

Highland Messenger.

LIFE IS ONLY TO BE VALUED AS IT IS USEFULLY EMPLOYED.

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MISCELLANEOUS.

The following is an extract from an address on the "Duties of American citizens," by the Rev. Dr. B. P. ADYLOTT, President of Woodward College, Cincinnati, Ohio. We do not recollect to have seen for years past, any thing that embodied more plain, wholesome common sense matter, and regret that it is not committal for us to lay the entire address before our readers. This extract will give an idea of the whole, and withal, carries with it much that ought to be more generally known, and more fully understood. Lastly of moral principle either in theory or practice, is the precursor of the downfall of any nation, and particularly one like ours, where all depends upon the intelligence and incorruptibility of the people; and the idea of a healthy state of public morals without religion, is perfectly preposterous. We ask for this extract an attentive perusal.—[Eds. Mess.]

IV. The duty of American citizens, as such, to labor for the diffusion of a Bible Christianity through all parts of the Republic.

We said under our last head that only the mighty and benevolent influences of Christianity could, by universally spreading the benefits of education, elevate the people to that intelligence and virtue which would enable them to sustain a republican government. Hence the general argument for a Bible Christianity among us; but the occasion demands that we here be somewhat more particular.

First then—1. The religion of the Bible, will be sure, wherever it goes to carry Sunday Schools with it. Besides its direct influence in educating multitudes of children, who must otherwise grow up ignorant and vicious, miserable themselves, and pests to the community, the Sunday School will excite and diffuse among all ranks, an educational spirit. A people who have flourishing Sunday Schools in their bounds, cannot but feel a deep interest in education generally. The Sunday School is an admirable pioneer of common schools, colleges, and all other educational institutions. It is since the great effort of the American Sunday School Union for the Valley of the Mississippi, that the noble educational spirit which is now doing so much for us, has been awakened up.

We pass by the salutary influence which the peculiar discipline of Sunday Schools must have in raising the moral character of other schools; and observe, secondly, that—

2. A Bible Christianity will operate to elevate the moral character of teachers. This it will do not only personally, where the teacher comes under the influence of Christianity, but professionally, even where he makes no pretensions to piety. Christianity will always, just so far as it prevails, cluster about its ministers a strong sentiment of veneration, but is it not equally a fact also that Christianity tends to assimilate the character of the teacher in public esteem, to that of the ministry? It is owing to the increasing influence of Christianity upon the judgment of the community, that the teacher is now almost universally expected to be second only to the pastor in moral elevation. Time was, and that within the memory of most of us, when this was not so, when even intemperate and dissipated teachers were not uncommon. But such instructors can now find no countenance.

The spread of the Bible, and Sunday Schools and a faithfully preached Gospel had not only awakened up a very general educational spirit, but greatly elevated the popular views of education, and schools, and teachers. Hence education, the schools, and teachers, that would do twenty years ago, will not satisfy the public now. The age demands that all these be of a far higher moral character than they once were. The whole community begins to feel a much livelier interest in the cause of education, than was ever felt before. And wherever the teacher goes he will be sure to find his best friends among decidedly pious people, and especially in the Christian ministry.

Its influence then, upon the cause of education makes it our special duty to labor for the diffusion of a Bible Christianity throughout our land. But, to mention only one consideration—

3. The whole spirit and tenor of the Bible are in favor of free institutions.

The Bible forbids all partiality, injustice. All the privileged orders are founded in general legislation. What but such legislation has elevated the people of England to so exalted a height above the mass of the people, clothed them with vast hereditary political power, and thrown a peculiar protection around their characters and possessions?—[Vide Blackstone's Commentaries

tion, and oppression, as well as those upright, proud selfish, domineering tempers from which these proceed.

Again, the Bible addresses all mankind as equally the creatures of God, children of the same heavenly Father, alike involved in sin, weakness and suffering; and commands them to love one another, and to do good to each other. Were the influence of the Bible, then to prevail universally, strife and wars would come to an end, tyranny and oppression would cease, justice would be exactly administered, each one would respect the rights of others, all would be united in one strong and holy brotherhood of kindness and well-doing. Such a state of things on earth has indeed never yet been witnessed; but there is manifestly a tendency towards it wherever, and just so far as the Bible is known and obeyed. Hence while out of Christendom all is insecurity, disorder, and bloodshed, or the quietness of a crushing despotism; within Christendom, it is where the religion of the Bible is most powerful, the rights of men are best secured, and liberty is most largely enjoyed. Even in our own country it is manifestly true. Go to those states where public worship and Sunday Schools are most cherished, (i. e., where a Bible Christianity is most felt, and you will hear comparatively little of those broils, and duels, and different forms of outrage, which characterize the less favored parts of our land.

The whole spirit and tenor of the Bible are in favor of free institutions, because free institutions are reasonable and right. But do not misunderstand us; we do not mean that the Bible teaches us to wage war with every form of wrong, that it puts the sword in the hands of the oppressed for the destruction of the oppressor. Not at all; the influence of the Bible is peaceful, though powerful. It introduces freedom, and enlarges its reign by teaching men to govern themselves and respect the rights of others. It breathes into individuals and communities the spirit of truth, and peace, and righteousness, those virtues which lie at the very foundation of free institutions, and without which they cannot stand.

The fathers and founders of our republic clearly saw the necessity of a Bible Christianity to its very existence. And they have left many weighty testimonies upon this subject, to only a very few of which will our time permit us to ask your attention.

During the revolutionary struggle, Congress frequently appointed for the United States, days of fasting, humiliation, and prayer. The following extracts from one of these acts will give a brief but fair view of the whole, in spirit, matter, and language. The people are directly to pray—
"Almighty God—would grant to his Church the plentiful effusion of Divine grace, and pour out his Holy Spirit on all ministers of the Gospel, that he would bless and prosper the means of education, and spread the light of Christian knowledge, &c.; that he would establish the independence of the United States upon the basis of religion, virtue, &c. (1779, Oct. 14th and 20th.)

After the close of the Revolution, Congress called upon the people to offer up solemn thanksgivings to Almighty God: "Above all that he had been pleased to continue to us the light of the blessed Gospel, and secured to us in the fullest extent, the rights of conscience in faith and worship,"—and to pray "that it may please Him—to give wisdom and unanimity to our public councils; to enable the people to improve the days of prosperity by every good work, and to be lovers of peace and tranquility; to smile upon our seminaries and means of education, to cause pure religion and virtue to flourish, &c." Upon which, "as the document continues, alluding to the sentiments just expressed, "the most essential rights of human nature depend." (1783, Oct. 18th.)

But upon this point we can add only one other testimony, it is that of Washington, in his Farewell address.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national prosperity can prevail in exclusion of religious principle.

The moral power of a Bible Christianity is especially important to our country at the present time, because it is a period of extraordinary excitement. Great elementary questions, deeply affecting the interests of all classes, are now under discussion.

on the laws of England, under the head of Peers.]—These privileged orders rest with a most oppressive weight upon the mass of the people. That legislation which secures to one man and his heirs forever, however vile and imbecile, the landed estate of some fifty or a hundred thousand pounds rental a year, cannot fail to entail slavish labor, and abject poverty upon multitudes. Hence those discontents and commotions which must eventually in a violent prostration of the whole system, unless the privileged orders themselves have wisdom gradually and peacefully to yield to the demands of the people.

Perilous agitations, political, social, and religious, are the natural consequences, Nothing but the enlightening, tranquilizing, and invigorating influences of a Bible Christianity, can carry us safely through the storm to the "haven where we should be."

Our situation, as a people, is indeed full of difficulty and danger; the hearts of too many are beginning to "fall them for fear, and for looking after those things which are coming on the earth." No human wisdom, no arm of man is sufficient for us. But the enlightened patriot fixing his eye upon the conservative influences of a Bible Christianity, can cherish bright hopes for the Republic.

Would that this subject were more deeply reflected upon by every American citizen! Do not all things about us, when viewed in the light of the Bible, give overwhelming evidence that our country is to be the scene of the grandest developments of Providence? Here the mind and the energies of man are free as they never were before, and there is every thing to arouse them to intense action. If left to the mere natural influences, we must soon grow up to a Sodom's height and call down a Sodom's doom. Our liberty is our most awful earthly privilege; it may be full of richest blessings, or it may be direst curse. No political power or political management, however wise and patriotic, can save us. Not even Christianity, as embarrassed and enfeebled in the establishments of the old world could meet our case. Sampson cannot be bound with green withes. We need a Christianity—not the paralyzed and polluted thing of State policy—but Christianity as it came down from heaven, free, vigorous, enterprising—the Christianity of the Bible. This only has resources, and adaptations, and wisdom, and strength to save us. With such a power in our midst, we have all faith in the political institutions and prospects of our country. Glorious results, we doubt not, are here to be achieved by a free people, guided and elevated by a free Christianity—results fraught with wonder and blessings to the world. Let American citizens ponder upon these things. Providence has cast their lot in a republic. There is nothing to hinder their doing all the good which their "hand findeth to do." A Bible Christianity will work out the salvation of this people, if we are only faithful to our high trust.

But has not our country too often presented the painful spectacle of able and patriotic, but short-sighted men, standing aloof from the mass of the people, wrapped up in distrust, if not contempt for popular institutions? Such men most effectually nullify their own influence for good. The multitude move on without them and leave them alone in their dignity. Let not the friends of a Bible Christianity fall into this fatal mistake. If indeed by standing afar off, and sneering at democracy, it could be rebuked into a larger measure of wisdom and virtue, there would be some show of reason in the position. But in truth, such persons only cut themselves off from all popular sympathies, and thus nearly destroy their own power to benefit their country. Demagogues—wiser in their generation,—have taken advantage of this folly of better men; they have thrown themselves into the field which the friends of a Bible Christianity ought to have occupied, and wielded the power of the multitude for their own selfish ends.

But if the Bible be the "perfect law of liberty," then it is in our country that its power is most to be seen. Indeed, its displays here have already been equally gratifying and wonderful. It has, in the short space of our country's history, done greater things for us—raised up vastly more and better Christian institutions, and diffused a larger amount of Christian influence—than the Church establishments of the most favored nations of the old world have for centuries accomplished among them.

And yet we are but in the beginning of our existence. The miracles of civil and religious liberty, among us, have only commenced. What we have seen, extraordinary and gratifying as it is, all "the signs of the times" assure us is nothing to what is to come. Hence the Christianity of the Bible, we confidently believe—to achieve her most splendid triumphs—triumphs which shall spread joy over the whole earth, and call all nations to that glorious liberty wherewith "the truth alone can make them free."

It is not this distrust the rock on which some of our political parties have also split? They have manifested it in all their language and movements. They have looked to able and elevated men, and relied on a course of measures which they believed manifestly best for the country, without giving themselves much concern about public opinion. Hence as they never threw themselves upon the people with a frankness and confidence calculated to inspire a hearty trust in return; so the people have not gathered about them or quickly deserted them. The whole history of our country shows a continual advance towards a pure democracy, and yet have not the boldest steps in this movement been merely the actings of the Constitution? We shall behold more startling things yet, before the principles of our government are fully developed. Are we not this moment on the eve of some great revolutions—revolutions whose premonitory throes are already agitating the nations on the other side of the ocean; and whose influence will operate vast changes in the condition and policy of all people? No public man, party, or system of measures, can stand long that is arrayed against this movement of the age.

MISSOURI has 17,000 citizens over 20 years of age who can neither read nor write.—She takes rank along side of our "free and enlightened" State, Arkansas.—Helen Ark. Shield.

67 We recommend the following to the attention of those "vain boasters" who are in the habit of swelling and puffing about every thing they possess. We rarely ever saw a great boaster, but what would tell more than was true, and was, withal, a great coward. They fully verify the old adage, "a barking dog never bites."

THE "FLUMIX."

OR THE MAN WITH THE FAST HORSE.

A braggart was one day boasting about the swiftness of his horse, and declared he could outrun any thing which went upon four legs. A neighbor of his disputed it, and said he had a mule which could beat him.

"A mule," said the boaster; "I'll bet you a hundred dollars of that."

"Done!" said the other.

"Done!" said the boaster.

"Now cover that," said the owner of the mule, laying down a hundred dollars.

The boaster began to be frightened at this. He thought there must be something more about the mule than he was aware of otherwise his own would not plunk a hundred dollars, to run him against a horse.—He began to hitch about uneasily. He put his hand in his pocket; he pulled it out again; and at last said—"I don't know I swear, about the ternal mule—he may be mischief and all to run, for what I know."

"Do you back out, then?"

"Yes, I back out and treat." So saying he called in the liquor; but declared that his horse could beat any thing which went upon four legs except the mule.

"Why," said the other, "I've got a jackass that will beat him."

"I'll bet a hundred dollars of that," said the boaster.

"Done!" said the other.

"Cover that," said the man, again putting down the hundred dollars.

"Cover that!" exclaimed the boaster—"so I will plaguesy quick"—taking out his pocket book.

"Well, cover it if you dare, and I'll put another hundred on top of it. Why do you hesitate? Down with your dust I say."

"I don't know, faith. I never saw that jackass of yours run," said the boaster, beginning to hesitate—"he may be the mischief and all upon a race for what I know."

"Do you back out then?"

"Yes, I flummix this time; but by jingo there's nothing else you can bring except the jackass and the mule, but what my horse can beat."

"Are you certain of that, my good fellow?"

"I think so, faith."

"Why, if you are not quite certain, I'll bet you something that I've got a nigger that will outrun him."

"A nigger!"

"Yes, my Tom will beat him."

"I'll bet a hundred dollars of that—there aint no nigger that ever breathed can beat my horse."

"Very well, cover that." As he said this the man once more put down the hundred dollars—"But," said he, "if you back out this time you shall forfeit ten dollars, and if I lose out, I'll do the same."

"Agreed," said the boaster. "I'm sure my horse can beat a nigger, if he can't a mule or a jackass."

"Well, plunk the money if you please."

"Plunk it! so I will—don't you fear that!" saying this he once more took out his pocket book and began to fumble for the money.

"Come, man, down with your dust," said the other taking out more money—"for I'm ready to back my bet with another hundred dollars—or two hundred as you like. Come, why do you hesitate? Here is three hundred dollars more I'm ready to stake."

"Three hundred dollars!" exclaimed the boaster, staring like a stuck pig—"three hundred dollars upon a nigger!—I don't know, I swear."

"What, man! you're not going to get frightened again?"

"Frightened!—oh, no—oh, no—it's no easy matter to frighten me—but really—"

"You mean to back out."

"I declare neighbor, I don't know what to think about it. It's a kind of risky business."

"You forfeit ten dollars, then?"

"Why, yes, I spose I must," said the boaster handing over the money, with an air of great mortification—"better to lose this than more—for there's no knowing how fast these blame niggers will run. But any thing else you can bring except the mule, the jackass and the nigger, I'm ready to run against."

[From the London Visitor.]

The Law-Suit.

The village of Yewford very much resembles a hundred other villages in England. It has its parish church overgrown with ivy on the south side; the parsonage house is very much like other parsonages, and the squire's mansion on the hill, with its tall elms and dozey, is as like what I have seen in a half dozen other countries as one pea is like another.

Again the church warden of Yewford is a man before hand with the world, one who likes to keep up the different grades in society. The lawyer is an incessant talker; and the schoolmaster a tall thin man, with a pale face. The butcher, too, has a broad back and capacious front; and the landlord of the Bull, a face as red as a rose.

Besides these characters, Yewford has many others, male and female, old and young, gentle and simple, all of them well worthy of being introduced into this narrative; but as such a proceeding would materially interfere with our present subject, we must leave them to be severally described by those who have more talent and more leisure. One personage, however, we must not forget especially as he happens to be the principal hero of our history.

A. Mr. Douglass had taken a lodging at the widow Freeman's, but as the village knew next to nothing of him and of his concerns, so the good people were at a loss how to speak of him one to another. He was a civil well behaved man, respectful to the rich and kind to the poor; but no one can live long any where, and least of all in a village, without making friends or foes and-doubtless Mr. Douglass would have received an earlier intimation of the position which he occupied in the estimation of those around him, had it not been for a circumstance, which for a time prevented the worthy inhabitants of Yewford from making up their minds about him.

The lawyer, though not professedly employed by Mr. Douglass, had discovered a trial was pending, the issue of which would put Mr. Douglass in possession of five hundred a year, or reduce him to the situation of a beggar; who would expect then under such circumstances, that the villagers of Yewford, could come to any satisfactory conclusion, as to the estimation in which Mr. Douglass ought to be held until the issue of the trial should be known!

Mr. Douglass, whatever good qualities he might possess, was evidently not a rich man; and by degrees an opinion got abroad, that he was poor. For some months he was punctual in his payments as the church clock was to strike the hour; indeed more so, for it sometimes happened that the clock was sadly beyond time.

At length, symptoms appeared which most people, whether living in town or the country, are quick to understand. A few articles sent to Mr. Douglass by the village draper, were not paid for on delivery. The butcher had a small account unsettled, and widow Freeman had whispered to Mr. Perkins, the publican's wife, that her lodger for the last month, had not paid her a single shilling.

Things were in this critical state, and the reputation of Mr. Douglass hung trembling in the balance, when a few of the village worthies met together at the Bull, to settle something connected about the poor-rates.

The important affairs of the parish being discussed, the lawyer took up the newspaper which had just been brought in by the landlord, and soon read in a rapid manner the following announcement:

"The long-pending cause, Douglass versus Robie, is at length decided. The plaintiff proved successful."

The lawyer immediately threw down the paper on the table, "Just as I expected," said he, "and just what I think Douglass deserves. If he had applied to me before he commenced his suit, I could have saved him hundreds of pounds. A man must be non compos mentis, to take such a cause into court. But I saw how the case stood, he has been led on by a swindling attorney who will now most likely arrest him for cost. So Mr. Douglass, instead of having a rent-roll of five hundred pounds per annum, must be content to live in *foena paucis*."

"I never thought that he would help to pay poor rates," said the church warden.

"Poor rates!" cried the butcher, "was it ever likely that he would pay poor rates, when he could not pay his butcher's bills! It has run in my head for some time past, that his noble wool come to nincepence, and I told my wife so."

"Had Mr. Douglass taken a lesson from those who were able to instruct him," said the schoolmaster, slowly delivering his opinion, "had he correctly calculated his profit and loss, he might have been aware that the sum total of all his expectations would only amount to a cipher."

"There was always too much froth about him for me," said the publican; "for tho' he could talk fast enough when it answered his purpose, he was never the man to stop to take a mug of ale, or a glass of brandy and water, from one month's end to another. However, he has run up no score at the Bull, and I'll take pretty good care that he has not even a pipe of tobacco without paying for it."

For sometime nothing interrupted the tide of unpopularity which had set in against the unfortunate Mr. Douglass; each expressed his opinion in his own way, but all agreed that too much forbearance had already been exercised, and that it was high time to let Mr. Douglass understand, that an upstart having nothing but a trumpety claim of five hundred pounds a year to support him, would no longer be countenanced by the worthy inhabitants of Yewford.

At length during a momentary pause, the schoolmaster took up the newspaper, with the idle curiosity of one who has pleasure in reading with his own eyes what has already been read to him by another, when, to his great astonishment, and apparent confusion, he made the discovery that the paragraph had been incorrectly read by the lawyer, and that instead of Mr. Douglass, the plaintiff, having been unsuccessful in the suit, he was reported to have been successful.

This announcement having been made by the schoolmaster, accompanied with an observation on the great advantage of correct reading, a thing which he always tried to impress upon the minds of his scholars, every countenance underwent a sudden change. The lawyer looked as keenly at the newspaper as though he would cut out the piece with his eyes; the church warden, half opening his mouth and raising his brows, sat like a statue; the butcher stared at the publican, and the publican stared at the butcher. A clap of thunder would scarcely have been more instantaneous in producing an effect on the whole group.

The unbelieving lawyer was the first to take the newspaper from the hands of the schoolmaster, and as soon as he was convinced of the error in which he had fallen, he burst into an affected giggle, a little resembling a laugh. "You must," he said, "really forgive the hoax I have put upon you, but I wanted to see whether it was possible to persuade you to believe so improbable a thing as that Mr. Douglass losing his cause. I was convinced, *a priori*, that a verdict must be given in his favour. The defendant had no evidence to bring forward, and I quite expected that he would have allowed judgment to go by default.—Never did a jury decide more uprightly, and I shall have great pleasure in congratulating Mr. Douglass on his well deserved success.

"Ah! ha! ah!" here burst from the open mouth of the church warden, who in his turn affected to be very merry. "I saw plain enough," said he, "the trick you were playing us, and was willing to keep up the joke as long as possible. From what he had told me by Mr. Douglass, I knew he had too much good sense to bring an action that he could not sustain, and it was but the other day I was saying to justice Villers, that before long, I hoped to see Mr. Douglass in the office of church warden, for that a more respectable man was not to be found any where. We must set the bells to ring on the occasion, that Mr. Douglass may see that his neighbors are almost as much pleased at his good fortune as he is himself.

The schoolmaster though not bold enough to assert that he had at first been aware of the incorrect reading of the lawyer, maintained that, had the verdict been as described, he should have been justified in the sentiments which escaped him, inasmuch as the decision of a British jury would have proved, as plain as two and two make four, that the calculations of Mr. Douglass had been worked in error. He declared he had much rather enumerate the good qualities of Mr. Douglass, whom he had always considered a man of education, than subtract from his merits; pronounced him worthy to be classed among gentlemen, and considered it the undoubted interest of the inhabitants of Yewford to cultivate good fellowship with so respectable a character.

The publican confessed that he had been fairly taken in, but no wonder; as he should as soon of thought of drinking a pint of neat brandy, as differing in opinion from his good friends, the lawyer, the church warden, and the schoolmaster, who had so long frequented the Bull. Mr. Douglass, he had no doubt, was a good fellow at bottom, and he should be glad to take from him an order for the best hoghead of ale he had in his cellar.

Though the churchwarden saw through the deceit of the lawyer, and the lawyer understood the trickery of the churchwarden; though the publican laughed at the backing out of the schoolmaster, and the schoolmaster despised the selfishness of the publican; yet every one tried to persuade himself that his hollow-heartedness was unknown to his neighbor.

When the party broke up, each individual determined in his own mind to pay some immediate tribute of respect to Mr. Douglass and secure his favor; thus affording another instance of the insincerity and meanness of those who pay homage to wealth rather than to worth; who would honor the rich though deformed with every vice, and despise the poor though adorned with every virtue.

"Every man is a friend to him that giveth gifts. All the brethren of the poor do hate him; how much more do his friends go far from him!" Prov. xix. 6, 7.

THE GATHERING HOME OF THE JEWS.—The British Journals propose that the Jews be allowed to purchase the land of Palestine, their ancient and once honored land. The Turks want money and will sell.—Great Britain wants dominion, and in order to maintain her power on the coast of Syria, will aid the project under the hypocritical pretence of liberal and christian protection to that down trodden nation.

"Der Orient," a German newspaper, thus concludes a lengthy and able address to the Jews, upon the subject of their national ailments.

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders! have really the will, a Moses will not be wanting.—The rights of nations will never grow old; take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years.—He also will not forsake you in your last conflict."

A hatter in Newark, New Jersey, says, 65¢ head and ears in debt, means a man that "Audent paid for his hat."