob Peter, the congregation is taught to memorize the commandments, the Lord's prayer, and other portions of the Scriptures, which have been translated into the Chipeway. The interpreter pronounces a sentence in the Indian, when the whole assembly together repeat it after him. This method of instruction was commenced last fall on Grape Island, with about one half of the tribe, (the others being gone to their huntings in the north,) and it succeeded so well, that now, on the return of the hunters, we proceeded to teach the remainder of the tribe in the same way. During the exercises yesterday they were much affected while we proceeded to explain, the ten commandments. At the conclusion of each, we applied the subject thus,—"Now brothers, you see you have broken this law, and being guilty, how will you stand before your offended Judge?" By this time we had concluded the exposition, sobs and groans were heard through the assembly; and we proceeded, "Now brothers and sisters, you have sinned, and you have no goodness to plead. But you are sorry for your sins. Yet where will you go for relief? I will tell you, brothers, there is but one path for your feet, but one wigwam that can defend you from the storm: Jesus Christ is a strong rock to defend you,—run to him; He loves you, for he died for you; and your Great Father receives you, and forgives all your sins; because his beloved Son died for you, and now pleads for you; yes, He gives you his Holy Spirit to comfort your hearts; & to assure you that your sins are forgiven." The effects of these truths on their hearts reminded us of the days, & the circumstances, when the Gentiles received the news of salvation, through the sufferings of Jesus Christ; for they seemed no longer able to contain their joy, and they broke forth in expressions of praise and gratitude to God for what the Lord had done for them. During these exercises one soul obtained peace, who had been mourning for several months. Twelve were baptized yesterday, ten of whom came down from Rice Lake for the purpose. These last were converted at the Conference in New-Castle district last September.

This people at this season are generally engaged in their hunting excursions, but wherever they travel or pitch their tents, they engage regularly in family prayer three times in the day. And besides, they do not fail to recommend religion to others of their wandering brethren, and that too with a zeal and fervor that seldom fails of success. In several instances we have ascertained, that natives have been converted by the labours of the Christian Indians, who had never heard a sermon, or attended an English meeting. In our next communication, which will detail the conversion of another tribe on the borders of Rice Lake, we shall be more minute on this subject.

The Bellville tribe will renew their labours in the spring on

Grape Island in Bay Quinty, and here under the superintendence of a house carpenter, they will proceed to build their own houses. A school house is already partly built for the double purpose of schools and meetings, and will, it is hoped, be prepared for the school by the 15th of May. Confiding in the liberality of generous Christian people, we venture to go forward in a work which the Saviour has commanded, and in which the angels in heaven rejoice.

Very respectfully yours,

W. CASE.

Death a blessing to good men.

Why so much complaint of death? It is true, it is the fruit of sin, for by sin came death into the world; but it is also true that it is the finisher of sin to the godly, for by death sin shall be cast out for ever. Sin, conveyed to us in our conception, is so interwoven with the human frame, that the tie must be dissolved betwixt the soul and body, before a full and final separation can take place between the soul and sin. Who then would fear the furnace that is only to consume the dross, that the gold may come forth without alloy? What candidate for heaven would be averse to lay down mortality; in order to take up immortality; to put off this corruptible, in order to put on incorruption? to have his body sown in dishonour, in order to be raised in honour and glory; and to have the soul dislodged from his body, that sin might be dislodged from his soul! Why, then, should I be displeased at such a glorious exchange? To lay down frail flesh, feeble nature, all my lusts and passions, occasions and temptations to sin, my infirmities and imperfections, and to be clothed with perfect beauty and eternal glory, might rather transport than perplex me. Wherefore tremble at the ghastly gloom, that shall beam into a boundless noon? or startle at the dark step that shall usher me into eternal day? If my separation for a few years from my friends, issue in uninterrupted communion with God, is not the change most happy? If my distant views and dim glances of the land afar off, and the King in his beauty, pass away, that the nearest approaches, most steady views, and brightest visions, may eternally take place, am not I a gainer to the highest degree? Then Lord, take away the sting of death and at thy appointed time through faith, I shall fly into his arms, not dismayed at his cold embrace, burning with an heavenly desire to be for ever with the Lord; which is far better than all the happiness of crowns and thrones below.

From Zion's Herald.

SIR.—Believing the following address, by the late Rev. Zenas Caldwell, principle of the "Maine Wes-

leyan Seminary," to his pupils, will be interesting to the Christian public, and particularly to his friends; and being desirous to preserve the last literary production of that worthy man,—I take the liberty to forward it to you for publication in "Zion's Herald."

E. CLARK.

Wilton March, 1827.

ADDRESS

BY THE REV. Z. CALDWELL, A. B.

My Dear Pupils.—When it was decided by providence that my labors and pleasures among you must cease, I had appointed an hour in which to address you briefly, and take an affectionate leave of you. But of this privilege Heaven seemed willing to deprive me. I was prevented, (as you know) by the opening of a scene which threw every earthly prospect distant, and made me feel the value of an anchor cast in heaven. I now take a pen in my trembling hand, hoping to be able to communicate to you a few, at least, of my sentiments; but must anticipate your indulgence for my imbecility both of body and mind. And now for myself. Many of you have been acquainted with me in other days, when the enjoyment of the present was agreeable, and the prospect of the future cheering. Perhaps some of you may enquire how it was with your friend, when the shades of earthly misfortune gathered around him, till but a few scattering beams of light cheered the gloom. I may say that poor nature truly trembled and would have retired from what seemed so much like her hasty dissolution. But I did not for a moment forget that it was devised in heaven by my best friend, who does all things well. Hence no corroding fear has chilled my breast. I have firmly believed that some good end will be answered and have therefore constantly looked for brighter scenes about to issue in earth, or in heaven. My sickness has already learned me some useful lessons; I have proved in some mea-

sure how comparatively trifling are bodily sufferings.—But the *mind* seems created to be eternally more and more powerful to suffer or enjoy. Whatever destiny may await my poor body, let my spirit be pure, and fitted for immortal pleasure. I have also seen those principles of real benevolence, which I have endeavoured with so much pleasure to inculcate in your minds, eminently exemplified in your conduct to me. Your affection was proved by labors unremitted, though unrewarded. This sympathy of soul would infuse a glow of joy into the heart of a sufferer, and teaches me that the pleasure of sickness are no paradox. But the most painful lesson I have learned is that the hand of providence often touches the soul's most tender sensibilities. If I had been permitted to enjoy the term with you in health, I think my pleasures would have been more than commonly full to the lot of men. I had united labor pleasure and pronounced.

"Absence of action is distress."

My highest delight has been to speak to listening hearers of the glory of the gospel of God. But my strength is prostrate, my pen is almost useless, and my voice at present sealed in silence, and I have an example of what I would have deprecated, "necessary inactivity"—In fine I seem as thrown aside, among the world's worn out machinery—*But all is well.* How happy would I be to live and lead the way for myriads of my fellows, from the plough to walk in the paths of science, to climb the steep of eminence, and drink from the sublime fountain of intellectual enjoyment. Happy to lead thousands of the daughters of science back to ages remote where they may study in the original, ply the sources of the sublime philosophy of Plato and Socrates, or go on with Newton through his systems of worlds, till their minds, assuming angelic wings, shall soar with piercing eye "through nature up to nature's God." Still happier if I could take my trumpet and go upon the walls of Zion. *This may be my privilege.*

The prayers of the pious may gain this for me. At present I am in a balance that wavers, and how it will finally vibrate is known only in heaven.

My dear fellow youth, may you be happy in all your relations, and while you cheerfully defend the great fabric of human happiness, may you ever support the standard of this rising Seminary, on which shall be represented *science* and *virtue* hand in hand. Let me solicit you ever to unite the pursuit of knowledge, with the practice of piety. Let me persuade you to prepare to meet with me in peace, in the "great day of decision which shall try men's souls."

I have written a few scattered fragments as strength permitted. I would write much, but time and strength both fail me, and I must drop my pen. Many of you I shall doubtless see no more clothed in mortality. I must affectionately bid you all adieu, and endeavor to repress my flowing tears and alleviate my painful sensibility, by the hope, the cheering hope, the ardent hope that we all, "having washed our robes, and made them white in the blood of the Lamb," shall together participate in the sublime joys of immortal glory, where

"Sickness and sorrow, pain and death,
Are felt and fear'd no more."

Z. CALDWELL.

DUELLING.

We copy from the Christian Advocate an article on this subject, containing a preamble and resolutions, which we recommend to the careful perusal of all those who wish well to their country. We have our doubts as to the constitutional right of the Congress of the United States to disqualify any man for office under the control of the General Government, the Constitution of the United States having prescribed the inaugural oath, as the *only prerequisite to office*. We would modestly enquire, however, and not affirm, whether such power is or is not vested in the national Legislature, there is one thing certain, *public men* are governed by *popular opinion*; and the sentiment should be inculcated among all classes of society, as a fixed principle, that *duelling* is a species of murder, outrageous in its character, and fatal in its

consequences; a practice equally opposed to man's present and eternal interests.

RESOLUTIONS AGAINST DUELLING.

At a meeting of the male members of the Methodist Episcopal Church, in Steubenville, Ohio, March 12th, 1827, Rev. Archibald Hawkins in the chair, George Brown secretary, the following preamble and resolutions, in opposition to duelling, were adopted: by the whole of which, it will appear, that the meeting not only deplored the existence of such a destructive practice in our land, but also felt an ardent desire to do something for its removal.

PREAMBLE.

Among the many evils by which a community can be afflicted, the horrid practice of duelling, is surely not the least. He who is led to observe the fearful influence which the vices of the higher order of society have upon the morals of the lower, will certainly concur with us in the truth of this remark.

Appeals to what has been falsely called the law of honour, have not only made many children orphans, and left many weeping widows in our land, but have, in some instances, we believe, thrown the whole upon the mercy of an injured public, for protection and support. Through this inhuman method of vindicating insulted character, our country has been deprived of many of its brightest geniuses and fairest ornaments. Something has been done by several of the states, to discountenance this Gothic, this Vandal custom; but, hitherto, we have had no official act of Congress against it, nor shall we have, until Christians of every denomination unite in memorializing our national legislature on this subject. Congress, though many of its members have been addicted to this vice, will doubtless enact the requisite laws against the practice of duelling, so soon as it shall plainly appear to be the will of their constituents that they should do so. The practice which we now deplore, and which we always have, and always shall deplore, is alike inconsistent with the genius of the Christian religion and the finest feelings of human nature: and shall the Christians of our land look on, with at least apparent indifference, and see it sending the most distinguished of our citizens to an untimely grave, and make no effort to arrest its progress? Surely they will not—they will arise from their slumbers, an effort will be made, and God grant that the effort may succeed.

RESOLUTIONS.

Resolved, 1. That it is the sense of this meeting, that the practice of duelling is altogether inconsistent with the genius of the Christian religion, the finest feelings of human nature, and the best interests of our country.

Resolved, 2. That we will not, in future, at any election, give our suffrage to any man to fill any office in the national government, who shall hereafter be concerned in duelling, either as a combatant, second, or surgeon.

Resolved, 3. That we will prepare a memorial to lay before Congress at its next session, praying that honourable body to pass a law, by which all men who shall hereafter be concerned in duelling, in any way either as combatant, second, or surgeon, shall be incapacitated to hold any office under the general government of the United States.

Resolved, 4. That all the annual conferences of the Methodist Episcopal church, together with our brethren in the circuits and stations, as well as all our sister churches, in their official and congregational capacities, in these United States, are hereby invited and most anxiously solicited to memorialize Congress on this important subject.

Resolved, 5. That George Brown, Joseph Wampler, and Alexander Sutherland, Esq. be a committee to draft the memorial specified in the third resolution, to be laid before Congress at its next session; that they obtain signatures, &c.

Resolved, 6. That the proceedings of this meeting be signed by the chairman and countersigned by the secretary, and sent to New-York, to be published in the Christian Advocate. And we do hereby request all other editors friendly to our views, to give them an insertion.

A. HAWKINS, *Chairman*.

GEORGE BROWN, *Sec'y*.

From the Religious Messenger.

MISSIONARY MEETING

Agreeably to public notice, was held, on Wednesday evening the 7th inst in New Ebenezer Church, Southwark, the celebration of the Ebenezer, Methodist Missionary Society.

The Rev. Joseph Lybrand (by special invitation previously given) took the chair, and John Whiteman acted as secretary.

The president, after a comprehensive and fervent prayer, stated in his usually concise and explicit manner, the object and order of the meeting.

The Rev. J. Holdich then rose, and offered the following resolution—"That this Meeting recognize the cause of Missions as of Divine appointment, and therefore cheerfully yield their aid and concurrence there-

to;" which was seconded by Doctor T. Sargent.

After which the Rev. J. Chambers, of the Presbyterian Church, moved; "that this meeting, and especially the youth, be affectionately solicited to be actively engaged in furthering the cause of Missions," he was seconded by the Rev. Samuel Mervin.

The addresses of the Rev. Gentlemen on this occasion were not only suitable, but satisfactory; not only animated, but impressive and effectual; the best evidence of which is, the considerable addition of subscribers on said evening, which it is believed would have been much larger were it not for the lateness of the hour.

After the close of the public exercises, the members of the society elected the sixteen managers following, who are to continue in office for one year,

William Nesbil,

Robert Carson, Kendal S. Cropper, James Kelsh, William W. Pidgeon, Samuel Bayne, Mat. Anderson, M. D. Daniel Jourman, Joseph S. Kite, David Kollick, John Whiteman, John Hicks, Ebenezer Cropper, Charles Shaw, Thomas Babington, Nathaniel Mellan.

These Managers at the first meeting of their board elected for

President, James Kelsh,

Vice Pres't. William W. Pidgeon,

Treasurer, Samuel Bayne,

Secretary, John Whiteman.

Until very lately the members of this church have, with some exceptions, been merely lookers on the Missionary zeal and proceedings of other parts of our church in this city, as evinced in the societies of old and young, male and female, in order to the extension of that Gospel among the red inhabitants of the forest, which has proved the power of God unto our common salvation, as a church and people.

But even now, it affords the most sincere pleasure and

happiness, to be able to announce, that they have waked up to the high importance of Missions, and to the duty which the word of God makes imperative in this point of view on all its subjects; and from present appearances, as a Society, they have seized a large spark from the spiritual fire, which begets in its possessors that genuine philanthropy so pre-eminently useful in christianizing and civilizing the sinning sons and daughters of Adam, and which [fire] must and will burn, until the law, as far as the Salvation of the human family is interested, shall be fulfilled, and until the whole earth shall be filled with the knowledge of God.

It is also pleasing to add, that in helping forward the Chariot of the Gospel of the Son of God; the Ebenezer Missionary Society appears at present to be at least among the most promising auxiliaries, which belong to the Parent Society located in this city, and the managers ardently hope and pray, that it may grow to become yet a more effectual helper in so good and so great a cause, a cause so pregnant with everlasting results, & to the triune God the glory shall be given for ever and ever.

The managers for themselves and the society, unanimously offer their respectful and affectionate thanks to the Rev. Josph Lybrand, their president for the evening, and in the same manner to the Rev. Samuel Mervin, Thomas Sargent, J. Chambers, J. Holdich for their very kind and effectual services on that evening.

Southwark, Philadelphia, March 13, 1827.

SANDWICH ISLANDS.

LAHAINA.

Schools.—On the 26th October, a grand examination of schools took place. They were 19 in number, containing 922 scholars. More than 500 could read in the spelling-book, and 300 had mastered all the printed books in the language. The school of the young princes Nahienna was particularly distinguished for its improvement.

"It consisted of an equal number of males and females, 36 in the whole. They entered the house, with the princes at their head, with as much order and regularity, as the best regulated school in America would have done. Their government, their dress, and every thing about them, had so much the appearance of refinement, that all present felt, for the time, that they were in civilized society. They were examined in all the printed books of the language, and also in a manuscript translation of a Tahitian catechism on scripture names. During the whole of the examination there was only one word missed.

The scholars also repeated the printed lessons, & the catechisms and several hymns, which they had committed to memory.

Since the examination, additions have been made to the old schools, and new ones have been established, till they may probably amount to 1400 scholars. Schools have also increased in other parts of the Island; probably the total number exceeds 3000.

MOROKAI AND RATNI.

These Islands have received their portion of books and teachers; and probably the number of learners is not less than 1000.—

Missionary Herald.

Humility.—Humility has been justly called the daughter of faith and the mother of contentment; it is a radical grace, out of which grows the sweet fruits of meekness, patience, love, charity, forbearance, and contentment; it is the only favourable soil for the culture of every Christian grace; humility empties a man of self-conceit, and produces that charity which empties of self-love; it is the veil with which the rich attire of a Christian ought to be covered. Humility enables a man to receive as truth all that is contained in the sacred volume; it promotes prayer and thankfulness, and enables all who are in affliction to say, "It is the Lord, let him do what seemeth him good." The benefits to be derived

from this inestimable grace are numerous: it supports in affliction, it produces patience, it is well pleasing to God, who hates and resists its opponent pride, against which sin all the perfections of God are set in battle array. Humility preserves from the snares of Satan; keeps us low in our own estimation; it reminds us from whom we have received our every talent, and makes us anxious to devote ourselves to Him from whom cometh every good and perfect gift. The means to obtain this desirable grace is to reflect on and endeavour to realize the majesty and purity of Jehovah, and contrast with it our own meanness and guilt, and to compare ourselves with holy men of old, the patriarchs, prophets, and apostles; and surely we must then acknowledge ourselves to be but dwarfs in comparison of them, for they were as giants in every desirable grace and attainment. Think also often of your danger, from the strength of your various and powerful foes; and, above all, meditate on the method God has used for your salvation. "He so loved the world as to give his only begotten Son, who, though rich, for our sakes became poor;" he humbled himself, that we might be exalted; he died, that we might live for ever. Here learn humility.

Merely heart-evils are so provoking to God, that for them he rejects with indignation all the duties that some men perform unto him. "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood he that burneth incense, as if he blessed an idol." In what words could the abhorrence of a creature's actions be more fully expressed by the holy God? Murder and idolatry are not more vile in his account, than sacrifices, though *materially* such as himself appointed. And what made their sacrifices so vile? The following words inform us: "Their soul delighteth in their abomination."

Such is the vileness of mere heart-sins, that the scriptures sometimes intimate the difficulty of pardon for

them. The heart of Simon Magus was not right, he had base thoughts of God, and of the things of God: the apostle bade him "repent and pray, if perhaps the thoughts of his heart might be forgiven him." O then never slight heart evils! for by these God is highly wronged and provoked. For this reason let every Christian make it his work, to keep his heart with all diligence.

By the Governor of the State of Maine.
A PROCLAMATION.

For a Day of Public Humiliation, Fasting and Prayer.

By advice of the Council, and in compliance with a venerated usage, I appoint Thursday, the 5th day of April next, for humiliation, fasting and prayer.

I recommend to each citizen to observe the day as a christian;—if he be under the influence of any vice, to banish it—if in error to correct it—if under obligations to others honestly to discharge them; if suffering injuries to forgive them—if aware of animosities, to extinguish them—and if able to do any benevolent act to any being created by the Almighty Power, to which he owes his existence and his faculties, to do it.

And with a conscience thus prepared, may we visit the Temple of God, to worship Him with that humble and happy disposition which always belong to piety and innocence, beseeching Him that the religion he sent by our Saviour, may not be perverted through the pride and prejudices of sectarianism but may universally receive the homage of a correct faith and Good Works.

A man may go with a heedless spirit from ordinance to ordinance, abide all his days under the choicest teaching, and yet never be improved by them; for heart-neglect is a leak in the bottom, no heavenly influences, however rich, abide in that man. When the seed falls upon the heart that lies open and common, like the highway, free for all passengers, the fowls come and devour it.

To Correspondents.—"A Methodist" has been received and will appear next week.