

*John D. Webster*

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MISCELLANEOUS.

Inspiration of Scripture.

We shall, first, inquire concerning the nature of *inspiration* in general, and of that kind of it which we are to ascribe to the New Testament; and, secondly, that it was undoubtedly written by such inspiration.

By *inspiration* is meant any supernatural influence of God upon the mind of a rational creature, whereby it is *formed* to any degree of intellectual improvement, beyond what it could have obtained in a natural way. Of this *supernatural influence* on the minds of men there are various sorts and degrees.

1. If a person be discoursing either in word or writing, and God do *miraculously* watch over his mind, and however secretly direct it in such a manner as to keep him more secure from error, than he could have been merely by the natural exercise of his faculties, we should say he is inspired, and we would call this an *inspiration of superintendence*.

2. If this influence should act in such a degree as absolutely to exclude all mixture of *error*, in a declaration of doctrines or facts, we might then call it a *plenary superintending inspiration*, or a *full inspiration*. Now book, the contents of which are true, may be said to be written by a full inspiration, though it contains many things which the author might have known and recorded by the mere use of his natural faculties, if there be others which he did not know by these means; or if on the whole, a freedom from all errors would not in fact have been found, unless God had superintended his mind and pen. Again, a book may be written by full inspiration, though the author be left to the choice of his own words and phrases, provided the whole contents of it be true. Now, this is the kind of inspiration which we affirm of the books of the New Testament, as they came out of the hands of the apostles.

3. There are two other kinds of inspiration, which belong in a considerable degree to many parts of Scripture; though it is neither expedient, material, or safe to assert that they run through the whole of it. The first of these is an *inspiration of elevation*; when the faculties, though they act in a regular manner, are nevertheless elevated in an extraordinary degree, so that the performance is more truly sublime, noble, and pathetic, than what could be produced by the force of natural genius; and if any excellency in the performance itself can speak it to be more than human, productions of this sort are to be found in Scripture: and the rank and education of some of the sacred penmen render the hand of God peculiarly conspicuous in the sublimity and luster of their writings.

4. The other, which is the highest kind of inspiration, is called *immediate suggestion*; and takes place when the use of our faculties are superseded, and God does, as it were, speak directly to the mind; making such discoveries to it as it could not otherwise have obtained, and dictating the very words in which these discoveries are to be communicated to others: and, no doubt, to an inspiration of this kind the book of Revelation owes its original, as well as some other parts of Scripture. Though to assert it of all, leads into great difficulties; nor is it necessary to assert it, since a full inspiration secures their credibility. Let it only be remarked, that though there may be a full inspiration, where neither of the latter kinds takes place, yet we must allow, that an inspiration of suggestion must always imply a full superintendence.

5. We shall show, secondly, that this *full inspiration* of the New Testament follows from the acknowledged truth of the history which it contains, in all its leading and most important facts.

Admitting then the credibility of the leading facts in the Gospels, that Jesus Christ lived, died, rose again, &c., the system of doctrines delivered in them must be true also, and their truth must be inseparable from them.

But when we take a view of these amazing facts in the Acts of the Apostles, our faith is strengthened. There we read of the Spirit's descent on these men, enabling them, illiterate, poor, and weak as they were, not only to speak all languages, but to work all miracles, and to spread their doctrines over all nations. And when we reflect who and what the apostles were, how they were favored and assisted of God, what difficulties they underwent, what success they had, &c., our veneration for their writings must be unparalleled. And it is impossible that men sent out and attended with such credentials, should be so *left of God*, amidst all the tokens they had of his parental care, as to mingle error with sound doctrine, and their own fancies with that revelation which we are sure they received.

OPINION OF THE WORLD.—Dr. Johnson had a veneration for the voice of mankind beyond what most people will own; and as he liberally confessed that all his own disappointments proceeded from himself, he

bated to hear others complain of general injustice. I remember what lamentation was made of the neglect shown to Jeremiah Markland, a great philologist, as some one ventured to call him:—"He is a scholar, undoubtedly sir," replied Dr. Johnson; "but remember that he would run from the world, and that it is not the world's business to run after him. I hate a fellow whom pride, or cowardice, or laziness drives into a corner, and does nothing when he is there but sit and growl! let him come out as I do and bark!"

RECIPE FOR CURING HAMS.—To one peck of coarse salt, *ground very fine*, add 2 quarts of molasses, (sweet,) and half an ounce of Cayenne pepper; mix together thoroughly, (it will look like very fine brown sugar.) This is sufficient for 250 lbs. of hams. To a ham of 15 lb. weight, take a heaped table spoon full of saltpetre, and rub it with the hand on the flesh side of the ham, (the fat being pounded very fine in a mortar,) rubbing it well in. Cover the flat side of the ham with the mixture, one-eighth of an inch thick,—putting it on with the hand; place the hams then, level as may be in a tub, skin side down in layers, and place on the top of them heavy weights. Let them stand three weeks; change them by putting those at the top at the bottom; weight them again; let them stand three weeks longer. Hang them up, knuckled down, for a day or two; then smoke for six weeks, putting a fire in smoke-house only every other day. Green maple or hickory is best, and the fire should be as far from meat as possible,—the colder the smoke, the better. In cutting hams, always have the leg sawed off below the knee joint, and do not take off the joint until the ham is boiled; boil a quarter of an hour to each pound.

To preserve hams after they are cured, I have found the easiest and best way to dip the ham into a white wash of quick lime, until it is completely covered with the lime, and then hang up the ham, (knuckle down again,) in a dark, perfectly dry, cool place. No insect will trouble them. The white wash should be about as thick as good cream.

Henry Young Stilling.

Henry Young Stilling, was an eminent physician in the service of the Grand Duke of Baden. He died in the year 1821, and consequently was well known to persons now living. His career was an extraordinary one. By his skill as an oculist, he restored more blind persons to sight, than there are miracles recorded of our Saviour himself. I have been acquainted with some of his children and grand children, and feel no doubt of the entire accuracy of the facts about to be related. Stilling was an intimate friend of the German poet Goethe, who will not be accused of credulity or superstition, and it was on Goethe's suggestion that he published the account of his own life from which the following incidents are taken.

Goethe, in his autobiography, says of Stilling, "he had a sound understanding—and an enthusiasm for all that is good, right and true in the utmost possible purity."

His course of life had been very simple, and yet had abounded with events, and a manifold activity. The element of his energy was an impregnable faith in God, and in assistance immediately proceeding from him, which obviously justified itself in an uninterrupted provision, and an infallible deliverance from every distress and every evil. He had experienced numerous instances of this kind in his life, and they had recently been frequently repeated; so that, though he led a frugal life, yet it was without care and with the greatest cheerfulness; and he applied himself more diligently to his studies, although he could not reckon on any certain subsistence from one quarter of a year to another. I urged him to write his life, and he promised to do so.

Such is the unequivocal testimony of Goethe, who was most intimately acquainted with him, and surely no one will say that Goethe was a man to be beguiled by religious fanaticism, especially toward the latter part of his life, when he wrote the sentences which I have just quoted.

In youth, Stilling was extremely poor, destitute of the common comforts of life. After a long season of anxiety and prayer, he felt satisfied that it was the will of God that he should go to a university, and prepare himself for the medical profession.—He did not, at first, make choice of a university, but waited for an intimation from his heavenly Father; for as he intended to study simply from faith, he would not follow his own will in any thing.

Three weeks after he had come to this determination, a friend asked him whether he intended to go. He replied he did not know.—

"Oh," said she, "our neighbors is going to Strasburg to spend the winter there; go with him." This touched Stilling's heart;

he felt that this was the intimation he had waited for. Meanwhile Mr. T. himself entered the room, and was heartily pleased with the proposition.

The whole of his welfare now depended on his becoming a physician, and for this, a thousand dollars at least were requisite, of which he could not tell in the whole world where to raise a hundred. He nevertheless fixed his confidence firmly on God, and reasoned as follows: "God begins nothing without terminating it gloriously; now it is most certainly true, that he alone has ordered my present circumstances, entirely without my co-operation. Consequently, it is almost certainly true, that he will accomplish every thing regarding me in a

manner worthy of himself. He smilingly said to his friends, who were as poor as himself—"I wonder from what quarter my heavenly Father will provide me with money." When they expressed anxiety, he said, "Believe assuredly, that he who is able to feed a thousand people with a little bread, lives still, and to him I commit myself. He will certainly find out means. Do not be anxious, the Lord will provide."

Forty-six dollars was all that he could raise for his journey. He met unavoidable delay on the way, and while in Frankfort, three days' ride from Strasburg, he had but a single dollar left. He said nothing about it to any one, but waited for the assistance of his heavenly Father. As he was walking the street, and praying inwardly, he met Mr. L., a merchant from the place of his residence who says to him: "Still, what brought you here?" "I am going to Strasburg to study medicine."

"Where do you get your money to study with?" "I have a rich Father in heaven." Mr. L. looked steadily at him, and inquired "How much money have you got on hand?"

"One dollar," "So," says Mr. L. "Well I'm one of your Father's stewards, and handed him thirty-three dollars. Still, felt warm tears in his eyes; says he, "I am now rich enough, I want no more." This first trial made him so courageous, that he no longer doubted that God would help him through every thing.

He had been but a short time in Strasburg when his thirty dollars had again been reduced to one, on which account he began again to pray very earnestly. Just at this time one morning, his room mate, Mr. T., says to him, "Stilling, I believe you did not bring much money with you," and offered him thirty dollars in gold, which he gladly accepted as in answer to his prayers. In a few months the time arrived when he must pay the lecturer's fee, or have his name struck from the list of students. The money was to be paid by six o'clock Thursday evening. Thursday morning came, and he had no money, and no means of getting any. The day was spent in prayer. Five o'clock in the evening came, and yet there was no money. His faith began almost to fail; he broke out into a perspiration; his face was wet with tears. Some one knocked at the door—"come in," said he. It was Mr. R., the gentleman of whom he had rented the room. "I called," said he, "to see how you liked your room?" "Thank you," said Stilling, "I like it very much." Says Mr. R., "I thought I would ask you another question, have you brought any money with you?" Stilling says, he now felt like Habakkuk when the angel took him by the hair of the head to carry him to Babylon. He answered, "No I have no money." Mr. R., looked at him with surprise, and at length said, "I see how it is. God has sent me to help you." He left the room, and soon returned with forty dollars in gold.

Stilling says, he then felt like Daniel in the lion's den, when Habakkuk brought him his food. He threw himself on the floor, and thanked God with tears. He then went to the college and paid his fee as well as the best.

His whole college life was one series of just such circumstances. He was often in want of money, but he never asked man for it, for he had no man to ask; he asked God for it, and it always came when he needed it. Was he authorized to enter on a course of study with such prospects and such expectations? The leaders of Providence were such, that—he had not a shadow of doubt it was his duty to enter on this course of study; he prayed fervently for Divine guidance, and felt that he had it; he availed himself of all the lawful means in his power for the supply of his wants, and when he had no means of his own, he asked help of God, and never failed to receive what he asked for. He became one of the most useful physicians, and one of the greatest benefactors to the poor that the world has ever seen. He restored sight, during his life, to nearly five thousand blind people, most of whom were very poor, and unable to render him any pecuniary reward. What stronger proofs can we have that God was his guide?

Seven wonders of drunkenness.

1. That any rational being should turn his back on home—"sweet home"—and make the tavern his abiding place, where he is tempted to spend his hard-earned money, and when it is all gone, is turned out of doors. Is not this a wonder?

2. That he should voluntarily take the money which he earns, and give it to support and adorn the wife and children of the tavern keeper, who in return gives him ruined health, blighted character and empty pockets. Is not this a wonder?

3. That any rational being could listen to the insinuations of those interested in his degradation and ruin, and take for enemies the persons who would persuade him to look well to his own home, his own wife, his own children, his own health and his own pocket. Is not this a wonder?

4. That brute beasts should drink only pure water, and that, only when they are dry; and that man, rational man, heaven-instructed, soul possessing, immortal man, should not only drink when he is not dry, but should prefer for his beverage, liquid fire. Is not this a wonder?

5. That when men are walking in a way which brings wretchedness on themselves and trouble and distress on all about them and they are advised to forsake the path, there should be so much difficulty as is found in getting them to try. Is not this a wonder?

6. That a human being, wholly dependent on the God that made him, should wan-tonly, ungratefully, and audaciously fly in the face of his Creator and Redeemer, as the drunkard especially does, and yet he is spared not only days, but sometimes years before the sentence goes forth, "Cut it down; why cumbereth it the ground?" Is not this a wonder?

7. That while drunkenness is emptying our churches and schools, and crowding our jails and bridewells, and while Total Abstinence Societies are, by the blessing of God, reclaiming many drunkards from their ruinous habits, the vast majority of religion should continue to drink those liquors which make men drunkards and to treat the total abstinence cause with indifference, contempt or opposition. Is not this a wonder?

[From the Western Christian Advocate.]

CHURCH AND STATE.  
COMMON SCHOOLS.

In the State of New York, the Romanists, by employing the balance of power, have procured the passage of a law which will shortly destroy the excellent school system of the State, especially the schools in New York city. The Roman Catholics know very well that the general instruction of all the people, particularly if the Bible be introduced, will prove ultimately injurious to their Church. At present they cannot destroy the common schools; but their attempts are directed towards crippling their operations, so as finally to render them useless. In this and other matters, they have united with the Democratic party, as best suited to answer their purposes, and they have generally succeeded. The Whig party and press however have, for the most part, most woefully solicited their aid, which heretofore with little success. But the Jesuits, whose policy now govern the Roman Church, will be ready to change from side to side, as often, and as soon as necessary. Still, from present appearances, they are likely to cling for many years to the side of the Democrats, and enrage the Whigs with promises, and occasional votes, to save appearances, in order to induce them to remain silent, as it regards bringing formally by name the members of the Church of Rome into the contest.

The New York Spectator, however, that for a few years since took no doubtful part in favor of Romanists, in regard to nuns and nunnerys, speaks out very plainly concerning his Roman neighbors. The school question is now made a political one in the city of New York, with the Romanists claiming the aid of the Democrats, and the Whigs asking the help of Protestants. The Romanists have commenced this sectarian course; and the time is not likely far distant when the political parties will be, not Democratic and Whig, but *Popish and Protestant*. The Protestants have not done this; but the Romanists are the aggressors. These latter will also continue to do so until they are completely foiled by Protestant votes. We deplore these sectarian politics. As a specimen, we give the following extract from the New York Spectator, which will serve as a sample of the unpleasant and anarchical state of things into which we are about to enter. The different Protestant Churches have lived, and we believe will live harmoniously together, as fellow citizens and fellow Christians; and it is distressing that the peace of this great Protestant country—made what it is by unaided Protestantism—should be thrown into anarchy by the congregation in this country of the low Irish and German Romanists, who are completely under the control of their priests. The priests are controlled by the bishops, and these by the popes; so that what is decided on at Rome is carried out into effect, through the confessional, among all the Romanists of the United States. But to the extract:

JOHN H. WILLIAMS....This gentleman is nominated as the Whig candidate for Congress in the 4th Congressional district, in opposition to William B. Macay, the bishop's candidate. We say emphatically the bishop's candidate—for we assert it fearlessly—and we challenge the friends of Mr. Macay to contradict our assertion if they can, that he was nominated, not because he was the man most approved by his party, but because he had suberved the views of Bishop Hughes, in his opposition to the Public School Society. He was put in nomination by the Roman Catholics as a reward for his services to that body of Christians. William B. Macay, the son of a Baptist minister, is to be rewarded with a seat in the Congress of the United States for betraying the Protestant cause, and the cause of sound common school education, and the Roman Catholic population of his district expect that American Protestants will assist them in bestowing that reward.

We hope they will be disappointed, and we call first upon the Baptists, and there are no sounder Protestants, we call upon the Methodists, whose zeal and piety are known of all men, we call upon the Presbyterians, Dutch Reformed, and the Episcopalians, to withhold the reward; let not we beseech you, the thirty pieces of silver be paid, although the traitor may think he has earned them. Without the co-operation of Protestants, this man cannot be elected. This is no mere party question, or rather it is the mingling of a new ingredient in party politics—a political party is called upon to pay a reward promised by the head of a religious denomination. Will the democrats of the 4th district sanction this new principle? Unused as we are to do so, we

appeal to our political opponents on this subject; we ask them to keep asunder, in all political movements wide as the poles, Church and State. And where, too, are the parents who send their children to those excellent institutions, the public schools, the very jewels of our city. Under the present law, the passage of which was greatly aided by the exertions of William B. Macay, these schools cannot exist another year. We assert this with certain knowledge of what we say; UNLESS THE LAW IS REPEALED OR AMENDED THE PUBLIC SCHOOLS CANNOT EXIST ANOTHER YEAR.

[For the Messenger.]

A Circular.

To the friends and members of the Henderson County Temperance Society:

The undersigned were appointed, at a late meeting of the Henderson Temperance Society, to address a circular letter to the members and friends of said society, through the columns of the *Messenger*; and, in obedience to that appointment, they beg leave to present the following short and imperfect epistle:

The committee beg leave to state in the outset, their firm and unwavering conviction of the great and growing evil of intemperance,—and that, in their humble opinion, it is the cause of two-thirds of the crime, pauperism, misery, and wretchedness in our whole country, and none the less so in our own county than elsewhere. We see it on every side; and too strongly marked on the countenances of many of whom we hoped better things, and who are near and dear to us as citizens, neighbors, and relatives. But the fatal cup, the enchanting bowl, the smoking distillery, and idle worshippers at the shrine of Bacchus prove too strong for ordinary family restraints. Therefore we call most earnestly upon all the friends of temperance in our county to come up with us, and use all their influence to put down this mighty monster; by all reasonable and peaceable means; and cause it no longer to smoke from our pent up fires, and brass worms. We believe that illness, habit and custom hand down to us; (and not the love of it) is the real cause of so much dissipation in our community. Therefore, if we can by any means persuade those persons addicted to bad and intemperate habits to abandon them, we shall confer a lasting good upon themselves and the community at large.

There is no one at this day so ignorant as to contend for any benefits arising from intemperance; yet hundreds are pursuing what their conscience condemns, and what they know to be wrong. Should we not, then, endeavor to persuade them to follow the dictates of a clear conscience, and leave off their habits of extravagance, waste, disgrace and final ruin? Certainly we ought: we are bound to do it, at least as far as heads and members of families, as well as for our own and the public good.

Let us come out sword in hand, and tell who we are for, and get all the recruits we can from the bloated and desolating ship of dissipation. There is every thing to encourage and nothing to dishearten us. An army or nation never triumphs where there is no foe to contend with. No, the greater the foe the greater the fight,—the hotter the war the sooner the peace, and the greater the triumph when victory is gained.—True, our number compared to the mass is small, but we have truth, justice, and humanity on our side,—nothing to loose and much to gain. Therefore, if we all pull together, we can, we shall, we will succeed. We need only the countenance, the presence, and support of all who are on our side, to give us success. And we call most earnestly and affectionately upon all who have or intend to sign the pledge, to lend us their aid and co-operation, by attending our public meetings, getting as many signatures as they can, and by doing all they can at home and abroad to stay intemperance, and spread the principles of our good cause far and wide. There is a great work to do, and we must be instrumental in doing it part of it. And to the ladies we most respectfully present the cause, knowing that without them "it is a gone case,"