PREDESTINATION

We recommend the following article, on predestination, to the attentive and candid perusal of all our readers. As an illustration of the subject of which it treats, it is singularly happy; and as an argument, with all who admit the infinitude of the Creator, it is clearly unanswerable. Beyond a doubt, either Jehovah does not know all things from the beginning, or the doctrine of predestination is founded in the immutable nature of things.

From the Christian Magazine.

As the Rev. P. S. C. of L. was lately travelling on horseback in Lancashire, he was overtaken by a genteel looking traveller, who solicited the fayour of his company. The stranger conversed like a man who had a veneration for sacred things, and after talking on various subjects, asked Mr. C. if an independent congregation," answered his com-

'May I take the liberty to ask it you are a Calvinist?' said the other.

'As that term in its popular sense, certainly conveys a general notion of my theological sentiments,' replied Mr. C. 'I do not hesitate to appropriate it; but I have long admired the wisdom of that sacred injunction of Jesus Christ, 'Call no man your father upon the earth."

But,' said the other, am I to understand that my new acquaintance, in whose conversation feel much interested, can possibly admit into The Gospel does not appear to have made the his creed the doctrine of predestination to eternal least impression on a single individual, though

'Most unquestionably,' returned the minister; for what doctrine is more clearly revealed by Christ and his apostles? It is so linked in the golden chain of redemption, that I could not reject it, without rejecting at the same time, a great deal more.2

'But your candour must acknowledge, added the stranger, 'that entirely depends on the expla-Calvinists do. Nor can I vindicate the righteousness of God in making between his creatures, any such distinction as election supposes.2

'Before that objection is admitted to contain any force,' answered Mr. C. 'you must prove that God owes eternal life to any of his fallen creatures; and, further, that the vindication of a morand philosophically true? or is it not? The difficulties of the subject will prove nothing against the fact; and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth of his immensity, the hight of his wisdom, and the depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgment on spiritual and eternal things; as if the Author of the great mystery of godliness, were altogether such an one as themselves? Permit me to repeat to you a few stanzas of Dr. Watts upon this subject!

> Chain'd to his throne a volume lies, With all the fates of men: With every angel's form and size, Drawn by th' Eternal pen.

> Now he exalts neglected worms, To sceptres and a crown; Anon, the following page he turns, And treads the monarch down.

Not Gabriel asks the reason why, Nor God the reason gives; Nor dares the favorite angel pry Between the golden leaves.

"But,' continued Mr. C. "Ignorance often at tempts upon earth, what would make inspiration

gentleman, 'if I declare notwithstanding, all you here once was a large city, and, not without reaadvance, I do not, I cannot believe in this doctrine son, may we expect that here will be a large ci-

of predestination. 'And I hope,' rejoined Mr. C. 'that you will not be offended, if I declare, I am quite of opinion that you do believe in it; for your intelligent conversation on other subjects, will not permit me to believe the contrary.

yourself, for your assertion surprises me.'

ves or no, to a few explicit questions, I shall take only one day's journey. Nothing is wanting, to the liberty to propose, replied Mr. C. 'I have but make the valley of the Tenasserim, second to little doubt I can prove what I have affirmed; and, if you do not think my questions sufficiently explicit to admit such answers, I will endeavour to make them so.' 'It will afford me great satisfaction,' said the eternal.

other 'to comply with your proposals.' Mr. C. then began; 'Are you of opinion that all sinners will be saved?

By no means,' said the gentleman. 'But you have no doubt,' added Mr. C. 'it wil be formally and finally determined, at the day of judgement who are to be saved, and who are to

'I would ask, then,' continued Mr. C. 'is the great God under any necessity of waiting till these last awful assizes, in order to determine who are four or five miles, to visit a hot spring, whose the righteous that are to be saved, and the wicked waters are strongly impregnated with sulphuwho are to perish? 'By no means,' said the other, 'for he certainly

knows already?

'When do you imagine,' asked Mr. C. 'that h first attained this knowledge?

tle; but soon answered, 'He must have known it one are found on the west side of the mountains; from all eternity.

from all eternity.' 'That by no means follows,' replied the other. 'Then it follows,' added Mr. C. 'that he did not know from all eternity, but only guessed, and

know what is yet uncertain? Here the stranger began to perceive his difficulty, and, after a short debate, confessed it should

'Now,' said Mr. C. 'one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from all eternity. If, then, it was fixed, be pleas- to see the teacher come among them. Twenty

said he believed it would be the last time he cannot come here, he added, because the Siamese should attempt to oppose the doctrine of predesti-nation to eternal-life.

MISSIONARY

TAVOY. REV. MR. MASON'S JOURNAL.

At our last dates, Mr. Mason was recovering from a dangerous illness; and, feeble as he was, had formed the intention of entering immediately upon the journey which is detailed below .-Mergui is about 150 miles south of Tavoy.

From Tavoy to Mergui. Paga ya. Jan. 14. In my present excursion, I have a companion, in a pious captain of the army, who cares for the souls of the heathen. We have made but a short stay to-day, owing to my want of strength from late indisposition. A Husband won.

"How long have you felt thus?" I asked, he was not a clergyman? "I am the minister of to Christianity. "Ever since my wife died," he lands. replied. "She died trusting so firmly in the Lord Jesus Christ, and with such peace of mind, that

Stupid Hearers.

most stupid, and the most wicked of their nation. | together to win souls to Christ. they all, as one told me to day, by way of apology for his inattention, "have heard Jesus Christ's law from the first."

Singular Prophecies. This region was formerly inhabited by a wild tribe, called Wa; and hence the name 'wa-gung, mese, who came by land."

The Christian Village. have been erected in this new village, the pres- seven or eight backsliders were reclaimed. ent season, embracing, among their inmates, tains, in all the ruggedness of uncultivated nature, ber who attended. piled upon the landscape in every direction. On one side of the village, the river Ben is heard, murmuring over a bed of pebbles; on the other, the K'hwa Moung-thwa is seen sleeping at the foot of a precipice of rocks, a hundred feet high; while their united waters, the Tenasserim, stretches in the eastern perspective, smooth as a lake, and glowing as a mirror for the heavens.

The unequivocal remains of three walled towns within two days' walk, testify, beyond all dispute, that this region has not always been a forest. Tradition, by an old moat and wall; with-'I hope you will not be offended,' replied the in which the present village is built, says that ty again. We are in about lat. 14 12 nearly directly west of Bankok, and on the best as well as the nearest roads in the provinces to that city. The Tenasserim two or three days' journey below, runs close to the mountains that separate 'I beg Sir,' said the other, 'you will explain us from Siam, and that, too, where there is the easiest pass in the whole range. From Tenas-'If you will favour me with the short answer of serim, to the navigable waters of the Meinam, is none within the tropics, but a more liberal policy in Siam, and we may hope that the governments of despotism, superstition, and ignorance, are not

Two hopeful Cases.

Among the people at worship, to-night, were two persons from a neighboring village, who, for the first time expressed hope in Christ, and requested advission to the ordinances. They give good evidence of having passed from death unto life, receiving confirmation also from the 'I am certainly of that opinion,' replied the fact, that they are from a neighborhood of opposers to religion.

Hot Springs. 18. To-day, we went down the Tenasserim, retted hydrogen gas. The numerous hot springs in the province are rather a remarkable feature in its topography. They are found from fifty miles north of Tavoy, to a hundred miles south; Here the gentleman paused and hesitated a lit- but it is worthy of remark, that all except this and the two or three that have fallen under the 'Then,' said Mr. C. 'it must have been fixed writer's observation are totally different in their character from the one near here, giving no indications of sulphur, but are strongly impregnated with some saline matter, but what, for want happened to guess right: for how can Omniscience of proper tests, has not been satisfactorily determined

Siamese Karens.

A Siamese Karen was at worship to night.seem that it must have been fixed from all eterni- one of a large party of Siamese now in the province. I saw him here two years ago, and several of the Christians have visited him in his own village, where he is head man. He says there are many Karens in Siam, who are believers in destitute churches, or of those locations where persons in his neighborhood have abandoned ofed, Sir, to inform me, who fixed it? persons in his neighborhood have abandoned of fering to Nats, through the preaching of a prophnever taken this view of the subject before; and et that has lately arisen among them. They

*Six months

repeated every three or four months, to keep its those counties, whether there are any Baptists, penalties fresh in their minds.

RELIGIOUS INTELLIGENCE.

From the Rel. Herald. MIDDLEBURGH, March 3d, 1835.

Dear Brother Sands, It gives me pleasure to inform you that on Monday evening, in this village we commenced port. a concert and prayer meeting for the spread of

at which several persons professed to find the Herald. Wa-gung, 16. The Karens have a scattered Saviour prescious to their souls. Bro. William settlement here, among the mountains, of about F. Broaddus was with them. O it was heartten houses, but inhabited by the most sottish, the cheering to see men of different names, striving

> Affectionately yours, L. P. BAYNE. P. S. At the first meeting upwards of \$6 was contributed, in cash, and a gold rmg.

EXTRACT TO THE EDITOR. Lagrange, Lorain Co. Ohio, Feb. 3, 1835. At the close of the last year, great anxiety the hill of the Was." They spoke a language was felt for the unconverted. I proposed a prounknown to the Karens, and had no proper dress tracted meeting; it was approved, and commennation given to the many passages to which you of their own, but wore Burman or Karen clothes, ced Jan. 15th. The first day it was tolerably refer; and that many learned and good men have indifferently, as most easily procured. They well attended, and the spirit of God was evidentnow dwell. The Karens, on the contrary, hail- the part of the church; many of the members ed the surrender of Tavoy with joy. "We trust," made heartfelt confession of neglect of duty; and said they, "the prophecies our fathers left us, are the impenetent began to bow-about 14 took the about to be fulfilled." It is beyond dispute, that mourners seat. The third day the number of they have had among them, for a succession of mourners was between 40 and 50, and continued tal is essential to the equity of God. Besides, the generations, the following singular prophecy, about the same for three days, -instances of question is not, What are the difficulties connected "Children and grandchildren! the powerful will hopeful conversion and of new conviction concy is fulfilled. We still have to pay taxes, but we met in covenant meeting, and nineteen young our situation under the English who came by converts came forward to tell what the Lord had water, is such, that we may laugh, while we ever | done for them. The next day being Lord's-day, had cause for weeping under our oppressions, 15 were baptized. More expect to offer themwhen governed by Burmans, Talings, or Sia- selves, and the work still appears to progress .-The results of course cannot fully be given .-During the meeting and at the close about 40 -Ma-ta-myee. 17. Seventeen or eighten houses spoke and manifested a change of heart; and

> I have now given you a short sketch of what nearly a hundred members of the church. My we called a union meeting; it was truly so; and companion is much pleased with the place, as though it may appear to you a small increase, every one must be. It is a place, where, by a it is to us a great one. It has changed the morslight change in the drapery, a mere matter of al condition of the town; it has taken nearly all fact man might be supposed to write "Thalaba's that attended the meeting; it was allowed by all house in the desert." It stands on a plain, at present, that they never saw a reformation with the confluence of two large streams, with moun- so many conversions in proportion to the num-

Yours in the best of bonds, JULIUS BEEMAN.

Cross & Journal.

From the (Nashville) W. Methodist. Baptist Protracted Meeting .- Our Baptist brethren held a protracted meeting, we believe, with good results, in this city, last week, and a part of the present. The Rev. Mr. Howell, the pastor of the church, was present, assisted by the Rev. Mr. Blodgett and the Rev. Mr. Bennett, both from the State of New York, and now laboring in the great vale under the auspices of the Home Missionary Society; besides these there were some brethren in the ministry present from the adjacent country. The eastern ministering brethren as well as the pastor, are highly gifted men, and engage in the work of their Master with a fulness of energy and purpose that will, we as follows, viz: At Bethel, to commence Satu doubt not, be owned and prospered by the great author of all ministerial success.

GENERAL ASSOCIATION OF VA.

When this body adjourned at the last annual meeting, it adjourned to meet on Saturday before the last Wednesday in April, (the 25th April.) Elder Cumberland George to preach the Introductory sermon-Elder G. F. Adams his alter-

Reports have been received for the last quarter from some of our missionaries-others have failed to report. It is highly desirable that the Annual Report should present a detailed account of the operations of the General Association since the annual meeting. This cannot be done unless our missionaries forward their reports .-We trust that they will lose no time in attending to this subject. The reports ought to reach here by the 10th of next month.

It would tend much to make the report more valuable, if each of our missionaries would forward a brief summary of their labors since June last, stating the number baptized, with the Temperance Societies, Missionary Societies or Sabbath-schools, which have been organized within that time, within the sphere of their labors .-What destitute churches are within their bounds -what additional fields of labor might be adtheir respective associations; and any striking mentality. They would also aid the Board by forwarding a copy of the Minutes of their respective associations.

The Board have labored under great disadvanvantageous openings for missionary efforts, our information is greatly defective. In a number

governors compel all the people on the frontiers Wythe, Washington, Floyd, Montgomery, Lew- of the county of Wake. It is not to be supposed to swear most solemnly that they will not leave is, Tyler, Preston, Pendleton, &c. We should therefore, that what is said to take place at Wake the country without permission; and the oath is be gratified to see a statement of the condition of Forest, is necessarily at the Institute. In the above or Baptist churches organized in them, the state of those churches, and the names and post offices of their pastors. We should be glad if Elders W. C. Ligon, Harmon, W. George, L. A. Alderson, R. and J. W. B. Tisdale, J. Curry and B. Grimsley, would collect all the informa- above. tion of this discription within their reach, and forward a statement in time for the Annual Re-

We would also be obliged to Elder Grimsley the Gospel. As several denominations will unite to procure and forward the Minutes of the Ebein this matter, we have concluded to give all our nezer and Patterson's Creek Association, and contributions to the Virginia Bible Society, to be to Elder Ligon for a copy of the Minutes of the addressing a travelling Karen, after worship this appropriated to the effort which that institution Teaze's Valley Association. We should also evening, who had been professing his attachment is making to send the blessed Bible to foreign be glad to procure the Minutes of the Washington, the New River, the Pig River, the Redstone, We cannot calculate that our contributions the Holston, the Mayo, and the Mountain Assowill be very large, but I hope they will be con- ciations. Some of those Associations embrace ever since that time, I have believed and loved stant, and accompanied with fervent prayers that churches in other states. Our object is to ascerthe gospel." This was a case which I never be- God will bless our effort, until all the nations tain the number of churches and members in our fore heard. God grant that there may be many shall enjoy the light which leads to Heaven. The own state, which we cannot do without a copy of wake Forest Institute, March 14, 1835. Presbyterians have just closed a meeting here the Minutes of those Associations .- Religious Brother Meredith,

THE RECORDER

NEWBERN: WEDNESDAY, APRIL 1, 1835.

On our first page will be found a communication from the pen of our esteemed brother Manly of Charleston, copied from the Southern Baptist, on the subject of Theological Education in the Southern States. Although we agree with our worthy friend in some particulars, yet we do not agree with him in all. It was our intention to express our views on the subject in the present number. placed them in a very different light from what the were not numerous; and, when the English came ly among us. On the second day, there was an but the time has been denied us. Perhaps in our on the coast, they all fled into Siam, where they increased congregation, and increased feeling on next, we shall have an opportunity to introduce what we are now compelled to defer.

ORDINATION.

Brother Malthus D. Freeman was ordained to the work of the ministry at Rocky River Church, Chatham county, on the third Sabbath in March. with the doctrine, or, can a worm solve them all? continue to demand of the weak. When they stantly occurring. Almost all that took the The Introductory prayer was offered by Elder but is this doctrine of predestination scripturally come by land, mourn-when they come by land, ter, laugh." "Now," they observe, "the prophe- meeting continued nine days; on the tenth day by Elder Wm. H. Merritt; the candidate was examined by Elders E. Crutchfield and L. Andros the ordination prayer was offered by Elder If. Andros; Elder Wm. H. Merritt gave the charge, in a thick crowd. You must now imagine that presented the Bible, and extended the right hand of fellowship. From the knowledge we have of brother Freeman, we consider his ordination judicious measure. We think him a young man who promises well, and who is in every respect entitled to the confidence and esteem of his brethren. We hope he will be greatly blessed and prospered in the important work to which he has

THE FLAT RIVER ASSOCIATION.

This Association held their annual session at Neuse meeting house, Wake county, on the 18th-20th, October, 1834. The Introductory sermon was preached by Elder Jas. King; Elder King was chosen Moderator, and Elder W. Hudgins. Clerk. The association contains seventeen churches, which were all represented. The number baptized during the preceding year, was 256;received by letter, 22; -dismissed, 36; -restored 5 ;-excommunicated, 30 ;-deceased, 27 ;-whole number in fellowship, 1971. We judge from the proceedings that these brethren are in peace among themselves, and that they are moving onward in the work of the Lord. We should have been pleased, however, to have seen in their operations a little more of the spirit of the age. We copy from the minutes the following extract:

The Association appointed Section meeting day before the first Sunday in May-To be a tended by W. E. Oakley and Z. Allen. Lock's, to commence Saturday before the first Sunday in August-To be attended by J. Ferrel T. Freeman, and D. Hall. At Camp-Creek, th Saturday before the third Sunday in July-T be attended by G. Barbee and D. Hull.

On motion the Association agreed to recor mend the Brethren to continue the section me ings three days.

For the Recorder.

Brother Meredith,

of many. Yours &c

In looking over the caption of the laws enacted during the last sitting of the Legislature of the State, I see an item to this effect: " The incorpo ration of a Lodge at Wake Forest." For the satisfaction of myself and many of ou brethren, I wish to inquire through the Recorder

if we are to understand that there is a Masoni Lodge kept at the Wake Forest Institute? I hope to see an answer to this question in the Recorder as soon as possible. If it be not the case we wish you to make it known for the satisfaction

A SUBSCRIBER.

In reply to the foregoing inquiry we submit the following: Without any express information on sharp hissing sounds are from the Dulcimo. Mote the subject, we are entirely confident that the Lodge light and music !- but enough. There 's no plant alluded to, has no sort of connexion with the Wake like Wake Forest! Good night. vantageously occupied. The state of religion in Forest Institute. Our reasons are these: 1. We have never had the slightest intimation that such cases of conversion resulting from their instru- is the fact. 2. That a Legislature would incorporate a Masonic Lodge for the use of a literary institution, and especially for a company of boys, is, we believe, unprecedented and incredible. 3. tages for want of definite information of the We are well assured that the Professors are not state of the denomination in Western Virginia. Masons; and are equally assured that no such ly seen persons come into the Bar to request at We know that there is a great-destitution of Bap- incorporation has been procured with their co-ope- extension of their license to sell spirituous liquors, tist preaching in almost, if not every county, ration or consent. 4. Though not present at the and it seldom, if ever, failed to produce on a west of the Blue Ridge; but of the number of last meeting of the Board of Trustees, we are mind the following reflection:-These men as confident that the brethren composing that body, Christianity, and that they are anxiously hoping preaching is most required, or which present admit the establishment of any such corporation at of counties we do not know whether there are the Institute. 5. Besides the instructors and any Baptist churches, or ministers. It is proba- students, there are no others at the Institute nor a request to have liberty to break in upon the ble there may be both, but we have no know- within miles of the place, to whom such an act of peace of man and wife, to disturb the quiet of the ledge of the fact. Some of those counties are, incorporation could be granted. 6. "Wake Forest," domestic circle, and even to destroy the happines

sence of more positive information, we hope the above will be received by our inquiring brother as satisfactory. Perhaps it would be well for some of our brethren at the Institute, to drop us a line explanatory of the act of incorporation alluded to

Temperance Concention.-At the suggestion of the Temperance Society of Rockfish, Duplin county, and at the desire of a large number of the friends of the Temperance Reformation a Temperance Convention will be held at the Meeting House above Rockfish, on Thursday the 23d of April next. The object is to form a Central or District Society. We hope the Temperance Societies throughout the District will send one or more Delegates to the Convention as we think the proposed plan will promote the good cause .- People's Press.

o learn some of the particulars of our operations

Taking it for granted that you would be pleased

here, I have taken it upon myself to give you a brief detail of our internal movements, and I might say, eternal movements; for never was a set of fellows kept so constantly on the go. I will begin at the dawn of day, when the loud peals of the bell arouse us from our sweet repose. We are allowed about fifteen minutes to dress ourselves and wash when the bell summons us to prayers. At this second sound of the bell, the whole plantation seems alive with moving bodies; a stream of students is seen pouring in from every direction,some, while on the way adjusting the deficiences in their dress, which they had not time fully to arrange while in their rooms, -some with vests wrong side out,-some with eyes half open,-and all in haste to reach the chapel in time to answer to their names. Prayers being over, just as the sun raises his head from behind the distant forest, the Virgil class, to which I belong, commences recitation. Other classes are reciting at the same time. At half past seven the bell rings for breakfast: a few minutes after which study hours commence. Every one is now kept at the top of his speed; some in reciting, and others preparing for recitation. until twelve o'clock, when the bell announces the dinner hour; and almost immediately after this we start on the same mental race. This is kep up through all the classes until three o'clock the field. While the bell is ringing, the students assemble in the grove before the dwelling house: some with axes, some with grubbing hoes, some with weeding hoes, and some empty-handed, all you see Mr. Wait in one place, Mr. Armstrong in another, and Mr. Dockery in another. Mr. Dockery, though a student, frequently takes the lead of one company. Now the roll is called, when as their names are called off, the students take their appropriate stations around their respective leaden, axes with axes, hoes with hoes, and then we start each one following his chief. Those with me make for the woods, where they fell the sturb oaks, and divide them into rails; the grabbers the the field, and sweat with heavy blows over the roots and shrubs that have been encroaching upon the clear land. Those with weeding hoes find much variety in their employment; sometimes they cut down corn stalks, sometimes they rake up leaves, and now you may see them in the ban yard piling up manure. We students engage in every thing here, that an honest farmer is not ashamed to do. If we should draw back from any thing here that is called work, we should feel the we had disgraced ourselves. Those who are empthanded make up the fences, and harden their shoulders under heavy rails. The fact is we are always busy,-always ready for recitation, and always ready for work. We are cheerful and happy, -merry in a joke, and hard to beat in a hearty laugh. We are sometimes tired when we quit work but never so bad off that we cannot outstrip any common fellow when the supper bell rings. I am attached to the mauling corps, and know but little about the other companies. Mr. Wait leads out our company. When we reach the woods our coats are laid of and we set to with a good will and hard blows. Our chief sets the example,—
"Nec non Æneas opera inter talia primus

Hortatur socios, paribusque accingitur armis." Blistered hands we consider here as sears of honor, and we show them with as much pride as Marius exhibited his scars to the wondering multitude. That you may form some idea of our executions, I will state that two of our corps yes terday mauled one hundred and twenty-seven misin two hours and a half, and that the fence conled on by Mr. Armstrong, in two evenings made a fence and staked it, near a half a mile in length, and most of the rails were carried on the shouldes at least three hundred yards. You now see that we are not afraid of work-hard work. A little before sun-set the bell calls us from the field,-we enter the chapel for prayers, and immediately aftertain supper. We now have about half an hour ist amusement, when the bell again calls to study There is no place like Wake Forest at night. The stillness of the grave-yard possesses the whole out door establishment. It is now night—the part face moon is shining beautifully, and all without is absolute solitude, - save when a solitary student is heard winding his way with a pitcher in his hand to the well-soon again all is silence. what a place for meditation !- how calm, box still,-nothing but the gentle breeze stealing amous the dead leaves as they hang upon the trees. But hark! there sound the deep notes of the bell. 'tis nine o'clock. Now listen-how soft and melo dious are the tones of those flutes-how beautifully do they harmonize with those of the violin,-the

Wake Co. March 12th, 1835

Bro. Meredith.

If you think the following communication worthy of a place in your columns, you will com fer a favour by giving it an insertion. For the last twelve months I have been an acting Justice of the Peace, during which time I have frequent us, though not in so many words, to grant the a license to pick their neighbors' pockets, and rob their wives and children of the common means of subsistence. This however is not all nor the worst. Such petition virtually involve Lee, Scott, Logan, Russel, Tazewell, Giles, properly so called, embraces a considerable portion connected by the Creator with the conjugal