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ESSAYS

ON A

TRAVELLING MINISTRY—No. 6.

In the sixth number of our Essays on the subject of a travelling ministry, we shall notice the *duties* of the travelling preachers, to God, to themselves, to the church and to the community at large.

First. The duties they owe to God and themselves. We connect these two branches of duty, and treat them in conjunction, because they are inseparable & should be discussed under one head.

In attending to this important part of our subject, we shall have frequent occasions of reference to the Methodist Discipline. In this little book, we have some of the most excellent directions, given by Mr. Wesley, to his preachers, that were ever penned by an uninspired writer.

We shall notice, first, such as relate to a preacher's call to the ministry.

"Of the trial of those who think they are moved by the Holy Ghost to preach."

"Quest. How shall we try those who profess to be moved by the Holy Ghost to preach?

"Answ. 1. Let the following questions be asked, viz. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

"2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by

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faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?

"3. Have they fruit? Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost."

We shall refer, in the next place, to the "Method of receiving travelling preachers and of their duty, &c.

"*Quest.* 1. How is a preacher to be received?

"*Ans.* 1. By the annual conference.

"2. In the interval of the conference, by a bishop, or the presiding elder of the district, until the sitting of the conference.

"3. It shall be the duty of the bishops, or of a committee which they may appoint, at each annual conference, to point out a course of reading and study proper to be pursued by candidates for the ministry: and the presiding elder, whenever such are presented to him, shall direct them to those studies which have been thus recommended. And before any such candidate is received into full connexion, he shall give satisfactory evidence respecting his knowledge of those particular subjects, which have been recommended to his consideration.

"4. When a preacher's name is not printed in the minutes, he must receive a written license from a bishop or presiding elder.

"*Quest.* 2. What is the duty of a preacher?

"*Ans.* 1. To preach.

"2. To meet the societies, classes, and general bands.

"3. To visit the sick.

"4. To preach in the morning, where he can get hearers. We recommend morning preaching at five o'clock in the summer, and six in the winter, wherever it is practicable.

"*Quest.* 3. What are the directions given to a preacher?

"*Ans.* 1. Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time;—neither spend any more time at any place than is strictly necessary.

"2. Be serious. Let your motto be *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

"3. Converse sparingly, and conduct yourselves prudently with women. 1 Timothy v, 2.

"4. Take no step towards marriage without first consulting with your brethren.

"5. Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

"6. Speak evil of no one; because your word, especially, would

eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

"7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

"8. Avoid all affectation. A preacher of the gospel is the servant of all.

"9. Be ashamed of nothing but sin.

"10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience sake.

"11. You have nothing to do but to save souls: therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

"Observe! it is not your business only to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember!—a Methodist preacher is to mind every point, great and small, in the Methodist discipline! Therefore you will need to exercise all the sense and grace you have.

"12. Act in all things not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner which we direct: in preaching, and visiting from house to house; in reading, meditation and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

"*Quest.* 4. What method do we use in receiving a preacher at the conference?

"*Ans.* After solemn fasting and prayer, every person proposed shall then be asked, before the conference, the following questions, (with any others which may be thought necessary,) viz:—Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of society?—of the bands? Do you keep them? Do you constantly attend the sacrament?—Have you read the form of discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? Will you keep them for conscience sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recom-

mend fasting or abstinence, both by precept and example? Are you in debt?

"We may then, if he give us satisfaction, receive him as a probationer, by giving him the form of discipline, inscribed thus:—To A. B. *"You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer."*—Let him then carefully read and weigh what is contained therein; and if he have any doubt, it may be removed. Observe! taking on trial is entirely different from admitting a preacher into full connexion. One on trial may be either admitted or rejected, without doing him any wrong:—otherwise it would be no trial at all. Let every one that has the charge of a circuit explain this to those who are on trial, as well as to those who are in future to be proposed for trial.

"But no one shall be received on trial unless he first procure a recommendation from the quarterly meeting of his circuit. After two years probation, which is to commence from his being received on trial at the annual conference, and being approved by the annual conference, and examined by the president of the conference, he may be received into full connexion, by giving him the form of discipline, inscribed thus:—*"As long as you freely consent to, and earnestly endeavour to walk by these rules, we shall rejoice to acknowledge you as a fellow-labourer."*

"If any preacher absent himself from his circuit without the leave of the presiding elder, the presiding elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labours out of the allowance of the absent preacher, in proportion to the usual allowance."

In our next number, we shall consider the duty of a preacher, as to the matter and manner of preaching.

To be Continued.

In our last, we made some remarks on the subject of "Intemperance." We deem this subject of vital importance to society, not only its *religious* but *civil* and *domestic* departments. It has been considered so by men of philanthropic feeling in all ages; but especially of late, since its destructive effects have been witnessed in a degree so alarming.

The ever memorable Dr. Rush, has done as great service to society by his writing upon this subject, as any man of his profession. He well knew that *spirituous liquors* have so many *poisonous, sickning* qualities that a large portion of venal diseases originated in their use. After he had said much upon the subject, he cries out for help; he appeals especially to the Methodist Episcopal Church for assistance in this great work. But why should he name out the Methodists. Because that church had incorporated among its salutary regulations, a *prohibition* of the use

of intoxicating liquors *entirely*, unless "prescribed by a physician," or "in cases of necessity." Be it said, in honor of other Churches, in different States, that associations are forming in many places, for the same laudable purpose. Upon this subject we would be energetic. Ardent Spirit! O thou bane of banes, curse of curses, plague of plagues, and destroyer of destroyers, what hast thou done to society! How many families hast thou beggared, how many shivering, starving, naked children have been cast off upon the mercies of a cold-hearted world, by thy all destroying influence!

Under the head of revivals we furnish our readers with a few excellent extracts from the Christian Advocate. Our former numbers, it will be seen, have not contained many articles from that excellent paper; simply, because we wish as many of our friends as find it convenient, to subscribe for it, and do not wish them to purchase the same matter twice. As many of our subscribers, however, do not take the Advocate, we shall continue to notice some of the most interesting revivals, &c. recorded in that paper.

The editor of this paper, having removed his family to Knoxville, will be able to afford more original matter for its pages than he has ever done. So that, in a short time, he hopes to supply its columns with matter that will interfere with no other papers. He receives in exchange, about sixty papers per week, and hopes to collect from them the most important occurrences of the times.

We had it in contemplation for some time; to suggest the propriety of introducing into every town and settlement, in this country, Sunday Schools, Tract Societies, &c. &c. for the benefit of the rising generation. We have been discouraged, however, on the ground of the general backwardness that is so common among the people in relation to all subjects of this kind. Some are opposed to them in *toto*, others care nothing about them; and others engage in the laudable work and labour a while, but grow weary, and abandon it.

We would thank our brethren and friends, to favor us with any communications on these subjects, and intend to notice them more thoroughly hereafter ourselves.

State of Religion in East Tennessee.—On this subject we have nothing of interest to write. The winter has been extremely cold; and the people have been hindered from attending places of divine worship, and too many places, for want of stoves in meeting houses, or comfortable places for divine service. Upon this

whole, however, we have good congregations, and are looking for seasons of refreshing from the divine presence.

REVIVALS.

We extract the following interesting account of a revival in Ithaca, New York, from a letter of the Rev. B. Sabin, to the Editor of the Christian Advocate.

"About the first of October, the work assumed a more glorious character; convictions were multiplied, and the cry 'was pray for us.' Consequently, prayer meetings were appointed in the chapel every evening, except Monday, when the class met; and indeed our class meetings have been among the most profitable during the revival; we have not had occasion to omit one. In all our prayer meetings, and generally in the class meetings, we have given opportunity for penitents to manifest themselves as the subjects of prayer, by coming to the altar, and kneeling before the Lord. Sometimes as many as a dozen in a meeting have been enabled to testify, that 'The Son of man hath power on earth to forgive sin.' Persons from thirteen to sixty years of age, of both sexes, are the subjects of this blessed work. Some of infidel principles, who had ever treated revealed religion with neglect and contempt, saw their error and danger, grounded in the weapons of their rebellion, and took sanctuary in the 'blood of the Lamb.' Men of talents, science, and of the highest and most respectable standing among us, have humbly bowed before the Son of God, and after truly repenting of their sins, in strong cries and tears, by faith in his name obtained pardon. People from the hills around have poured into this valley to see the wonderful work of the Lord, and while seeing and hearing, the 'Holy Ghost has fallen on them as on us at the beginning,' to the saving of all that believe on his name. There are considerable additions to the various religious orders. We have received about two hundred and thirty into society. About one hundred have joined us upon neighbouring circuits, (which come within one or two miles of the village,) within the bounds of the Presbyterian congregation of this place. This congregation is large; it extends four or five miles in different directions. To this church there have been about one hundred and sixty added, and about twenty-five to the Close Communion Baptists. It is the general opinion, that about six hundred have found the pearl of great price during the revival. The work still goes on, both here and in the adjoining country. Glory, all glory be to God for what he hath done. May the whole earth be filled with his praise.

B. SABIN.

The Rev. Samuel Putman, in a letter addressed to the Editors

of the Zion's Herald, informs them, that on Lancaster Circuit, there has been a small revival of late, among the Methodist, and Free-will Baptists. The work is advancing, and promises gracious results.

CAHAWBA DISTRICT.

This district has been superintended, for some time by the Rev. E. Hearn, of Wilson County, Tennessee, under whose watchful care, the work of God has been prospering in an encouraging degree. During the past year, there have been added to the Church a considerable number, in the bounds of the district, and on one circuit, (Alabama,) more than three hundred have been received on trial.

In Newburgh Circuit, there has been an addition to the Church of forty-two persons, not long since.

Rev John L. Gibbons writes to the Editor of the Christian Advocate, with the pleasing information, that in the town of Fredericksburgh, there has been a gracious work. About 30 have lately been added to the Church in town, and 70 more not far from it. In several other parts of the Circuit the Lord is doing great things for his people.

Rev. John C. Green, writes to the same Editor, informing him of a pleasing revival in *Poultney*. More than forty have recently joined society.

Rev. E. Dennison writes to the same, thus.—"The work is truly glorious," (on *Weatherfield Circuit*, Conn.) in some places increasing particularly in Westbrook. We have received about one hundred and thirty on probation, since last August.

"Extract of a letter from the Rev. Charles Pomroy, dated Milton, New York, Jan. 27, 1827, to the same, 'We have been blessed on this circuit. In Glenville and the east part of Amsterdam, near fifty have professed to experience converting grace, within about ten weeks past,' &c.

Redstone Circuit—In the Pittsburgh Conference, has been visited with the out pourings of the spirit of God. The Rev. James Samson writes under date of Jan. 18th, that upwards of fifty have joined the Church within the last three months. At a little town called East Liberty, thirty-two have been received. Six weeks ago I baptised twenty adults in one lot. The work is still going on and we are looking for a general revival round the circuit."

Rev. D. Copeland writes to the same.—“Since I came to this” (Waterford circuit, Md.) last July, there has been a gradual work of grace going on. About thirty-five or forty have professed religion, some in almost every appointment. Rising of sixty have united in church fellowship,” &c.

Hanover Circuit, Va.—On this circuit there has been added to the church about two hundred persons.

Hagerstown.—There have been about fifty converted. “In Sharperburg, Williamsport, Boonsboro’ Middletown and Hagerstown. The cross of the Redeemer triumphs, amidst considerable persecutions.”

In Steubenville, Ohio, there is also a pleasing work advancing.

The following account taken from the “Observer and Chronicle” gives a concise view of the present state of the American Bible Society.

American Bible Society.—The amount of receipts during the eight months since the date of the last report, is \$36,071 58: of which \$11,469 72 have been in donations, and \$24,601 71, in payment for Bibles and Testaments. The issues of Bibles during the same period, have amounted to 20,036; and of Testaments, 22,836. Making a total of 45,782. Supposing the ratio of issues to continue the same during the remaining four months of the Society’s year, the whole number of Bibles and Testaments will be 68,673; while those of the previous year were 97,134. And supposing the same ratio of receipts, the whole amount during the year will be \$54,109 29; while that of the previous year was \$51,339 94. During the last eight months, thirty new auxiliaries have been recognized by the Society, making the whole number *five hundred and thirty six*. The whole number of Bibles and Testaments issued from the depository since the formation of the Society in 1816, is 485,829. Who can tell how many desponding souls have been comforted by these messengers of mercy; how many sinners have been reclaimed from the error of their ways; how many songs of salvation have already been sung in glory.

Observer and Chronicle.

PRIVATE PRAYER.

A letter directed to a friend in New York, from a gentleman in London, from which an excellent extract is made in the “Christian Advocate” speaking on the subject of secret prayer relates the following anecdotes.

Mr. Farrar, on the subject of prayer, mentioned that arch-

bishop Cranmer, who died a martyr, said that the day he signed his recantation back to popery he omitted private prayer in the morning. This brought to my recollection the two memorable occurrences of my life, when I omitted private prayer and went to my business. On each day I had an accident that nearly cost me my life; but in mercy I was spared to my family. Private prayer is a high privilege. I cannot neglect it any more than I can neglect my food. It is my grand stay for each day. And I feel that unless I acknowledge God herein, I have no right to expect his guidance and protection.”

AN EXTRACT.

Mixed in the warm converse of life, we think with men; on a death-bed, with God.

But there are two lessons of this school written, as it were, in capitals, which they that run may read. First, He that, in this his minority, this school of discipline, this field of conflict, instead of grasping the weapons of his warfare, is for ever gathering flowers, and catching at butterflies, with his unarmed hand; ever making idle pleasure his pursuit; must pay for it his vast reversion; and, on opening his final account (of which a death-bed breaks the seal,) shall find himself a beggar; a beggar past beggary; and shall passionately wish, that his very being were added to the rest of his loss.

Secondly, He shall find that truth, divine truth, however, through life, injured, wounded, suppressed: is insuppressible, victorious, immortal: that, though with mountains overwhelmed, it will, one day, burst out like the fires of Etna; visible, bright, and tormenting; as the most raging flame.

While the noise of the world beats its drum in our ears, and its bustle and hurry throws its dust in our eyes, who can hear the soft whispers of conscience, or read the strong demands of reason, tho’ written in capitals on the composed and disenchanted heart? I now read, hear, and tremble. I tremble at that in which I once triumphed. I blush at that of which I once was vain. Oh, Pleasure! Pleasure! what art thou? The death of reason. And with reason dies the whole heaven, as well as character, of man.

From Benson’s Commentary.

“THEN WILL I SPRINKLE CLEAN WATER UPON YOU.”

I will sprinkle clean water upon you.—The expression here alludes to those legal purifications, which were made by sprinkling water upon the unclean persons. See Num. viii, 7. and xix, 13. But the cleansing intended is plainly that of the soul, by the blood of Christ

sprinkled upon men's consciences to take away their guilt, (see Heb. ix, 14, and xii, 24,) and by the grace of the Holy Spirit sprinkled on the whole soul, to purify it from all corrupt inclinations and dispositions; both which blessings are received by faith in Christ, and in the promise of God made through him. See Gal. ii, 16, and iii, 14; Acts xv, 9. *From all your filthiness*—Filthiness, as the apostle expresses it, *of flesh and spirit*; from all unhallowed appetites, passions, and dispositions; from all impurity of heart and life; from every thing contrary to the mind of Christ, the image of God, or the Divine nature: *and from all your idols will I cleanse you*—From all internal as well as external idolatry; from putting that trust in the work of your own hands, or in any creature which you ought to put only in your Creator; or from setting your affections on any person or thing in preference to him, who is your Redeemer and Saviour, your Friend and Father, your portion and treasure, your God and your all. Observe, reader! sin is of a defiling nature, idolatry particularly is so, it renders sinners odious to God, and unhappy in themselves; but when our guilt is pardoned, and our corrupt nature sanctified, then we are cleansed from this filthiness; and there is no other way of being saved from it. This God promises to his people here, in order to his being *sanctified in them*, ver. 23. We cannot sanctify God's name, unless he sanctify our hearts; nor live to his glory, but by his grace.

A new heart will I also give you—A new disposition of mind, excellent in itself, and vastly different from what it was before; a frame of soul changed from sinful to holy, from carnal to spiritual; a heart in which the law of God is written, Jer. xxxi, 33; a sanctified spirit, in which the almighty grace of God is victorious, and turns it from the world to God, and from all sin to all holiness; a state of mind which is the supernatural gift of God, and not wrought in any man by his own power. *And I will take away the stony heart*—The hard, senseless, unfeeling, inflexible heart; the heart unapt and

averse to receive any Divine impressions, and to return any devout affections. *Out of your flesh*—i. e. Out of you. *And I will give you an heart of flesh*—A soft and tender heart, that has spiritual senses exercised, and is conscious to itself of spiritual pains and pleasures; a heart quite of another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; disposed to do, to be, or to suffer what God wills; receiving the Divine impress as soft wax receives the impress of the seal. *I will put my spirit within you*—My enlightning, regenerating, and sanctifying Spirit; that holy Spirit which is given to, and dwells in all true believers; *and cause you*—Sweetly and powerfully, yet without compulsion, *to walk in my statutes*—in all my ordinances and commandments, and that from judgment, choice, and affection. For our spirits, when renewed by God's Spirit to a disposition conformed to his holiness, readily comply with his will in these things, concur with his designs, and become *workers together with him*. *And ye shall keep my judgments and do them*—Ye shall be willing and able to perform all acceptable obedience, and to live a life of universal holiness and righteousness.

From Zion's Herald.

THE ANCIENT WAY OF HOLINESS.

MR. EDITOR.—There is much said in this our day with regard to sanctification, holiness, or Christian perfection. I do not know that there are any, professing experimental religion, who deny that this blessing must be obtained before the soul can enter the kingdom of immortal glory. But the question appears to be, whether it is the privilege of Christians to be made perfect in love in this life. I was brought up, and educated by, strictly pious, Congregational parents; who taught me the Assembly's Catechism when I was but a child, and taught to believe that catechism as containing the faith of the church to which they belonged. I remember one question they used to ask me was, "What is sanctifica-

tion?" I was taught to answer, "Sanctification is the work of God's Spirit, whereby we are renewed, in the whole man, after the image of God," &c. The next question was, "What are the benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification?" The answer was, "The benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification, are an assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end." I have altered my opinion but little, on the doctrine of sanctification from what I was taught by my pious parents, when a child. I think that to be renewed in the whole man, after the image of God, is as high a degree of Christian perfection as is contended for either by the Bible or the Methodist church. And that this may be enjoyed in this life, the Congregational church declare, by stating the benefits which in this life flow from it: for surely they never meant to teach that benefits could, in this life, both accompany and flow from a blessing which could not be attained in this life.

I rejoice much in the blessed benefits which I was early taught to believe were enjoyed by those who are partakers of sanctifying love. The first is an assurance of God's love; which must exclude all uncertainty as to having passed from death to life, and dispel from the mind every gloomy doubt, and tormenting fear; for where these reign there can be no assurance. The second is peace of conscience, which excludes all condemnation, and implies that the sanctified christian possesses a conscience void of offence towards God and man, and proves the blessedness of the declaration of St. Paul to the Romans, "There is therefore now no commendation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit." The third is joy in the Holy Ghost, which must imply the inward witness of the Holy Ghost, inspiring pure and spiritual joy in the heart. The fourth is, increase of grace, which shows that after the Christian is wholly sanctified, he may con-

tinue to grow in grace and increase in the knowledge of God. The fifth, and perseverance therein unto the end. This is not a perseverance in backsliding from God; in sinning and transgressing the holy law of God; in doubts, fears, and condemnation; but perseverance in assurance of God's love, in peace of conscience, in joy in the Holy Ghost, and in an increase of grace. If the Assembly of Divines meant to be understood, final, invincible, or unconditional perseverance, then I confess they have rated Christian perfection higher than what I can subscribe to; but if they meant to hold it forth as the gospel privilege of Christians to persevere in holiness to their lives' end, I can cheerfully give my hand and my heart to strive to go to heaven in this ancient way of holiness.

A FRIEND TO THE CAUSE OF GOD.

SUNDAY IN EUROPE.

The manner of keeping the sabbath has interested me much. In England and Ireland it is much better kept than on the continent. Every body knows what is done in London. I will therefore speak only of Dublin. In that city, though the churches were full at twelve o'clock, the alehouses were full at two. On no other day were the streets of that fine capital so crowded and so gay. A large portion of the shops, though not those of the Protestants, were open immediately after divine service. Perhaps you will be curious to know whether among a quarter of a million of people in the metropolis of a populous kingdom, and the seat of a celebrated university, the style of preaching be not something far beyond what we of the west can have a notion of. It was far, very far below that to which we were accustomed in Boston. I wandered from high to low, from the venerable cathedral of St. Patrick's to the Denmark street chapel of the miserable Catholics, and sought out those that were most commended; but I heard only two tolerable preachers. One was a clergyman of the establishment, simple, earnest, polished;—the other a Wesleyan Methodist, whose audience

was principally composed of poor sailors; and he poured forth his piety in so warm and logical an appeal to their understandings and their consciences, and then setting the tune himself, he almost made me a Wesleyan Methodist too. But from the numerous other preachers whom I followed, I heard tame and vapid performances, words without thoughts, and form without religion.

U. S. Lit. Gaz.

THE SINGULAR STATE OF MAN WHEN ASLEEP.

WE need not have recourse to extraordinary events, to understand the almighty power and wisdom of God. The most common occurrences, together with the daily changes which are brought about in nature, are alone sufficient to convince us, in the most forcible manner, that the Being who has created the world, and who directs all events, is infinitely wise, infinitely powerful, and good. Of that vast number of miracles of which he is the author, I shall mention at present only one; and though it occur every day, it nevertheless highly deserves to be remarked, and to become the object of our admiration. How often have we been refreshed and strengthened by sleep! and perhaps have never reflected on that state; or, at least, have not considered it as one of the most remarkable effects of Divine goodness. We think that nothing extraordinary happens to us when we are overtaken by sweet sleep; we believe that the machine of our body is adapted to that situation, and that the desire we have for sleep comes from causes purely natural.

Sleep has two appearances under which it may be considered: on the one hand there is nothing found in it that does not necessarily result from our nature: and, on the other, there is something so striking and marvellous in this natural effect, that will abundantly recompense our trouble in considering it more attentively.

First, it is a proof of the wisdom of the Author of our being, that we sleep imperceptibly to ourselves. Endeavour to spy out the instant in which sleep comes to seize upon you:—that very attention will be an obstacle to its

approach; nor can you fall asleep, till the idea be completely dissipated. Sleep comes without being called for; it is the only change in our mode of existence, in which reflection has no part; for the more we endeavour to procure it, the less we succeed. Thus God has ordered sleep in such a manner, that it becomes to man an agreeable necessity; and he has made it independent both of our reason and will. Let us extend this meditation, and consider the wonderful state in which we are found during the time of sleep. We live without knowing or feeling it. The pulsation of the heart, the circulation of the blood, the digestion of the aliments, the secretion of the various juices; in a word, all the animal functions continue; and are carried on in the same order.

In some respects, our souls seem to have suspended their activity; and in a little time we lose all sensation, and every distinct idea. The senses appear dead; and all their accustomed operations are interrupted. The muscles, by degrees, move more slowly, till at length all voluntary motion ceases. This change takes place first in the forehead; then the muscles of the eyelids, neck, arms, and feet lose their activity to such a degree, that the man seems transformed into a plant. The state of the brain becomes such, that it cannot transmit to the soul the same ideas which it does when we are awake. The soul discovers no object, although the optic nerve is unchanged, and the eyes wide open. The ears are open, and yet they hear nothing. In a word, the state of a person asleep is marvellous in every respect; and there is but another state in which man can be upon earth which is equally remarkable; and this first is evidently its image. The state which I refer to, is that into which we are brought by death. Sleep and death nearly resemble each other; and are full of conformities which it may be useful to consider. Who can well think of sleep, without also taking a view of death? As imperceptibly as we at any time fall into the arms of sleep, so imperceptibly shall we one day fall into the arms of death. It is true, that death often announces

its coming, some hours and days beforehand; but the very moment in which the sleep of death comes to seize on us shall arrive suddenly; and the moment we appear to feel its stroke, is the last of our existence here.

The senses, whose functions were interrupted during sleep, are equally incapable of acting at the approach of death. In the same manner the ideas become confused; we forget the objects which surround us; yea, we forget even ourselves! Probably, the moment of our death may be as pleasant as the moment in which we begin to sleep. The convulsions of the dying often cause them as few disagreeable sensations as the grinding of the teeth, or snoring, cause to those who are asleep.

Let our piety often renew this meditation. Whenever we seek repose on our bed, let us think on the wonders of this refreshing sleep, and bless our Preserver, who, even when we slumber, works such great things in our behalf. Yes, undoubtedly, great indeed! for, if there were not a protecting hand over us, to how many dangers might we fall a prey during the night? If God had not directed and supported the pulsations of our heart, the circulation of our blood, and the motion of our muscles; the first sleep that had followed our birth, would have delivered us into the hands of death. And if he had deprived us of the blessings of sleep, long ere this we should have lost both strength and life. Let us reflect attentively on all these things, and our hearts will point out to us the duty we owe to our great Benefactor. Then, full of joy and gratitude, we shall bless the Lord, who proves himself to be our God in all the circumstances of life.

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THOMAS STRINGFIELD—EDITOR.

JAS. G. H. SPERR, JOHN HENNINGER, JAS. CUMMING—Publishing Committee.

REVIVALS.

At a quarterly meeting held for Claiborn Circuit, about sixteen miles north west of this place, last Saturday week, there was a considerable display of divine power, especially on Sunday night. Nine persons were added to the Methodist Episcopal Church.

Last Saturday and Sunday, at another quarterly meeting, held for Knox Circuit, at Hopewell meeting house, there was also, a comfortable and profitable time, seven persons were added to the church.

We learn, from a letter directed to the editor of Zion's Herald, that the Lord is visiting his people in much mercy, in different places. On Manchester Circuit, Conn. there had been an addition of 49 persons, not long since.

IPSWICH.—In this place also, there has been a considerable revival. About thirty had recently united with the people of God.

ST. ALBANS, Vt.—In this place God is blessing Zion, and converting sinners. Fifty members had been received as probationers, in the Methodist Episcopal Church, in a short period.

BARNSTABLE CIRCUIT.—On this circuit, there had been a good work. In two weeks there had been an addition of 27 in Hyannis. Prospects were still flattering.

The Christian Advocate, as usual, brings news of the most refreshing kind. Its accounts of revivals are too lengthy for insertion, suffice it to say, that God is still blessing his church with the light of his glorious countenance.

"S,"—writing to the editor of Zion's Herald, relates a circumstance of a man in New York, who had stolen a dog, and became the owner of two horses in a dishonest manner. But while he was carrying home his dog, he bit him; and not long afterwards, he bit his two horses, the dog, it seems, was mad, the horses both run mad and died; and himself was soon after effected with the *hydrophobia*, and expired. "The wicked is snarl, with the work of his own hand."

"O! how I long for thy courts, O! Lord," was the language of David, when

he had been kept from the house of God for some time by affliction. Christians, however pious, do not know, and appreciate the inestimable blessings of the sanctuary, until, by affliction, opposition, or some other circumstances, they are deprived of its privileges for a season. Twenty or more years ago, it was with great difficulty that preachers could be found in sufficient numbers to supply all the settlements in our country with the regular means of grace. But, of late, the gospel has become so cheap, that unless we can have it near our own doors, "we can't attend to it." What frail, and inconsistent creatures we are! "It is of the Lord's mercies we are not consumed!"

ESSAYS

ON A

TRAVELLING MINISTRY—No. 8.

WE come in our eighth Essay on a travelling ministry, to speak of the important duties of visiting from house to house, instructing children, &c. Here it may be observed, that some of the special directions given to the travelling preachers, in our Book of Discipline, are designed for those who have charge of stations in towns and cities. Such, for instance, are those that require a preacher to meet the children at least once in two weeks, and those, also, that refer to constant family visiting. Let it be remembered, however, that they are binding upon *all*, so far as they can attend to them.

We continue our extracts from the Discipline.

"Of visiting from house to house, guarding against those things that are so common to Professors, and enforcing Practical Religion."

"Quest. 1. How can we farther assist those under our care?"

"Answ. By instructing them at their own houses. What unspeakable need is there of this! The world says, 'The Methodists are no better than other people.' This is not true in the general: but 1. Personal religion, either towards God or man, is too superficial among us. We can but touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another!—What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular; who does as he would be done by, in buying and selling!"

"2. Family religion is wanting in many branches. And what avails public preaching alone; though we could preach like angels? We must, yea, every travelling preacher must, instruct the people from house to house. 'Till this be done, and that in good earnest, the Methodists will be no better."

*"Our religion is not sufficiently deep, universal, uniform: but superficial, partial, uneven. It will be so 'till we spend half as much time in this visiting, as we now do, in talking uselessly.— Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract entitled *Gildas Salvianus*, is well worth a careful perusal. Speaking of visiting from house to house, he says, (p. 351.) 'We shall find many hindrances, both in ourselves and the people.'"*

"1. In ourselves there is much dulness and laziness, so that there will be much ado to get us to be faithful in the work."

"2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell, lest we should offend them."

"3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil."

"4. But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak."

"5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers: to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness?"

"But undoubtedly this private application is implied in those solemn words of the apostle: 'I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-sufferings.'"

"Oh brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking the word and works of God; surely God would dwell in our habitations, and make us his delight."

"And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazeel, and then set on them with the most vehement exhortations. Oh, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!"

"What cause have we to bleed before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ? And how much holier and happier might our societies have been be-

fore now! And why might we not have done it sooner? There was many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

"But it is objected, 1. 'This will take up so much time, we shall not have leisure to follow our studies.' We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep not more than you need; 'and never be idle, or triflingly employed.' But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

"It is objected, II. 'The people will not submit to it.' If some will not, others will. And the success with them, will repay all your labour. Oh let us herein follow the example of St. Paul. 1. For our general business, *Serving the Lord with all humanity of mind*: 2. Our special work, *Take heed to yourselves, and all the flock*: 3. Our doctrine, *Repentance towards God, and faith towards our Lord Jesus Christ*: 4. The place, I have taught you publicly, and from house to house: 6. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The church of God, which he hath purchased with his own blood: 2. Greivous wolves shall enter in; yea, of yourselves shall men arise, speaking pervers things.

"Write this upon your hearts, and it will do you more good than twenty years study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

"The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs to this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. Why are we not more holy? Why do we not live in

in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances:—Who of us rises at four or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Quest. 3. How shall we guard against Sabbath-breaking, evil speaking, unprofitable conversation, lightness, expensiveness, or grayety of apparel, and contracting debts without due care to discharge them?

Ans. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil speaking. 3. Let the leaders closely examine and exhort every person to put away the accursed thing. 4. Let the preachers warn every society that none who is guilty herein, can remain with us. 5. Extripate buying or selling goods which have not paid the duty laid upon them by government, out of our church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extripate bribery, receiving any thing directly or indirectly, for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

Of the Instruction of Children.

Quest. What shall we do for the rising generation.

Ans. 1. Let him who is zealous for God and the souls of men begin now.

"2. Where there are ten children, whose parents will allow it, meet them an hour once a week: but where this is impracticable, meet them once in two weeks.

"3. Procure our instructions or catechisms for them, and let all who can, read and commit them to memory.

"4. Explain and impress them upon their hearts.

"5. Talk with them every time you see any at home.

"6. Pray earnestly for them; and diligently instruct and exhort all parents at their own houses.

"7. As far as practicable, it shall be the duty of the preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly him-

self, as much as his other duties will allow,—to appoint a suitable leader for each class, who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed, with the name of its leader.

8. Preach expressly on education:—"But I have no gift for this." Pray earnestly for the gift, and use every other means to attain it.

Of employing our time profitably, when we are not travelling, or engaged in public Exercises.

"*Quest.* 1. What general method of employing our time shall we advise?"

"*Answ.* We advise you, 1. As often as possible, to rise at four, 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, (allowing an hour for breakfast,) read, with much prayer, some of our best religious tracts.

"*Quest.* 2. Why is it that the people under our care are not better?"

"*Answ.* Other reasons may concur; but the chief is, because we are not more knowing and more holy.

"*Quest.* 3. But why are we not more knowing?"

"*Answ.* Because we are idle. We forget our first rule, "Be diligent.—Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear.—Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk,—talk, or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

"Of the necessity of Union among ourselves.

"Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

"*Quest.* What can be done in order to a closer union with each other?"

"*Answ.* 1. Let us be deeply convinced of the absolute necessity of it.

"2. Pray earnestly for, and speak freely to each other.

"3. When we meet, let us never part without prayer.

"4. Take great care not to despise each other's gifts.

"5. Never speak lightly of each other.

"6. Let us defend each other's character in every thing, so far as is consistent with truth.

"7. Labour, in honour, each to prefer the other before himself.

"8. We recommend a serious perusal of *The Causes, Evils, and Cures of heart and Church Divisions.*

Extract of a letter from the Rev. Jesse Lee, a member of the Virginia Conference, to the Editor, dated

PETERSBURG, FEB. 23, 1827.

REV. SIR—Our Conference commenced according to appointment on the 15th of the present month, it progressed with great peace and harmony. We have had a considerable increase this year, both in members and preachers; our temporal concerns have a more favorable aspect than formerly; there were three Bishops present, McKendree, Roberts and Soule, all in tolerable health.—Bishop Soule asked leave of absence in consequence of the ill health of his family, and left us on Wednesday morning.

Our conference came to a close on the 22d, in the evening, when the following appointments or stations of the preachers were read out, viz:

JAMES' RIVER DISTRICT—Lewis Skedmore, P. E.

Richmond, { Shockohill—Geo. W. Charlton,

{ Old Town—William Hammett,

Williamsburg—William Mc'Clunn,

Gloucester—Rufus Ledbetter,

Hanover—Robert Wilkinson, Wm. S. Peyton,

Columbia—Jesse Lee, John H. Watson,

Culpeper—Simon B. Sykes, Henry Speck,

Amherst—Wm. H. Starr,

Charlottesville—Moses Brock, R. D. Meriwether,

MEHERRIN DISTRICT—H. G. Leigh, P. E.

Lynchburg—Caleb Leach,

Petersburg—Wm. A. Smith,

Bedford—Joshua Leigh, John A. Miller, John Early,

Buckingham—James Reid, Thos. R. Brain,

Greensville—William Leigh, R. R. Minor,

Mecklenburg—Philip Anderson, James Smith,

Brunswick—James Mc'Adden,

Amelia—Geo. W. Nolley,

Chesterfield—Saml. D. Tompkins, C. Alvarman.

NORFOLK DISTRICT—Henry Holmes, P. E.

Norfolk—Joseph Carson,

Portsmouth—Daniel Hall,

Princess Ann—John Panabaker, B. Edge,
Sussex—Joseph Carle, W. Barcleft,
Murphesborough—Wm. J. Waller,
Gates—James Dye, Isaac Soule,
Suffolk and Surry—James Morrison, Benj. Devany,
Camden—Thompson Garrard,
Edenton and Elizabeth City—Abraham Hanell.

YADKIN DISTRICT—Peter Doub, P. E.

Granville—James W. Dunnabay,
Franklin—Henry Alley,
Yadkin—George Stevens,
Iredell—Christopher Thomas,
Salisbury—John C. Ballew, Wm. N. Abington,
Guilford—Rufus Wiley, Thos. Mann, *Sup.*
Caswell—Wm. Holmes,
Banister—Henry Evans.

NUSE DISTRICT—Thomas Howard, P. E.

Newbern—Thos. Crowder,
Raleigh county—Bennet T. Blake,
Raleigh Circuit—Geo. W. S. Harper,
Trent—William Jones, John Carson,
Topsail Inlet—Samuel Harrold,
Beaufort and Straits—Irwin Atkinson,
Black River—William B. Moss,
Tarr River—James W. Bell,
Haw River—Benton Field, Thomas Barnum,

ROANE-OAK DISTRICT—Geo. A. Baird, P. E.

Washington and Plymouth—John Ken,
Roane-Oak Circuit—Curtis Hooks, Wm. M. Schoolfield,
Albemarle Sound—David Roberts,
Matamuskeet—Thomas Miller,
Banks and Islands—Robert P. Bailey,
Nuse and Pamlico—Simon Norman, J. D. Holstid.

PARENTAL FALSEHOODS.

A writer in the Literary Gazette, in noticing "Mrs. Opie's Illustrations of Lying," has the following remarks, which we recommend to the attention of parents:—

"There is one class of lies, which we are a little surprised did not attract a large share of Mrs. Opie's attention; lies told by parents to their children. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfixed.—

Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not this in a greater or less degree though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reluctant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises that they never intend to perform. If they wish for instance, to take away some eatable which they fear will be injurious; they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them.

"This is lying, do upright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than such an inconvenience can be to a parent.

"We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued a course of deception for the two or three first years of life, if the parent then finds his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood; which he has himself been fostering and nourishing from the first.

From Benson's Commentary.

My Covenant was with him—The Prophet here speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phinehas, and their successors, as of one single person, under the name of Levi, (see Zech. xi. 16.)

and says, I give him my covenant of life and peace, or of happiness and security; or I promised him a secure enjoyment of his office of the priesthood, on his due administration of his office before me. The words allude to Numb. xxv. 12, 13, where God says concerning Phinehas, *Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement, &c.* Or, as it is here expressed, *For the fear wherewith he feared me, and was afraid before my name.* Here God declares what was the foundation of the terms upon which he entered into this covenant with Phinehas, and his successors in the priesthood, viz. an awful reverence of him, and zeal for his honour and service. *The law of truth, &c.*—In this verse is described how Phinehas and others, who were his successors in piety as well in the priesthood, behaved in their office: and 1. *The law of truth was in his mouth*—He taught the people that was agreeable to Divine laws, i. e. Aaron, Eleazar, Phinehas did this; and every one of those priests or Levites, in whatever age they lived, who feared God and were obedient to him. 2. *Iniquity was not found in his lips*—He neither lived himself in any known sin, nor did he mix any thing with the instructions he gave the people which was false, and calculated to mislead them, but declared to them the pure word of God, or the Divine laws, without any false glosses or comments. The words may also mean, He judged, without respect of persons, in all the causes between man and man which came before him. 3. *He walked with me in peace and equity*—He made my word the rule, and my glory the end of all his actions, and discharged his duty with fidelity and care, maintaining peace with me and endeavouring to live peaceably with all men. And, 4. *Did turn many away from iniquity*—He was not content with being pious and virtuous himself, but endeavoured, by his instructions and admonitions, to make others pious and virtuous.

THE COMING OF CHRIST.

Every evening takes a day from the world's duration. Every clock that strikes, bids us recollect, that the promise of Christ has then received an additional force: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." The precise day and hour knoweth no man. Though probably, as it was at his first advent, so likewise will it be at his second. The faithful servants, who are watching for the return of their Lord, and looking for redemption in Jerusalem, will be able, by the books of the Scriptures and the signs of the times, to tell when the day is approaching. But what avails a curious disquisition upon the exact period of the world's dissolution? What is likely to be the fate of those malefactors, who instead of preparing for their trial, spend the small portion of time allotted them, in disputing with each other concerning the hour in which the trumpet shall sound and the judge make his entry? In this, above all other cases, "blessed is the man that feareth always." "Blessed is that servant, who whether his master cometh at the third watch, is ready to receive him, and exhibit his accounts. Blessed, in short, is he, and he only, who hears continually these words of the beloved John, "BEHOLD HE COMETH!"

He cometh indeed! But how changed; how different his appearance from what it was! How shall we be able to conceive of it as it deserves; to raise our thoughts from the tender babe in the manger, bewailing our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall flee away, and no place be found for them any more for ever! Yet, so it is. Behold, he who came in swaddling clothes, cometh with clouds. He who came to preach the day of salvation, cometh again to proclaim the day of vengeance. He who led as a lamb to the slaughter, leads his ten thousands to the prey, as the lion of the tribe of Judah. He who cried not, nor lifted up his voice against his ene-

lies upon earth, thunders with the glorious voice of his excellency against them from heaven. He who never broke a bruised reed, rules the nations with a rod of iron, and breaks them in pieces like a potter's vessel. He who quenched not the smoking flax, extinguishes the great lights of the world; darkens the sun, and turns the moon into blood; commands the stars from their stations, and the dead from their graves; shakes the powers of heaven, and the foundations of the earth, and all hearts that are not fixed on him.

BISHOP HORNE.

It appears from an official statement that of the 623 adult persons admitted into the Baltimore Alms House during the year ending April, 1826, *five hundred and fifty-four* were positively ascertained to have been reduced to the necessity of being placed there by *drunkenness*; and it is believed that a considerable portion of the remaining 69, were likewise reduced to the same necessity, either remotely or directly by the same cause; in addition to which it should be further remarked, that of the great number of children who are always in the House, scarce an instance occurs of one being placed there, who has not been reduced to that necessity, by the intemperance either of one or both of its parents.

The Christian Watchman, in reviewing the efforts of the last 25 years for the conversion of the world, says—"3000 Bible Societies have been established, whose annual income now exceeds \$500,000, and more than 5,000,000 of Bibles and Testaments have been distributed over the globe in about 150 languages and dialects. The income of all the Missionary Associations in 1825, was '\$1588,203.'"

From Benson's Commentary.

Think not that I am come to destroy—To abrogate, annul, or repeal, the law or the prophets—As your teachers do. It is manifest from the following dis-

course, that our Lord principally spake of the moral law, several of the precepts of which he afterwards explains and vindicates from the corrupt glosses of the Scribes and Pharisees. For, as to the ceremonial law, though he also came to fulfil it as the great antitype in whom all the types of it had their accomplishment; yet he came to abrogate and repeal it, blotting out and nailing to his cross the handwriting of ordinances, as the Apostle speaks, Col. ii, 14. I am not come to destroy but to fulfil—He fulfilled in himself all those predictions of the prophets which had been uttered concerning the Messiah, and he explained, illustrated, and established the moral law, in its highest meaning, both by his life and doctrine: and by his merits and Spirit he provided, and still provides; for its being effectually fulfilled in and by his followers. Our Lord has taught us, that all the law and the prophets are comprehended in these two precepts, Thou shalt love the Lord thy God with all thy heart, &c. and thou shalt love thy neighbor as thyself, Matt. xxii, 40. St Paul also informs us, that he who loves his neighbour as himself, hath fulfilled the law, Rom. xiii, 8; and Gal. v, 14, That all the law is fulfilled in this, Thou shalt love thy neighbour as thyself; this love of our neighbour being only found in those who first love God, and being closely connected with, and indeed never separated from, the love of God. Now our Lord was manifested in the flesh, and made a propitiatory sacrifice for our sins, that he might give us such a demonstration of his love, and the love of the Father to us and all mankind, as might produce in us those returns of love to God and man, which God should be pleased to accept as the fulfilling of the law. Therefore we read Rom. viii, 4, That God sent his own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

The heart of man is his worst part before it be regen-

erated, and the best afterwards: it is the seat of principles, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it.

The greatest difficulty in conversion, is, to win the heart *to* God; and the greatest difficulty after conversion, is, to keep the heart *with* God. Here lies the very force and stress of religion; here is that which makes the way to life a narrow way, and the gate of heaven a strait gate.

THE JEWS' NEW YEAR.

The Jews believe that God created the world in September, or Tisri—that at the revolution of the same time yearly, he sitteth in judgment, and takes reckoning of every man's life and pronounces sentence accordingly. The morning of the new year is proclaimed by the sound of the trumpet of ram's horn to warn them that they may think of their sins. The day before they rise sooner in the morning and pray. When they have done in the Synagogue, they go to the graves, testifying that if God does not pardon them, they are like to the dead, and praying, that for the good works of the saints, He will pity them, and there they give large sums in alms. After noon they shave, adorn, and bathe themselves, that they may be pure, the next day, and in the water they make confession of their sins. The feast day begins with a cup of wine and New Year's salutations; and on their tables is a ram's head, in remembrance of "that ram which was offered in Isaac's stead;" and for this are trumpets of ram's horns. Fish they eat to signify the multiplication of their good works; they eat sweet fruits of all sorts, and make themselves merry, as assured of forgiveness of their sins; and after meat they resort to some bridge to hurl their sins into the water; as it is written, "He shall cast all our sins into the bottom of the sea." From this day to the tenth day, is a time of penance or Lent.

Purchase' Pilgrimage.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures and even procure the truest.—*Addison.*

GENTILITY.—If gentility be a virtue whoever is not virtuous loses his title, and if 'tis not a virtue 'tis a trifle.
Ibid.

DISCRETION.—There are many shining qualities in the mind of man, but there is none so useful as discretion; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it learning is pedantry and wit impertinence, virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors and active to his own prejudice.

Spectator.

THE WORLD.—Remember that the world is a Theatre, and that your part in this play of Life is determined by the poet. Upon him it must depend whether you shall act a long or a short one, whether your character shall be high or low. If therefore he assign that of a beggar, take care to humour it well, if a cripple or a prince, or a private obscure man, or whatever it be, make the best of it; for consider that the playing of the part assigned you commendably, depends upon yourself. This is your business; but the giving out of the parts, and choosing the actors, is not yours but another's.

Stanhope's Edictctns.

FAMILY DEVOTION.

I knew a worthy man, who professed to be religious, that omitted family prayers, because, he said, he had no time to do this duty. And yet he daily wasted more time in smoking, than would have been necessary for reading a chapter, and offering a prayer night and morning, at the domestic altar. There is no head of a family who has not time for daily family worship if he had inclination. Command the time. If the duty abridges other employ-

ments, your labours will be more happily and beneficially employed. Give not the world, or self, or friends, all your time. Prayers and provender delay not man or beast, says the proverb.
Christian Reg.

ANECDOTE.

A plain, and good hearted, matter of fact kind of man, who understood that a poor woman and her family were reduced to extreme distress by the loss of a cow, which was their principal support, generously went round among his neighbours to solicit that aid which he was unable to give himself. He told a plain, simple & pathetic tale, and received from each a very liberal donation of regret, sorrow, sympathy, &c. But, thought he, this will not buy a cow, and he consequently redoubled his exertions, and to the same effect. He now lost all patience, and after being answered as usual, by a real son of Midas, with a plentiful shower of sympathetic feeling, "Oho, yes, I don't doubt your feeling, but you don't feel in the right place." "Oh" said the tender hearted Craesus, "I feel with all my heart and soul." "Yes, yes" replied he. "I don't doubt that neither, but I want you to feel in your pocket."

Prosperity multiplies professors, but adversity brings them to such a test, that the precious are separated from the vile. Job was tried by adversity, and although some dross was discovered, he came forth as gold. By adversity is brought out to view, not only the hypocrisy and corruption of the wicked, but also the sincerity and holiness of the righteous; it manifests the faith and patience of the saints.

Every man's character must be scrutinized at the final judgment; and if those who pretend to religion cannot endure the trials to which they are now exposed, how can they bear the investigation to which they will then be subjected? Surely if we have not such holiness as will bear the severest tests to which it can be brought in this life, we can hardly hope that it will sustain the ordeal of the last day.

German Universities—In all the German States there are 22 universities, with 1,055 professors and 15,746 students. The greatest number belonging to any one of them is 1688, Viana; the smallest 201, at Rostock. The population of Germany is 36,000,000; Catholic Germany has 19,000,000, and only 6 universities; the Protestant States contain 17,000,000, and have 16 universities.

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