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INTELLIGENCE.

From the N. Y. Evangelist.

Influence of the Christian Church.

Very violent attacks have recently been made against the church of Christ. Certain lecturers and writers upon reform, have alleged that the church lies in the way of human improvement; and that the destruction of the Sabbath, the gospel ministry and the church, is indispensable to the welfare of mankind. Let us then examine this question, and reflect upon what the church has been already instrumental in accomplishing.

1. A few years ago there was comparatively no religious instruction for children. The streets of the cities of Europe and America were thronged with boys, lawless and desperate. None cared for them. Trained in vice, many of them became the scourges of humanity, and were candidates for the prison and the gallows. Then, in the bosom of the church, was conceived the idea of the Sabbath school. The pastors of the churches preached upon the subject, and gave their influence and their prayers to establish and sustain these nurseries of piety. Sabbath schools were thus soon organized in connection with all the churches, in every city and in every village. The brethren and sisters of the church went from house to house, and in our depraved cities from cellar to cellar, and from wharf to wharf, to collect the neglected, the fatherless, the stragglers in the streets, to clothe them and lead them to the Sabbath school. And they induced the intelligent and benevolent to co-operate with them in this great reform.

Books were wanted, which should be attractive and useful for children. Immediately the members of the church engaged to furnish the supply. They formed the society, raised the necessary funds, and appointed the secretary and publishing committee. And now let any person go into one of our flourishing Sabbath schools, and look upon the two or three hundred scholars there assembled—let him examine the shelves of the well-furnished library, stored with the most useful juvenile publications of the age—and then let him reflect that in every city and village of our country, where there is a Christian church, in every city and village in England, nay, more, in ten thousand villages of pagan lands, in India and the isles of the Pacific, the same scene is witnessed; and it is spreading over the whole world, wherever the Christian church extends its influence, millions being thus trained for God and heaven; and must he not feel that this is one of the most extraordinary and salutary reforms of the nineteenth century? Must he not admit there is no other reform which in its influence upon the world, in awakening the powers of intellect, and purifying the affections, can be compared with this? And this is the work of the church. I do not say that there is no benevolent individual, who is not a member of the church, who aids in this enterprise. There are such. But I do affirm that the Sabbath school enterprise is peculiarly the child of the church, and is dependent upon the church for its origin, its success, and its continuance.

2. A few years ago the prisons of this country were seminaries of Satan. The scenes of corruption and bestiality there witnessed were inconceivably horrible. The murderer, the highway robber, the pirate, the poor idiot, the frantic madman, and the youth imprisoned upon suspicion, or for a first offence, were immured together in one common den. The veteran in crime was there the tutor of the young offender in all the refinements of atrocity. And there they rioted day and night in foul and loathsome orgies, polluting the very air with their horrible paths, boasting of past crimes, and conspiring for the perpetration of new ones. Oh! it was a horrible sight to look upon this earthly pandemonium, where the poor idiot moped away his days in misery, and the phrenzied lunatic, immured with the vilest miscreants, howled and yelled in concert with the demoniac outcries of this diabolical pit.

The church made a movement for reform. Its members organized the prison discipline society. A clergyman, the Rev. Lewis Dwight, the Howard of America, was appointed secretary, to visit the prisons, make known their wants, and secure reform. The cause was presented from the pulpits, and the funds mainly secured from professing Christians. The anniversary meetings of the society were held in connection with the other religious societies in Park street church in Boston, and the Christian community assembled to hear of the progress of this great enterprise, and to implore God's blessing for its future success. Seventeen anniversary meetings have now been held. And what has been the result of this effort? Every prison, every county jail, every house of correction of any importance in the land, has been thoroughly explored. If you would learn what has been accomplished, go to Concord, N. H., to Charlestown and South Boston, Mass., to Hartford, New-Haven, and Waterbury, Conn., to Sing Sing and Auburn, N. Y., to the county prisons in Philadelphia, to Baltimore, to Columbus, Ohio, and to Frankfort, Ky. These penitentiaries, built up under the fostering influence of the labors of the Prison Discipline Society, are the great glory of our country. They attract the admiration of the Christian world. England has adopted our system. And even France, in her national councils, has sent her commissioners to transfer these improvements to the prisons of her own land.

Go into one of the prisons now. Take the one at Charlestown, for instance. There you see one or two large workrooms, where all the prisoners, under careful supervision, are diligently and healthfully employed. Not a loud word is spoken. Not even a whisper is allowed between the prisoners. Each prisoner has his separate cell, neat to perfection, with his chair, and his cot, and his Bible.—There he sleeps and takes his food in silence and

solitude, with none to disturb his reflections.—Morning and evening, the three hundred and eighty prisoners, in white and well-ventilated granite cells, stand each reverently at his door, while the voice of the chaplain, in family prayer, falls upon every ear, as he pleads with a God of mercy for those guilty and unhappy men. On the Sabbath, they are all assembled in the chapel, and then a Christian minister—their minister who visits them in sickness, and makes parochial visits from cell to cell—preaches to them the gospel of Christ, that gospel which offers pardon to the penitent, and urges, by motives of infinite power, a life of virtue. And also on each Sabbath, all these prisoners are assembled in classes, in the prison Sabbath school, and the brethren and sisters of neighboring churches are their teachers. Under these influences, the ferocious become gentle, the vicious virtuous, and the State's Prison is a successful school of holiness. This is an unostentatious reform. It is not made with noise and clamor in the streets; but it is one of the crowning glories of our age. And it is the work of the Christian church. I do not say that no individual has contributed a dollar to the enterprise, who is not a church member. There are such benevolent individuals. But no one will deny that the Prison Discipline Society was born and nurtured among the members of the church of Christ.

3. Of late years, great efforts have been made to meliorate the condition of seamen. Many can remember what their condition was a few years ago. Despised and friendless, they found no home on shore but the grog-shop and the brothel. It seemed to be taken for granted that the poor sailor could be nothing but a drunkard and a debauchee. Who formed the American Seamen's Friend Society? The members of the church. Who are now the agents of this great philanthropy? Clergymen. Where do they plead the cause of seamen? In the pulpits of the churches.

Go with me to Cherry street, New-York. Look at this large and beautiful building, six stories high. A flag is unfurled to the breeze from the cupola. And there you read the words enrolled, *The Sailor's Home*. Who erected this building for the poor sailors? The members of the church. Let us walk in. Here is a large reading room, warm and comfortable, supplied with temperance journals and other valuable papers. There is no bar-room here to entice the unwary to ruin. Look at these clean and pleasant chambers. Who furnished them so nicely, and placed a Bible in each? The ladies of the churches, whose hearts are ever open to an appeal in behalf of the sailor. Here the tempest-tost son of the ocean saves the wages of his hard toil, and is preserved from the snares of the rum-seller and the prostitute. Is not this better than for him to be carousing in the brothels at the Five Points?

It is Sabbath morning. See the sailors, neatly dressed, crowding to this large church, upon which the Bethel flag is beautifully waving. They fill its pews. And there they sit, in reverent silence, the sons of temptation and the storm. Here you behold the prodigal who has broken his mother's heart. There sits the pardoned sinner who has perhaps violated every law in the decalogue. And here, with throbbing heart and moistened eye, is the ingenuous youth, trembling upon the brink of almost resistless temptation. The preacher of the gospel is in the pulpit, and as he pleads the cause of Christ, his words fall with freshness and effect upon the heart. Now, who built this Bethel church, and who sustains this preacher, whose parish is the ocean? The professed disciples of Jesus. And is not this a great reform, extending as it now does, through nearly all the sea ports of Europe and America, and even to the distant islands of heathenism? And who needs to be informed that the Seamen's Friend Society is the child of the church?

4. The temperance reform is justly considered as one of the most remarkable movements of the present day. And who raised the alarm cry upon this subject? It was the voice of the Rev. Dr. Beecher which first rang in shrill and startling tones through the land. And no efforts of others have yet surpassed in powerful and moving eloquence, the sermons with which he ushered in this great reform. It was in the dwelling-house of a private Christian in Boston, that Dr. Beecher and twelve church members met to consult upon this great enterprise. The Rev. Dr. Edwards, of Andover, the subsequent author of those reports and documents which have moved the Christian world, was induced to leave his people, and become secretary of the new society. I remember well that one of his first endeavors was in the Theological Seminary at Andover, and can never forget the resistless eloquence with which he advocated the new doctrine of *total abstinence*. The clergy were the first to follow them. For a time they encountered great obloquy. But they fought the battle till the cause became popular. And even now you can hardly find a distinguished advocate of temperance, who is not in the church. Beecher, and Edwards, and Cheever, and Pierpont, and Delavan, and Sargent, and Hunt, and Sewell, and Nott, and Hawkins, and Kimball, must be sought for in the church.

The members of the churches also sent the Rev. Mr. Baird to Europe, with the permanent temperance documents. And there he is endeavoring to induce the crowned heads of Europe to carry on the reform in their own territories. He has visited almost every court in Europe on this mission. The monarchs of France, Prussia, and Russia, have expressed the deepest interest in this enterprise. Nicholas gives promise of having these documents translated into the Russian language, and circulated among the leading minds of his vast empire. Mr. Baird, by the aid of the funds the churches have furnished, has translated the substance of these documents into the Swedish language, and presented a copy to every member of the Swedish parliament. And the result is, that parliament has recently passed a law, that in ten years every distillery in the empire shall be stopped! Is not the temperance reform then the child of the church? Was it not born and cradled in her bosom? And is it not now prominently sustained by the efforts, and prayers, and benefactions of Christians?

The truth is, that there has not been a single moral reform, achieved for the last half century, which has not been accomplished mainly through the efforts of professing Christians. Such is the influence of the institution Christ

has organized for the benefit of the world. If you would be patriots, philanthropists, Christians, rally around the church of Christ. With a humble and devoted heart join it. With an earnest, a prayerful, and a tender spirit, do all you can to honor your profession, by promoting the welfare of your fellow-creatures. Let no assailments discourage you. Remember that Christ has said, "upon this rock will I build my church, and the gates of hell shall not prevail against it." Thus live and thus labor, and you shall soon ascend from the church militant on earth, to the church triumphant in the skies. And having confessed your Savior before men here below, you shall be confessed by him, before our Heavenly Father who is on high.—PATMOS.

The Hill Country of Judea.

The following is an extract from "Wilde's Narrative," giving a graphic description of the hill country of Judea, which will be read with deep interest:

"The hill country is entered by a narrow pass at a place called Ledron, where are the remains of an old fort, and the Gothic arches of a large church. The former was probably erected as a resting place and also as a defence for the pilgrims, as this spot has ever been the haunt of the Arab robbers. Several flocks of gazelles bounded across our path, and numerous herds of small black goats, with long silken hair, and beautiful pendant ears almost reaching to the ground, followed the steps of the goat-herd as he led them along the different mountain passes. The tinkling of their little copper bells, when heard among these solitary hills through which our road lay, had a pleasing effect, and helped the tedium of our way. We had reached the hill country of Judea, and a complete change came over the scene. The eye was no longer refreshed with the verdant sward, and the beauty of the plain which we had traversed after leaving Joppa; the hum of the bees, the low of cattle, and even the music of the goat's bell were no longer heard. A solemn stillness reigned in those elevated regions; the hills of which rise in amphitheatres, or rather in concentric circles, one above another. The strata of gray limestone protrudes its naked head through these hills at regular intervals, like so many seats in a stadium; there is no vestige of human beings, and the road becomes a mere horse track, with scarcely room for two to pass abreast; yet the dreariness and monotony of the view is occasionally relieved by valleys and ravines, clothed with low woods of dwarf oak, which were then putting forth their young leaves and long green catkins; and here, for the first time in our travels, we met with the thorn becoming white with blossom, and reminding us of the laws and the judgments of our own far distant homes.

"A few fields of corn showed by their fertility caused by the moisture, which is more abundant on these elevated regions than on the plains, which could still be effected by cultivation on the limestone soil of Judea, and on the terraces between each band of rocks, which act as so many retaining walls. Much was originally, and much would still be effected in the growth of the vine and the olive on the sides of these hills. Those who exclaim against the infertility and barrenness of this country, should recollect, that want of cultivation gives it much of the sterile and barren appearance which it now presents to the traveler. The plough in use in that country is one of the rudest instruments of the kind that I have ever seen. It resembles the ancient Egyptian plough, and it does little more than scratch the soil, making a furrow scarcely more than three inches in depth. About midway to Jerusalem, we passed through a deep narrow gorge, wooded to an extent that we could scarcely have imagined, from the rocky and barren desert in which it is situated. The ascent out of this valley is fearfully precipitous, and has long been noticed in modern history as the hiding place, or fastness of the lawless Bedawee.

"Some time previous to our visit, a large band of Egyptian cavalry were completely destroyed in this ravine. The huge rocks, the close woods on either side, and the overhanging crags, form a complete cover for the enemy who might attack the largest body of men passing through it, while they would remain secure from harm, especially from horsemen. Thanks to the rule of Ibrahim Pacha, whatever be his faults, and I believe he has many, we passed this part of Palestine in perfect security, and without the slightest interruption.—In the bottom of the ravine, is a ruined khan, overhung by some splendid lotus trees; and by the wayside, were some enormous rocks, which, in several places, contained excavations, under which we rested for some time, enjoying their cool shade, thankful in a country like this, for those inestimable blessings—a well of water, and the shadow of a great rock in a weary land—blessings that can only be known and appreciated by those who may have panted on the thirsty mountain side or toiled in the heat of the day over the dreary waste of the eastern desert.

"An hour and a half's ride then brought us to the Terebinthine vale, memorable as the battlefield on which the stripling son of Jesse prostrated the vaunting champion of the Philistines. A narrow bridge here crosses a small stream, in which it is said the youthful warrior filled his scrip with the smooth pebbles, one of which laid Goliath in the dust, and achieved a glorious victory for the army of Israel. The scene instantly calls to mind the position of the two armies, placed upon opposite hills, with a valley running between. The hill to the left is now occupied by a considerable village of low, square Arab huts. Along the banks of the rivulet, are some lovely gardens, adorned with apple trees, apricots, almond trees, orange and acacia groves, together with rose-lavels, figs, and sycamores. All the hill country belonged, originally, to the Philistines, whose feelings and habits, like those of other mountaineers, were deeply tinged by the wild scenery amidst which they dwelt, and the mode of life which they pursued, all of which, doubtless, contribute in forming their warlike disposition.

The inhabitants of this country are considered what is usually called a 'bad set'; and they gave much annoyance to the Bashaw while he was encamped at Jerusalem, by interrupting his communications, and robbing his couriers, so that several important despatches fell into the hands of the enemy. At length one of his messengers adopted the following successful expedient; he inserted the

paper into the long tube of his pipe; and although his person was diligently searched, they never thought that the pipe that he continued to smoke during the examination, contained the object for which they were anxiously looking. Josephus mentions, that in his day, the conveying of despatches through this country was always attended with difficulty and danger; and that many disasters befel the messengers who were engaged in carrying communications to Titus.

Modern Definitions.

NOT FOUND IN ANY OF THE ANCIENT DICTIONARIES.
Hard Times.—Sitting on a cold grindstone, reading the President's Message.
Love.—A little world within itself, intimately connected with shovels and tongs.
Progress of Time.—A pedlar going through the land with wooden clogs.
A Working Man.—A loafer filled with new made beer.

Genial Society.—A place where the rake is honored, and moralist condemned.
Politician.—A fellow that culls all his knowledge from borrowed newspapers.

Rigid Justice.—Juror on a murder case fast asleep.
Friend.—One who takes your money and then turns you out of doors.

Poetry.—A bottle of ink thrown at a sheet of foolscap.
Patriot.—A man who has neither property or reputation to lose.

Honesty.—Obsolete; a term formerly used in the case of a man who had paid for his newspaper and the coat on his back.

Independence.—Owing fifty thousand dollars, which you never intend to pay.
Livory Stable.—A place where you can pay a five dollar bill for the privilege of being upset.

Hard Money.—The specie that is to be buried in the Sub-Treasury dungeons—hard to put in, and hard to get out.

Lovely Woman.—An article manufactured by milliners.—
"Who wants but little here below
And wants that little for a snow."

Otium Cum Dignitate.—Living at the expense of the public, at the State Hotel, alias, the penitentiary.

Termination of War.—Driving the enemy out of one hammock into another, capturing an old negro and seriously wounding a squaw.

Dandy.—A thing in a pantaloons, with a body and two arms—a head without brains—tight boots—a cane—a white handkerchief—two broaches, and a ring on his little finger.

Coquette.—A young lady with more beauty than sense—more accomplishments than learning—more charms of person than grace of mind—more admirers than friends—more fools than wise men for attendants.

Credit.—A wise provision by which constables get a living.
Benevolence.—To take a dollar out of one pocket, and put it into the other.

LIFE BEYOND THE GRAVE.—Among all the fine and beautiful figures and modes of reasoning that the universe in which we dwell has offered for the illustration of the bright hope that is within us, of a life beyond the tomb, there is none more beautiful or exquisite that I know of, than that which is derived from the change of the seasons—from the second life that bursts forth in spring in objects apparently dead; and from the shadowing forth, in the renovation of every thing around us, of that destiny which Divine Revelation calls upon our faith to believe shall yet be ours. The trees that have faded and remained dark and gray through the long dreary lapse of winter, clothe themselves again with green in the spring sunshine, and every hue speaks of life. The buds that were trampled down and faded, burst forth once more in freshness and in beauty; the streams break from the icy chains that held them, and the glorious sun himself comes wandering from his far journey, giving summer, and warmth, and fertility, and magnificence to every thing around. All that we see, breathes the same hope, and every thing we see rekindles into life.

NOBLE SENTIMENTS.—This is an agreeable world after all. If we would only bring ourselves to look at the objects that surround us in their true light, we should see beauty where we before beheld deformity, and listen to harmony where before we could hear nothing but discord. To be sure there is a great deal of anxiety and vexation to meet; we cannot expect to sail upon a summer coast forever; yet if we preserve a calm eye and steady hand, we can so trim our sail and manage our helm as to avoid the quick sands and weather the storm that threatens shipwreck. We are members of one great family; we are travelling the same road and shall arrive at the same goal. We breathe the same air; are subject to the same bounty, and we shall lie down upon the bosom of our common mother. It is not becoming then that brother should hate brother; it is not proper that friend should deceive friend; it is not right that neighbor should injure neighbor. We pity the man who can harbor enmity against his fellow, he loses half the enjoyments of life—he embitters his own existence. Let us tear from our eyes the colored medium that invests every object with the green hue of jealousy and suspicion; turn a deaf ear to the tale of scandal, breathe the spirit of charity from our hearts; let the rich gushings of human kindness swell up as a fountain, so that the 'golden age' will become no fiction and the island of the blessed, bloom in more than 'Hesperian beauty.'

"Patrick, I want somebody to kill my hogs, do you understand butchering?"
"Faith, and it's me that can lend you a hand at the same; but it's a boss you'll want along wid me, for getting the fur off is the only part of the business that I understand."

A dollar dropped into the sea cannot be recovered, neither can a lost hour be regained. Once lost it is lost forever. Napoleon once said to some boys in a school he visited—"My lads, every hour of lost time is a chance for future misfortune."

To talk of compelling a man to be good is a contradiction; for where there is force there can be no choice.

Political.

The Whigs, and their Principles.

Extract from a Speech delivered by Wm. H. Seward at the Mass Meeting of the Whigs of Cayuga and Cortland counties (New York) on the 22d February, 1844.

"The inhabitants of the banks of the Nile have a tradition that the greatest of the Egyptian Pyramids was built by the Antediluvians, and venerate that great obelisk as the only work of that mighty race that has withstood the floods that changed and deformed the face of Nature. Something like this is the reverence I feel towards the Whig party. It was erected not this year, nor a few years ago. Its foundations were laid, and its superstructure reared by the mighty men of ages now remote—by the Hampdens, the Sidneyes, the Venes, and the Miltons—by the Presbyterians, the Puritans, the Republicans, the Whigs of England, those who first secured the responsibility of Kings by bringing the tyrant Charles to the block; and the inviolability of Parliaments, by erecting even in England, Scotland, and Ireland a *Commonwealth*. Then and there arose the Whig party; that party which now, under whatever name, in every civilized country, advocates the cause of constitutional representative Government with watchful jealousy of Executive power. Of that race who feared only God and loved liberty, were the founders of Virginia and of New England, and the Catholic founders of Maryland and the peaceful settlers of Pennsylvania were worthy of them. Here they established Governments of which Europe was not worthy, and to perpetuate them they founded institutions for the worship of God and for the education of children.

Thus early was promulgated the pure Whig creed: equal popular representative government, jealousy of Executive power, the worship of God, and the education of children. When the prosperity of these colonies excited the cupidity of the parent State, and the King and Parliament invaded the rights of the American people, there were two parties, as there always have been since, and always will be hereafter. One of them adhered to the colonies through perils of confiscation and death—the other clung to the throne of England. The one was Whig, and the other was—I will not call a name that the error of ultra loyalty then rendered odious, and therefore and forever infamous. (Great applause.) I desire to be understood. I by no means impute to our opponents that they have succeeded to the loyalists of the Revolution. I aver solemnly my belief, that as a general truth, all men of all parties are alike honest and patriotic citizens, and seek their country's good alone. Political life would have been unprofitable indeed, if it had not taught me the virtue of candor in judging others, as well as the great error of always expecting candor in their judgments on myself.

But I maintain that, let other parties profess what they may, and assume to themselves what name they may, and while the principles of all parties assimilate often, and their policy still more frequently, yet the Whig party always is found and known by these marks: Jealousy of Executive power and strict adherence to a system of firm and equal representative legislation. The Veto, the strongest bulwark of Executive power, has always had an admiring party, but it was not the Whig party. The veto has been upheld by the Royal party in England as steadily as by our own opponents here, and has been defended with the same arguments. It has been practically abolished there by the Whig party, and will ultimately be restrained or abolished by the Whig party here.—Legislative records have been expunged to ally Executive anger, and there was a party to justify the sacrifice—but it was never the Whig party.—Judges have been censured, and their judgments virtually obliterated, as an offering to executive ambition; but never by Whigs. Equality of representation is destroyed when many Representatives are unnecessarily elected by a plurality of suffrages, instead of delegates being elected in single districts of equal population. This fundamental principle has been abrogated by Congress, and there is a party that approves the deed; but it is not the Whig party. Legislatures have usurped the power of choosing the electors for President and Vice President of the United States, and a party among us has canonized the usurpers; but it was not the Whig party. There have been limitations of popular suffrage, and exclusion of classes from the ballot-boxes, and there has been a party always to defend the exclusion; but it was not the Whig party. By these marks we know the Whig party of 1688, of 1776, of 1824, and of 1840. There it stands, distinct and peculiar, in its primitive strength and purity and uncompromising maintenance of the natural and equal rights of man.

Had the Whigs of 1688 lived in our day and in our country, they would not have sustained the vetoes of Andrew Jackson and of John Tyler.—Had the Whigs of 1840 lived in 1776, they would have resisted the stamp act; and in 1688 they would have been regicides. There stand the Whig party; always abhorring tyranny and despising adulation, they defy Executive power, and they break in pieces all institutions designed to defeat the will of the People: as well the caucus system, established to defeat the will of the People, as the veto, used to bring that will into subjection.

In this country the Whigs are always identified not only by these principles, but also by their policy, which changes not. The first Congress of the United States was a Whig Congress. It established a national currency and a national tariff, and devoted the national domain to fortify the credit of the Nation and of the States. The first Congress promulgated no such theories as that Government had nothing to do with the currency, or that the People expected too much from their rulers.—Those who signed the Declaration of Independence would have been shocked by the irreverence which transferred the name of that sacred instrument to the title page of a sub-Treasury statute.

Nor were the Whigs of 1787 less wise in their generation than the statesmen of this day in regard to free trade. They knew that it was a theory, to be inculcated among men by their ultimate and universal adoption; that free trade, like the millennium, was to be preached for and prayed for, that it might be established throughout the whole world. But they knew that until the rich and