

posing parties had adhered to the *Whig* and *round-heads*. The former epithet sprang from the lordly bearing and romantic spirit of the royalists; the latter from the crooked hair of their fanatical opponents. The similar nicknames, *Whig* and *Tory*, which his undoubtedly acquired more extensive notoriety than many others recorded in history, to their rise in the reign of Charles II. of England. It is said that the name *Whig*, applied by the court-party to the Scotch beverage, sour milk, denominated *whig*; while the republican party stigmatized the royalists with epithets *torics*, which was the name of certain Irish robbers. It is doubtful whether the former epithet was given from a supposed resemblance in point of acidity between the beverage referred to and the disposition of the whigs; or from a contemptuous allusion to the general poverty and meanness of their condition: sour milk being the common beverage of the indigent in Scotland.—*Biblical Repertory*.



## Original.

## THE LITTLE GIRL.

Little Barbara was born in Ireland, and when very young left her native land with her parents, and several other sisters, to emigrate to America. On their arrival in this country, they took up their residence in one of our large cities. The father being wealthy, no expense was withheld in the education of the daughters. On general subjects, few families possessed more intelligence, but in being members of the Catholic church, their minds, on the subject of religion, were enshrouded in ignorance and superstition. When Barbara was about thirteen years of age, she became acquainted with a little girl in a Protestant family, not far from her father's house. Olivia, for that was the little girl's name, requested her company to the Sabbath School. Barbara was well aware that her parents would consider it a great crime for her to go to any church but their own, but having already obtained permission to take a walk, she thought they could not make the least objection to their daughter having a peep at the school. The question being thus settled that no harm whatever would result from going, they set out. When they entered, an object that particularly attracted the attention of Barbara, was, a little Miss M. one of the class, whose eyes were so much swollen from weeping, and her countenance so very sad, that she felt constrained to whisper to Olivia, and enquire into the cause of the child's distress. "After school," said Olivia, "I will tell you all about her." At the close, when the superintendent engaged in prayer, the presence of God seemed to pervade the whole place, and save the half-suppressed cries for mercy, uttered by her who had been so closely observed by Barbara, all was solemn silence. As they moved out of school, the superintendent was heard to say to the child, "Emma, I feel extremely sorry to find you still unwilling to go as a lost sinner to Christ." "Him that cometh to me, saith the Redeemer, I will in no wise cast out." "Bursting into a flood of tears, she exclaimed, 'O Mr. A. it seems to me there can be no mercy for me—my heart is so hard, I can't feel.' The last sentence made a very deep impression on the mind of Barbara. While on their way home Olivia was reminded of the promise to give some account of Emma. "Until last Tuesday night," said Olivia "Emma was one of the gayest girls I ever knew; see her when you would, she was lively and happy. On that evening, in company with several girls of the school, she went to a prayer meeting, and since then she has not been like herself; she thinks she is the worst sinner in the world—all left the meeting in the same state of mind, the others however have found peace, and I presume before we entered the school, they had been talking with Emma." Olivia added "I have promised Mr. A. our superintendent, to attend the meeting next Tuesday night." "O," said Barbara, nothing upon earth would induce me to go to such a place! why I felt such a strange melancholy sensation while they were praying in the school, that I wished myself away."—Here the conversation ended, and the girls parted for their homes. Finding the family engaged with company, Barbara said nothing about her visit to the school. After retiring for the night, she endeavored to compose herself to sleep; but sleep had fled—her feelings were so entirely new and peculiar that she could not conceive what was the matter. Little did she think that the spirit of the Lord was striving with her. After spending an almost sleepless night she arose in the morning, in great anguish of mind; her sins had found her out; but so determined was she to get rid of such melancholy, as she termed it, that an air of unseasonable levity was assumed, thoughtless companions and a variety of objects resorted to, to divert her attention from the weight of misery pressing upon her conscience.

The day having been spent in amusement and folly, night found her with the same bitterness of spirit. The succeeding day her convictions were so pungent, that it was with the utmost difficulty she could remain in the presence of the family and not betray her emotions. She recollected that the time of the prayer meeting, of which Olivia had spoken, was that night, and resolved, let the consequences be what they might, that she would accompany her. As they proceeded to the place of prayer, Barbara unbentured the distress of her mind. "Ah," said she, "if I had never gone to the Sunday school, those wretched feelings I should have never known." Olivia not being a Christian herself, was but poorly qualified to direct one in so critical a state of mind; she remarked however, she had heard that since the revival, some persons had found peace at every meeting, and she hoped sincerely that it might be the case with Barbara. So manifest was the holy spirit's influence and presence in the conviction and conversion of sinners, that none could cross the threshold of the door, without realizing and acknowledging, that the Lord was there breathing upon the dry-bones the breath of life. Motives the most weighty and solemn were pressed upon the consciences of the awakened; but all seemed unavailing in the case of Barbara; instead of feeling that she was forgiven of God, the load of guilt appeared much greater. She went home weeping over her miserable situation; and now all was disclosed to the family. So intense was the anguish of her soul that she cared not if the universe knew her feelings. She was first tenderly and persuasively dealt with, though peremptorily forbidden to attend another meeting. She begged and entreated for the privilege of attending once more, or if this was not granted, that a Protestant Minister, or some Christian, might be sent for to pray with her. This was more than they could bear. Their rage seemed excited to the highest degree, and without delay the Priest was sent for to interfere as his judgment might direct. He commenced with flattery. "Why," said he, "can it be possible that a young Miss of such intelligence, purity of heart, and unblemished life, should for a moment suffer such ignorant heresies to have any influence over you! Come, come this won't do—you must clear up your spirits, and look me in the face with one of your pretty sweet enquiring smiles." Perceiving not the least indication of gaining his point by this mode of treatment, he grew violently angry and poured one denunciation after another upon her soul, and also upon those who had presumed to poison her mind with sentiments contrary to the infallible church.

Although from this time a watch was kept over her, on the third night she succeeded in stealing off to attend the lecture. The Minister's text was, "Ye will not come to me that ye might have life." All along Barbara had thought she was perfectly willing to love and serve Christ, and that something also was in the way that prevented light and peace from beaming upon her troubled soul. Under this sermon, however, that refuge was swept away; she saw that all things were ready for her

salvation, and by a living faith was led to embrace the Saviour. Joy unspeakable filled her heart, and she went home a new creature; but alas! no benevolent Christian did she find in her father's dwelling to join with her in giving glory to God for the change he had wrought.

On the contrary she realized opposition and derision the most shameful; but the yoke of Christ she felt to be easy and his burden light. Never were the affections of a father more closely entwined around a child than were Mr. O's around his Barbara; but when he found that it was her inflexible determination to cleave to the Lord, that brought her, the crime he considered of such unpardonable magnitude, that the enmity of his heart was stirred to utter imprecations the most awful. His orders to the family were, to confine her to the house, and never let her out until that abominable Protestant religion, which was to make her an outcast for time and eternity, should be renounced. Lest they should fail strictly to adhere to his injunction, and consequently her escape be effected, they were directed to lock up her bonnet and shoes. Barbara endured all her trials with patient resignation to the will of her heavenly Father.

Her prayers were constantly that the eyes of her dear parents and sisters might be opened, to discover upon what dangerous ground they were standing. Often was she bathed in tears in view of the round of superstitious Catholic forms they were wont to perform—all of which were but solemn mockery in the sight of a holy God, whose requirements she knew to be nothing short of "truth in the inward parts."

Things went on very much in this way for a very long time, until at length the father had occasion to visit a neighboring city; while there, he was taken extremely ill, and after his return survived but a few days. The true state of his mind Barbara was unable to ascertain; though from the fact of his positively refusing to see the Priest, and also from the circumstances of entreating the family, as his dying request, that she might no longer be treated with opposition, but indulged in her religious views and feelings, she thought it probable that his faith in his own church was shaken. O how unspeakably bitter was the pang that rent the bosom of Barbara at the recollection that the father she so tenderly loved had afforded so little evidence of being prepared to render his account to God!

A public testimony of gratitude to her Redeemer was soon given by uniting with the visible Church. That decision which marked the young convert, also characterized her subsequent course of life. What her hands found to do, was done with her might.

If the youthful readers of this account, feel a curiosity to know the future history of Barbara, I would inform them, that eventually she became the wife of an opulent merchant—an Elder of the Church of which she was a member, and Superintendent of the Sabbath school into which she many years previously had so providentially been led to take a peep.

ANN.

Chambersburg, Feb. 6th, 1841.

## The Drunkard an Idolater.

"What?" exclaims one, in surprise "you surely do not mean that a drunkard is an idolater? Do you not know that idolaters have temples, altars, priests and imaginary gods?" I indeed know all this, and I know too, that Drunkards have the same things. They too have temples, altars, priests, and an imaginary god, whom they serve.

1. *The Drunkard's Temple* is the place where he regularly attends worship, and to which he brings his sacrifices. It is a room set apart expressly for the purpose, by the officiating priest. It is generally known by some "sign" placed conspicuously to point out its locality, and its doors are always open for the admission of worshippers. In its exterior it resembles a dwelling house. The interior is furnished with a stove, table, one or more benches and a few rickety chairs which bear evident marks of the great zeal of some worshippers in their exercises. The walls are decorated with a variety of inscriptions such as "notices," "constables" and "sheriffs' sales." Handbills &c. The smoke of incense which often fills the temple, are the mixed fumes arising from lighted cigars and exhaled air, strongly scented with the "smell of liquor," it being a "sweet smelling savour" to the worshippers, though exceedingly nauseating to others. Such is the Temple in which the Drunkard performs his devotions. It is generally known by the name "BAR-ROOM."

2. *The Drunkard's Altar* is the place where he deposits his offerings and performs his sacrifices. In some temples it is merely a table set in a convenient place, while in others it is a shelf or "counter" erected in front of a small chamber, constructed within the Temple. This small chamber is the "chamber of the priest" and contains the vessels, utensils &c. pertaining to his office. The priest's station during his ministrations is in the rear, while the worshippers are in front of the altar on which they deposit their offerings, which are immediately removed by the priest. The amount offered, and the sacrifices made at these altars are immense for there are many hundred thousands who worship at them. The worshippers term such an altar, "THE BAR."

3. *The Drunkard's Priest*, is the one who "tends" the altar, and to whom the worshippers apply for the drink offerings which they purpose to offer unto their idol. He has four chief assistants, whose labours are more or less directly employed in preparing and furnishing him with the different "drinks" or liquors for the accommodation of worshippers. He is constituted a priest by law, being "licensed" (if I be rightly informed) by the Court. Without such "license" no one is allowed to act in the capacity of priests; and indeed to assume "priest's orders" without "license" from the proper authorities subjects an individual to a heavy fine. The "licensed" priest alone has the "right" by law to act. He has charge of all the vessels in the priest's chamber, and the right of distributing "drink offerings" to the different worshippers. It is expected of him that he be "indulgent" and "accommodating" to the wishes and wants of all. Nor are these expectations vain. Night and day he officiates, permitting the most mean and contemptible to have a free access to the altar, and willing to serve the most abandoned, provided they come with an offering for him. These "licensed" priests are generally termed "LANDLORDS."

4. *The Drunkard's god*, the object of his worship, is APPETITE. It is for his service and qualification, or rather for the profits which the priests derive from their priestly office that the temple is erected, the altar built, and "orders" taken. He is worshipped with a degree of devotedness, not often witnessed in other services. Days and nights, and even weeks have been spent in the temple by the worshippers, and during that time large offerings made, under the firm conviction that they were accepted. It is only with "drink offer-

ings" that he is delighted, and so imperious is he in his demands that he regards not where nor by what means his devotees procure them. He is deaf to the entreaties of starving mothers, and famishing children and callous hearted at the sight of the want, distress, and misery, occasioned by the magnitude and frequency of the offerings made to him. He is, in a word, the most severe and unprincipled tyrant, requiring of his zealous worshippers that they spend their substance, time and strength in procuring offerings, and when done, so far is he from being satisfied, that he still cries, more, more, MORE. He exacts from them things the most painful and ignominious, and by the severity of the services he imposes, and the exactions he makes, miserably puts an end to their lives as a reward for their great zeal, diligence and love. Such is the Drunkard's god, APPETITE.

5. *The Drunkard's Worship*. This may be considered under two heads, viz:

1. *SERVICES*. The services are opened with *Drinking* which is the introductory part. Then follows the subject which is generally divided into three principal heads, namely, *Quarrelling, Cursing and Scurrying, Imprecation and Blasphemy*. After which, in some temples, *Fighting* is added by way of *Application*.

2. *SACRIFICES*. These are money, Time, Character, Health, Necessaries of Life, Life itself, and Everlasting Happiness. All these are sacrificed to procure "drink offerings" for his god APPETITE.

The Drunkard then is an idolater, and a zealous one too. And as Scripture assures us that "no idolater shall inherit the kingdom of God" 1 Cor. 6: 9, 10; the question arises what will become of the "drunkard's priest" and his chief assistants?

O. P. Q.

For the Weekly Messenger.

Proceedings of the Special Meeting of the Third District Synod of Ohio.

In pursuance of a call issued, by the President, the Third District Synod of Ohio, assembled on the 3d of February, in Salems' church, Fairfield co., Ohio, and continued in session until the evening of the next day, when the following preamble and resolutions relative to the Centenary celebration, were adopted:

WHEREAS, it is our happy privilege, as ministers and members of the German Reformed Church, to trace our history back through various revolutions both in Church and State, and through many of the most bloody persecutions and fiery trials, that mortals under any circumstances of life have ever undergone, for the space of more than 300 years, to the days of Ulrich Zuingli, who manfully resisted the encroachments of the Pope, "that man of sin," upon the rights of conscience, and who exposed the absurdities and enormous crimes of the Roman Catholics, thereby kindling a spirit of Reformation, that blazed forth and shed a heavenborn light over all Europe, and throughout the civilized world; and being enabled to follow the progress of the Reformation, as it wended its way from continent to continent and from land to land, giving light to those that sat in darkness, unlocking the prison doors and letting the captives go free, proclaiming the glad tidings of salvation, through the merits of a crucified Redeemer, and inculcating the principles of civil and religious liberty, till they reached the continent of America, where in this land of freedom, all are guaranteed the privilege of worshipping God according to the dictates of their own conscience, without any daring to molest or make them afraid, they were implanted and have been found to flourish, with their primitive excellence in the German Reformed Church, for the space of one hundred years, and in the providence of God, we find ourselves as a Denomination, occupying a responsible station, in this great Republic, and having an important portion of the moral vineyard of the Lord to cultivate.

And WHEREAS in the all-wise and merciful providence of God, we have been sustained as a denomination in this western hemisphere, for the space of one hundred years; and notwithstanding the revolutions in Church and State, which during that period have occurred, and the many obstacles, that are incident to the settlement of new countries and the peculiar difficulties that we and our ancestors have had an account of speaking a different language from that which prevailed throughout the land, have found our beloved Zion to prosper, and that year after year, encouraging accessions have been made, until the German Reformed Church has extended through the length and breadth of the land. In view of these and many other mercies, which the Lord has bestowed upon us, we, therefore, the Synod of the German Reformed Church of the Third District of Ohio, having assembled together, do hereby, solemnly set apart the year of our Lord, one thousand eight hundred and forty one as a CENTENARY, and we agree cordially to unite with our brethren of the North American Synod in celebrating this year in commemoration of the goodness and mercy of Almighty God, shown to us as a denomination during the century that has elapsed, since it was planted on these western shores.—Further be it resolved,

1. That during this Centenary year, we will implore the Great Head of the Church, to pour down showers of Heavenly grace upon us, to revive pure and undefiled Religion, and to make this literally, "a notable year of the Lord."

2. That the circular of the N. American Synod, on the subject of the Centenary, be read publicly by each minister, in our connection, in all his churches.

3. That we will endeavour to effect a more perfect organization of our denomination, by the adoption of constitutions in all our congregations; and endeavour to preserve the doctrines of our venerated forefathers pure, and defend them against all improper innovations.

4. That one day, during the annual meeting of Synod, to be held at Tarlton, be set apart and appropriated exclusively, to celebrating the Centenary; and that the Rev. Messrs. Weiss, D. Winters and Descombes be a committee, to make the requisite preparation to have several appropriate addresses delivered, on the occasion.

5. That, in reliance on divine aid, we will endeavour to raise 20,000 dollars, towards the establishment of our Western Theological Seminary, Beneficiary Education and Missionary purposes; it being optional with each individual to specify, to what purpose or purposes, his donations shall be applied. Whatever may be contributed, without special directions, how or to what purpose it shall be appropriated, shall be divided as follows: one half for the benefit of the Seminary, one fourth for Beneficiary Education and one fourth for Missionary purposes.

6. That each Minister in our connection be instructed to bring this subject before his consistories and the people of his charge, and solicit their friendly and active co-operation in the Centenary enterprise.

7. That it be the duty of each Minister, to do all in his power, both in his public and private labours, to make the Church known in all her distinctive features and also to present the

duties, responsibilities and prospects of our Reformed Zion.

8. That each Minister be advised, to secure the assistance of two or more of his Ministerial brethren and protract the exercises several days in each congregation, preaching on such subjects as are suitable to the occasion; when a committee, appointed by the church, shall wait upon the audience, and take up subscriptions, collect the monies and pay them over to the Treasurer, and thus more effectually carry out the plans of Synod.

9. That the amount subscribed be paid in five annual instalments; the first to become due on the 25th of December 1841 the day appointed, as a festival of Thanksgiving.

10. That all subscriptions be recorded, in a book used by the church or ministerial charge for said purpose; and that an accurate account, therefrom be transmitted to the Secretary appointed by Synod, whose duty it shall be to record all the names and sums thereto annexed, in a book procured by Synod, and placed in its archives.

11. That all vacant congregations in our connection be visited during this Centenary year, the more effectually to carry out the plans of Synod; and that it shall be the duty of the adjoining minister, to make the necessary preparatory arrangement and act as Pastor in charge.

12. That each ministerial charge be instructed to appoint a Treasurer, to receive all monies and pay them over to the Treasurer of Synod; who shall make such disposition of the money placed in his hands as Synod may order, applying it however only to such purposes as were intended by the respective donors.

13. That we will exert ourselves and make special efforts, to increase the number of subscribers to the Weekly Messenger and Christianische Zeitschrift.

14. That a copy of our proceedings, be forwarded, for publication in the periodicals of the Church, signed by the President & Secretary.

A true extract from the original minutes.

Rev. GEORGE WEISS,  
President, pro tem.

H. WILLARD, Secretary.

For the Weekly Messenger.

Vindex and the Lutheran Observer.

Messrs. Editors:

I have just read the senior editor's explanation of his conduct towards Dr. Nevins. A few of his statements ought perhaps to be noticed, and you will therefore, pardon me for troubling you with another communication.

The editor speaks as though a number of editors had taken exception at the Dr's. Inaugural Address. Now it may be that I do not see quite so many newspapers as the editor does; but still I must say I have no knowledge of any other editor besides himself, who did so, except the remarks of the editor of the Presbyterian with regard to Dr. K's. notice of the Address, might be so construed. Hence you perceive, there was no occasion for taking exception at their conduct. And besides, it ought to be remembered that neither I, nor any one else as far as I know, found fault with the editor of the Observer for noticing the address and even for dissenting from some of the sentiments therein contained. But it was the unkind insinuation, that Dr. N. had expressed himself so enthusiastically, because he had recently connected himself with the German Reformed Church, as "it is no uncommon thing for new converts to evince extraordinary zeal in behalf of their new relations," that was objected to; thus attributing to him a weakness, from the very idea of which, he or any one similarly situated, would shrink with indignation.

With respect to the charge of "plagiarism," upon which the Dr. dwells so profusely, I must say that I did not intend by the figurative language employed, to charge him with downright plagiarism, but merely to convey the idea, that there is a great similarity between the sentiments of his article, and that of the correspondent of the Presbyterian. Any one who will compare the two articles referred to, cannot but perceive this similarity, and the natural & irresistible impression is, that the one writer had read the article of the other, or else that there must have been a mutual understanding between the two. The Dr's mode of meeting the supposed charge is somewhat singular, and to me at least, is not satisfactory. He does not receive the Presbyterian until Saturday, and sometimes not until Monday, and the Observer is made up for the press on Monday morning! Now, my neighbor B., who lives farther from Philadelphia than Dr. K. does, and with whom I am in the habit of interchanging, received the number of the Presbyterian containing "Knox's" article on Saturday, and it is to be presumed that it was received as early as Baltimore. But admitting that it was not received until Monday, who would have supposed that the editorial department of a paper published on Friday, is closed as early as Monday morning! Of course, we must receive the statement of the editor to that effect, but no one certainly, would, without previous knowledge of the fact, have indulged such a conjecture.

The charge of my being "anxious to give him a thrust" is gratuitous, and corresponds with the editor's usual manner of helping himself out of a difficulty.

The silence of the professor himself, which is referred to as evidence of his approval of the editor's course, is satisfactorily accounted for, by the sentiment expressed in the concluding sentence of my previous article, to which your readers and the editor are respectively referred.

February 18th. VINDEX.

For the Weekly Messenger.

A WORD OF ADVICE.

Messrs. Editors:

You will, no doubt, indulge a constant reader of the "Messenger" and "Observer," in a few remarks, though they may not be altogether such as you like.

The "Messenger" for the last few numbers, has had some controversy in it, though nothing like as much as the "Observer." Now, permit me to say, that I, and many of the more sober-minded part of your readers too, don't like it, and are anxious to see an end put to it. It is true, that you were not to blame, and this many of the friends of the Observer themselves freely admit. You inserted in your columns the article of James Henderson, in which, in a respectful manner, he asks the Observer few questions, which none would think he would refuse to answer. Instead of answering these questions however, he falls to abusing you, calling you hard names, as well as J. H. himself. But perhaps, his wrath was aroused at you, because you inserted the article, after he had refused to do it. Now I can't see that you did wrong in this. If my neighbours A. and B. have a fall out, and I take the one or the other of them by the hand, and say, "how d'ye do?" that should not give offence to the other, nor does it make me his enemy. This is just what you did, and this is the reason why we think you are not to blame. Had the "Observer" answered the questions put to him, instead of writing a

gainst the "Messenger," which is by no means a war-paper, until he forgets himself, why all would have been right.

So far we here think all is on your side. But now, in our mind, you did wrong, in that you replied at all to the "Observer." Why did you not let him go on, until he had run himself out. It is true the world talks about "spirit," and "honor," and things of this sort; but still when the matter is so plain as in the present case, neither your character nor any thing else would have suffered, but rather gained, had you remained as quiet as a mouse. You know it is the nature of "dogs to delight to bark and bite," and when they show an itching to indulge this disposition of their nature, nothing is to be gained by following their example. For we thereby only degrade ourselves to their level. I wish your correspondents "A. Zuinglian" and "Vindex" to profit too, by the moral I am here holding up.

In conclusion, Messrs. Editors, permit me to say, that I hope neither you, nor your correspondents will take offence at what I have said. They are the words of one who wishes well to you all, and is always well pleased with the "Messenger," except when it now and then engages in controversy.

MATTHEW.

So far are we from being offended at what our correspondent says, that we heartily thank him for his advice, and hope we shall all be able to profit by it hereafter.

[Eds.]

Religious Selections.

The five contributors, or the proportion of the liberality illustrated.

The tenth or any proportion of a rich man's income though larger, is not so liberal a gift, as the same proportion of a poor man's; hence our ratio of giving should vary, as the excess of our income above our necessary wants. The principal here stated is thus illustrated by an English writer.

1. Here is a person in the middle rank of life: he has an income of two hundred pounds a year; but he has a large family, wholly dependent on him for their support and for their future settlement in life. They need every farthing he acquires; but he loves the cause of God, contributes to it in various ways, and from him a Missionary and a Bible society each receives an annual pound.

2. Near him resides a Christian friend with a similar income, but no family whatever, and no one dependent upon him; he lives in comfort and contributes a similar sum to the same societies.

Is there any reasonable proportion between the liberality of these two persons? One with difficulty parts with what his family needs; the other gives what he scarcely feels. The former denies himself to impart his aid; the latter exercises no self-denial whatever, nor lessens any of his comforts.

3. Near him dwells a third individual; he too is professedly a Christian. He has five hundred pounds a year. He lives in the same style as his friends; and when he has defrayed his yearly expenditure, he has three hundred remaining to lay by. Out of this he gives a similar subscription to the same societies.

Now is there any comparison between the generosity of the first individual and this latter? The first squeezes his subscription out of a sum that will barely defray his expenditure; the last presents his from what forms—as far as the present time is concerned—an unneeded surplus. The first cannot lay up a single pound; the last lays up his hundreds, and by them is continually accumulating more. The first deducts his two pounds from an income that will barely supply his wants, but he denies himself, that he may contribute that sum. The last gives but the hundred and fiftieth part of a surplus above his wants. Would he vie with his less wealthy neighbor in liberality? It is evident he must contribute not his two pounds, but his surplus three hundred pounds, to the cause of God.

4. In the same church is another, whose annual income is a thousand pounds. He is not esteemed a miser, nor is he peculiarly deficient in acts of kindness to the poor around him; but when he has given something to them, and abundantly supplied his own wants, he still adds to his property five hundred pounds. He contributes to the Bible and Missionary cause the same sum as his friends.

5. In the same church is a poor girl, who supports herself, and in a great degree her mother, and whose weekly earnings are seven shillings, yet she gives to the same societies two-pence a week.

How little proportion exists between the liberality of these individuals! How contemptible are the annual subscriptions of those deemed respectable, when compared with the poor girl's weekly donation! She gives the forty-second part of her income; the most liberal of them gives but the hundredth part of his. The next contributes but the two hundred and fiftieth part of his income, and the hundred and fiftieth part of his accumulating surplus. The richest imparts but the five hundredth part of his income, and only the two hundred and fiftieth part of a spare sum that he hoards up—he knows not for what or for whom. Let him with two hundred a year be as liberal as his poor neighbor, and he would change his two pound annually to five. Let him with five hundred give the forty-second part of his income, and instead of two pounds, his subscriptions would swell to nearly twelve; and let him with an annual thousand contribute in the same proportion as his poor neighbor, and we should no longer see two pounds the amount of his two subscriptions, but they would rise to nearly twenty-four. At the sight of such subscriptions, some would exclaim, "What liberality!" No! the poor girl would still far outdo them all. She gives the weekly two-pence from her necessity; their splendid subscriptions would be but a small part of their superfluity—in neither case the twentieth part of a sum not required for present wants, but heaped up as treasure upon earth. Would he with a property yielding annually five hundred pounds, vie with the poor girl's humble donation, he must give to the cause of God, at least his superfluous three hundred pounds; and would he with the thousand approach her in generosity, he must at least contribute his treasured five hundred. Even then their liberality would not equal hers, for they would bestow what they do not now want, and never may, while she gives what is required to meet her daily necessities; and every farthing she contributes subtracts some comfort from the few she enjoys.

Home Missionary.

THE LATE MR. ABERNETHY'S PERSUASIVE POWER.—A patient was brought into St. Bartholomew's Hospital with strangulated hernia. The usual treatment was adopted, but the rupture could not be reduced. As the symptoms became alarming the propriety of an operation was suggested to the patient, but he resolutely refused compliance. His alarming situation was fully explained to him but he obstinately persisted in refusing to allow the operation to be performed. On the following day a consultation was held, and it was agreed that no alternative remained, except speedy death, unless he patiently sub-

mitted to the operation; but the patient declared emphatically that he would rather die than allow the knife to touch him. The surgeons and pupils were leaving the ward, when they encountered Mr. Abernethy going his round, followed by a train of pupils. The case was explained to him, when he immediately said, "Let me see the man." When he arrived at the bedside the following conversation ensued:—"Well, my good fellow, what is all this noise about?" "They want me to have an operation performed but I had rather die," replied the man. "Well, my good man," said Abernethy, "I am sorry that it is necessary; but have you thought what there is after death? There is a judgment, and you must give an account of yourself to God. God has been pleased to give us means to use, and it is our duty to use them; if you refuse to use the means God has given, and which we think may save your life, you are in a measure answerable for your death, and must account to God for this sin with your other sins." The man looked much impressed with the thought, and was silent. Mr. Abernethy said, "We will leave you for a few minutes to consider the subject." On returning the man said with great earnestness, "I will submit to anything, Sir." The operation was performed and his life saved.—*Physic and Physicians.*

THE WEEKLY MESSENGER.

CHAMBERSBURG, FEBRUARY 16, 1841.

SCHOLARSHIP IN THE SEMINARY.

A minister of our Church in the South, speaking of the Centenary, among other things says:—"Another plan which I have in view is, to found a Scholarship from among my charge, not indeed a Scholarship in Marshall College, but to endow a Scholarship in the Seminary for Beneficiary Education. I propose to raise Fifteen hundred dollars, to be safely invested,—the proceeds to be applied to such Beneficiary or Beneficiaries as the Classis may select. By giving \$100, myself, I think the amount can be made up."

The proceeds of Fifteen hundred dollars, at 6 per cent. interest, is \$90,—which is something more than young men receive per annum, who receive no other aid. We should like to see such a plan prosecuted by a number of our congregations, and individual donors. The cause is certainly a deserving one, and will never, we hope, want friends to sustain it.

Race Street church, Philadelphia.

Messrs. Editors:

I have recently returned from a protracted meeting in the German Reformed church in Philadelphia, of which the Rev. Mr. Berg is pastor. The friends of Zion will rejoice to learn, that the Holy Spirit is present with that people in great power. The exercises were held only in the evening, and at each meeting new instances of conviction and conversion occurred. When I left, about sixty were inquiring the way to salvation, and nearly all of them afforded hopeful evidence of having embraced Christ as their Savior.

In a letter received from brother B., dated the 4th inst. he writes, "The work is still going on. Since you left, there have been about thirty cases of awakening which have come to my knowledge.—The Lord goes before us, and has manifestly taken the work into his own hands. One Lady who came into the Lecture-room, was overwhelmed by the awful solemnity of the place, and before a word had been said, was praying for mercy."

In another communication written on the 8th inst., it is stated that, "The work is increasing in interest every night. Including last night, there have been between 40 and 50 new cases of awakening since last Sabbath—sinners are crowding into the anxious room every night—they fly like doves to their windows."

Chambersburg, Feb. 10, 1841. J. H.

SUPPORT OF MINISTERS.

Our readers will find an article with this caption on the fourth page. We hope that all will give it an attentive and prayerful perusal, and profit by the truths it presents. There is certainly too little of the right kind of feeling on this subject, prevailing among the greater portion of the members of our churches, and it is highly desirable that the sentiments and practice of all should be rectified in this respect, as well as in any other in which they may deviate from truth and propriety.

DUELING.

We are happy to learn, that the laws of Louisiana against duelling and carrying deadly weapons are put in force. Not long since a man was fined twenty-five dollars in New Orleans, for carrying a Bowie knife about his person.

SANDWICH ISLANDS.

The Roman Catholics have commenced building a Chapel in the Sandwich Islands.

The Wesleyan Methodists, England.

We learn from the London Morning Advertiser, that the Wesleyan Methodists of England, as a body, are the supporters and defenders of the Church of England. It is said that every paper belonging to that Conference, and the whole body of the clergy, are all united in their support. This is following the advice of their founder.

MR. BUCKINGHAM.

Mr. Buckingham who resided for several years in the United States and was so popular as a lecturer, on his return to London, was cordially greeted at a public meeting of the different temperance societies of the metropolis, to whom he gave an interesting account of the progress of temperance in the United States.

Four Afghan youths, who were selected by the Government of India, and sent to the Hindoo College, were rejected by the managers, in consequence of their differences of creed, none but Orthodox Hindoos being admissible.

THE POPE.

The present Pope of Rome bears the title of Gregory XVI., and he stands number 258 on the list of occupants of St. Peter's Chair. He was born on the 16th of September, 1765, and consequently is verging on eighty-five years of age. He is somewhat celebrated for his literary talents. He was elected on the 21st of February, 1831, and invested with the tiara in four days afterwards.

There never was a wiser maxim than that of Franklin. "Nothing is cheap which you do not want." Yet how perfectly insane many people are on the subject of buying cheap things. "Do tell me, why you have bought that cast off door plate?" asked the husband of one of these notable bargainers. "Dear me," replied the wife, "you know it is always my plan to lay up things against time of need; who knows but you may die, and I may marry a man with the same name as that on the door plate!"

HISTORY OF THE GERMANS.

From a New York paper we learn, that Mr. Francis Gruber is about translating "WOLFGANG MAYER'S HISTORY OF THE GERMANS."

Discourse before the Students of La Fayette College, on the study of Mathematics, by Washington McCarty, Esq., Professor of Mathematics.

The above is the title of a neat little pamphlet, which a friend has kindly sent us. We have read it with pleasure, and have had many pleasing associations connected with its author, vividly recalled thereby. It presents the advantages arising from the study of Mathematics in a forcible light, and only meets the objections usually urged against it.



University of Vermont.—Mr. Williams, of that State, lately presented a donation to this Institution of *Forty thousand dollars*.

Washington College, Hartford, has received a legacy of \$8000 from the estate of Mr. F. Marks.

#### DARTMOUTH COLLEGE.

The Rev. Dr. Cogswell, Sec. of the Amer. Ed. Society, has been elected Professor of National Education and History in that College.

Stephen, the leader of orthodox Lutherans from Germany, and who became as notorious for his dissolute and wicked conduct, as he was for his rigid adherence to the letter of orthodoxy, has lately become a Roman Catholic Priest.

A deaf mute, residing at Louisville, Ky. who had been taught to read and write at an Asylum, conceived the idea that he might regain his lost sense, by perforating his ear. Having applied in vain for the operation to the surgeons, he resolutely undertook it himself, and actually succeeded in puncturing the drum of the ear, and was immediately enabled to distinguish sounds, and in a few hours to articulate words.

The Clerks in the Bank of England, we see it stated in a London paper, number about seven hundred.

#### Asylum for the Insane Poor.

We are indebted to Mr. Killinger, of the Pa. Legislature for a copy of the "Report of the select committee of the Senate, on the subject of Establishing an Asylum for the insane poor." They recommend in strong terms the establishment of such an institution, and at the same time present an outline of an Act, which strikes us as very well adapted for the purpose.

#### Third District Synod of Ohio.

The proceedings of this body relative to the Centenary, will be found in another column. We always expected that the brethren of Ohio would devise liberal things, but must confess that the indications of a spirit of liberality in the present instance, exceed our most sanguine expectations. These brethren are taking hold of the work with a firm hand, and their example is well worthy of imitation by others. They seem to feel the greatness and importance of the enterprise before them, and are determined to attempt and will no doubt accomplish something worthy of the occasion. Twenty thousand dollars has been fixed upon as the amount of their Centenary offering. We are glad to find these brethren marking out something definite for themselves. This we have always regarded as the best policy, operating, as it does, like a kind of stimulus to greater and more persevering effort. Though the amount fixed upon in the present instance may appear to some to be large, yet by proper management, the whole of it, and even more will doubtless be raised. And then the important consequences to the Western portion of our Church which will result from it, will more than repay the labor and sacrifice necessary to secure it. We hope the remaining District Synods will manifest an equally liberal and enlightened spirit.

No one who wishes well to our Reformed Zion, can read the whole of the proceedings of these brethren, without rejoicing at the spirit that is manifested in them. All the resolutions are good and to the purpose. We are especially pleased with the third resolution, which relates to the more perfect organization of the churches in the West and the preservation of the doctrines of our forefathers in their purity and simplicity, and would hold up this point as demanding and worthy of the consideration and attention of all our brethren in every portion of the Church. Our good brethren of Ohio are becoming more and more actuated by a praiseworthy zeal in behalf of the interests of the Church, and if they continue to progress, as they have been doing for some time past, which we hope will be the case, they will soon get far in advance of many of their brethren in the East. As a specimen of the spirit of these brethren and of their interest in the cause of their divine master, we append an extract from the letter which accompanied their proceedings, and cannot but ardently pray that the same feelings may soon animate the bosoms of all our brethren.

"We were truly sorry that a number of our brethren, in consequence of the very bad state of the roads, could not be with us on the above occasion. Yet we had a very pleasant and interesting meeting indeed. All seemed to enter heart and soul upon this glorious undertaking; and manifested an unusual growing interest in the prosperity of our Reformed Zion. I can truly say that these feelings pervaded my own heart. I have ever felt a deep interest in our Church. And why should I not? The bones of my venerated parents lie in her cemetery, and endears the Church to my own soul. I love her customs, and revere her wholesome doctrines, as I ever did. But never did I feel more willing, to spend and be spent in her service. Oh that these feelings might pervade the Church from the centre to her circumference!—When I survey the Church, as she presents herself, in this great valley, ripe for the harvest, and call to mind the kind and gracious dealings of our Heavenly Father during the past century, and find myself one of that happy number who are permitted to take a part in this centenary celebration, the object of which among other things, is the establishment of a Seminary in this Western country, and which involves such a combination of interest, I am almost ready to conclude, that it is impossible, for a creature of influence, who wishes well to the Church to have feelings of indifference on the subject. If ever there was a favorable time for the Church here, to make an effort to place on a good footing "a School of the Prophets," that time has now come. Would that our hearts and hands would lay hold of the occasion and make a wise improvement of it! If only spiritedly enter upon this great work, it will be an easy matter for our Synod to raise \$20,000 for the specified purposes, though some may be disposed, at first, to regard it an extravagant expectation. At some future time I will endeavor to give you the table of calculation."

#### WHAT IS HAPPINESS?

Let a man have all the world can give him, he is still miserable, if he has a groveling, ungodly mind. Let him have his gardens, his fields, his woods, his laws, for grandeur, plenty, ornament and gratification; while at the same time "God is not in all his thoughts." And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in all his works—can consider them as demonstrations of his power, his wisdom, his goodness and his truth, this man is greater, as well as happier in his poverty, than the other in his riches. The one a little higher than a beast, the other a little lower than an angel.

A certain celebrated paper of ours makes some ill-humored remarks about the imprisonment of Reilly, a wretched man in Carlsruhe, for preaching dangerous infidel doctrines. The notice, as it appeared in some papers, however, is entirely incorrect. Reilly was not imprisoned "for preaching dangerous infidel doctrines," but for practicing upon them. In other words he was a disciple of Theophilus R. Gates, of Philadelphia memory; and according to his creed, the marriage relation is a nullity. Reilly preached up this and similar revolting doctrines, and made some converts to them—was guilty of adultery, and on this last account was tried and imprisoned for 12 months, and his partner in sin for 6 months.

#### SLAVERY IN KENTUCKY.

It will be remembered, that an unsuccessful attempt was recently made in the Legislature of Kentucky, to repeal the law now existing, which prohibits the introduction of slaves from other states. On occasion of its defeat, the Louisville Journal thus speaks

of the feelings of the State in reference to the subject of slavery:

We are much gratified at the general tone of approbation which the late vote in the Kentucky House of Representatives has called forth in different portions of the State. There can be no question that the people of Kentucky are resolutely opposed to the increase of slavery within their borders. There is every reason why they should be so. No man can abhor with a more utter abhorrence than we do, the incendiary movements of the Northern abolitionists; yet we cannot for a moment doubt, that if the early efforts of Henry Clay and others, (at a period when our slaves were few) to secure the adoption of measures for making Kentucky a non-slaveholding State, had been successful, their success would have been worth millions and tens of millions to the citizens of the Commonwealth, and that Kentucky would have been at this moment, in point of population and riches, the second or third State in the Union.

#### WARNING TO YOUTH.

A boy in England who was playing with some of his companions on the ice of a pond, on the Sabbath, fell through and was drowned. In his pocket was found a copy, in his own hand writing of the Hymn which begins "Guide me, O thou great Jehovah." Had this unfortunate boy sincerely uttered this prayer, and believed in the necessity of Divine guidance, he would not have been drowned while breaking the holy Sabbath.

#### TEMPERANCE IN BALTIMORE.

The population of the "monumental city" are excited in a most extraordinary degree, on the subject of temperance. Benevolence, philanthropy, patriotism and piety, have united in the erection of the proudest monument which has ever graced the most favored city of Christendom. Men, women and children, fired with holy zeal, are assiduously employed in collecting materials for this work, whose base shall rest upon the rock of truth, and whose top, though not expected "to reach to heaven," shall be guided by the unclouded rays of truth, and glitter in the enlivening of "sun that shall go down no more."

In collecting and preparing the materials, many noble associations are untiringly employed, among which we enumerate the "Washington Temperance Society"—the "Howard F. P. Temperance Society"—the "Young Men's City Temperance Society"—the "Young Men's Central Society"—the "Juvenile Washington Society"—the "Juvenile Howard Society"—the "Marion Society"—the "Neptune Society"—the Juvenile Association, with an almost countless array of local and auxiliary associations.

These societies principally are formed on the aggressive principle, and meet every week, and some of them twice in every week.

The "Junior Washington Society" promises itself to be a host in this grand enterprise. Though yet in its infancy, organized as late as 3d January, it now numbers 106 interesting youths. The zeal of the young gentlemen, the manliness displayed in the direction of their affairs, evinces a wisdom and prudence far beyond their years. While witnessing their zeal and devotion, I was forcibly impressed with an expression reported of Napoleon, previous to the eventual battle of Waterloo, while viewing from an eligible site the British army. Enraptured with their appearance, he exclaimed, "with such an army I could take the world." With such an army, harnessed for the battle, armed with the panoply of total abstinence, firm, united, invincible, the white flag shall be borne in triumph around the globe.

This society would arm itself for the fight with the power of truth, and wound to heal. Unlike the Priest and Levite, who looked with unfeeling hearts upon the wretched victim fallen among thieves, but like the good Samaritan, they will bind up their wounds, pour in the oil of kindness and charity, and take him to the inn, (not such as disgrace our Christian land,) but to the inn, (the Tee-total Society,) opened by philanthropy and hospitality, for the reception, and recovery, and protection, of the poor victims of merciless thieves, who had mangled and bruised them, and left them half dead.

#### A CHINESE IN BALTIMORE.

The Rev. Dr. Parker, Missionary in China, and who is at present in this country, has brought with him a young native of China, called "Chin Lung." Last week the Doctor addressed an audience in Baltimore, accompanied by his "celestial" companion. When at Washington, he was described by a correspondent as follows:

I first saw him sitting in the lobby of the Senate chamber along with his "Prochein amy" the Doctor. His complexion is but little lighter than the complexion of our Indians. He appears in his native costume, which is a black silk and quilted cap fitted close to the head with a red top knot on it about the size of a guinea hen's egg. His hair is jet black, plaited, and extends down his back nearly two feet. His chin is beardless, and his neck is naked. His outer garment is a sort of tunic or long loose purple silk roundabout fitted close to the neck & buttoned with small spherical buttons, under it is a white silk shirt extending down to the ankles, and with a sort of pantalettes that again, also extending to the ankles and tied over his white cotton stockings. His shoes are dark purple with soles 1½ inches thick turning up like a sled runner and the sides of the soles covered over with white muslin. He is small in stature, his forehead receding, his eyes and nose small, and chin and mouth somewhat protuberant although his lips are not thick. He moves with agility but soon gets tired standing. Upon the whole with his beardless chin, plaited hair and feminine dress he looks more like a woman than a man. He is about 23 or 24 years of age and attracts public notice as much as Black Hawk did.

Bound Volumes of Synodical Minutes.—Several sets of the Minutes of Synod, embracing those of 1836, '37, '38, '39, and '40, may be had at the Publication Office.

Cold Weather. The very mild weather which we have enjoyed for weeks past, has been succeeded by an unusually cold atmosphere. During several mornings of last week (Friday and Saturday) the thermometer was down to a below zero!

The Eastern Mails. Owing to the snow-drifts of last week, we were without any mails from Philadelphia from Tuesday week until Monday. It appears to us however, that our mail contractors should feel themselves bound to forward the mails by other conveyances, when the Rail Road is obstructed—at least when it could so easily be done, as in the present instance.

#### THE OFFICIAL RETURN.

On Wednesday last, the official returns for President and Vice President of the United States were reported to Congress. Result as before announced: viz: Harrison 234 votes; Van Buren 60; Tyler 234; Johnson 48; Tazewell 11; Polk 1.

#### Letters from Holland.

Connected with the first organization of the German Reformed Church in America.

A pamphlet of 24 pages 8vo., with the foregoing title has just left the press. It was ordered to be published by the late Synod, held in Greencastle, and may be had at \$4. per hundred copies.

Those who have subscribed for any amount will do well to send for them, or else let us know, how we shall forward them.

#### Small Notes.

Small notes are becoming uncurrent with us. We often receive such as are of no value at all to us, and therefore respectfully request our agents and subscribers to send us no more of this small currency in future, except they are of solvent Banks.

"Brownlee on Baptism."—This little work is now in press, and will be ready in a few weeks.

#### Accounts for Books.

We shall be very much obliged to those who have purchased books from our Establishment upon credit, if they will avail themselves of the earliest opportunity to make us a remittance. Our capital is small, which renders it necessary to order to meet our engagements promptly, that our credits should not be protracted too long.

The following lines from the Monthly Miscellany, are understood to be from the pen of Rev. John Pierpont. They were addressed to a clerical friend, on the death of his only son. Their spirit will find a response in many a bereaved heart.

I cannot make him dead!  
His fair sunny head  
Is ever bounding round my study chair;  
Yet, when my eyes, now dim  
With tears, I turn to him  
The vision vanishes—he is not there!

I walk my parlor floor,  
And, through the open door,  
I heard a footfall on my chamber stair;  
I'm stopping toward the hall  
To give the boy a call;  
And then he thinks that he is not there!

I tread the crowded street:—  
A satchel'd I had met,  
With the same beaming eyes and colored hair;  
And, as he's running by,  
Follow him with my eye,  
Scarcely believing that he is not there!

I know his face is hid  
Under the coffin lid;  
Closed are his eyes—cold his forehead fair;  
My hand that marble felt;  
O'er it in prayer I kneel;  
Yet my heart whispers that he is not there!

I cannot make him dead!  
When passing by the bed,  
So long watched over with parental care,  
My spirit and my eye  
Seek it inquiringly  
Before the thought comes that he is not there!

When at the cool, gray break  
Of day, from sleep I wake,  
With my first breathing of the morning air  
My soul goes up, with joy,  
To him who gave my boy,  
Then comes the sad thought that he is not there!

When, at the day's calm close,  
Before we seek repose,  
I'm with his mother, ordering up our prayer,  
What'er I may be saying,  
I am, in spirit, praying  
For our boy's spirit, though—he is not there!

Not there!—Where, then, is he?  
The form I used to see  
Was but the raiment that he used to wear.  
The grave that now doth press  
Upon that cast off dress,  
Is but his wardrobe closed;—he is not there!

He lives!—In all the past  
He lives!—No, to the last,  
Of seeing him again will I not despair;  
In dreams I see him now;  
And, on his angel brow,  
I see it written, "Thou shalt see me there!"

Yes, we all live to God!  
FATHER, thy chastening rod  
So help us, thine afflicted ones, to bear,  
That in the spirit land,  
Meeting at thy right hand,  
'Twill be our heaven to find that—he is there!

J. P.

#### Editorial Correspondence.

The following extract is taken from a letter received from a brother in the West. His determination to connect himself with one of the District Synods of Ohio is certainly a proper one, and his example in this respect, is worthy of being followed by all of our brethren who remove to the West, in accordance with the minute on this subject adopted by the last Synod.

The sentiments expressed with regard to furnishing the West with ministers of the Gospel are worthy of serious consideration and especially by the brethren in the West. The East certainly ought and doubtless will do all in her power to furnish the West with a suitable ministry. But then it must be manifest, that after all that can be expected from the East, is done, the Church in the West must mainly depend upon the resources within herself for supplying her own wants, if they are to be properly attended to. Let her then seek out young men of the proper stamp from her own midst, and furnish the means necessary for their education, and in this way her own interests in this respect will be most properly provided for.

The Centenary enterprise, we are glad to find, is not forgotten. We wish our brother most abundant success in all his plans for good.

#### Dear brethren:

As the Lord has opened a field of labor for me in the West, I design to connect myself with that District Synod within whose bounds I am located, fondly hoping however, that before many years pass by, there will be but one German Reformed Synod in these United States. Such a state of things I think the interest of our Reformed Zion call for. I have not yet seen the Constitution of the Ohio Synod, but I suppose in principle it is like our own. There is however one thing I do not approve of in the Ohio Synod, and I hope experience will before long convince the dear brethren of this body of the propriety, if not of the necessity, of making an alteration in their Constitution, should they remain a separate organization. If I have been correctly informed, the Ohio Synod is subdivided into three District Synods which meet annually; and then a general Synod composed of these three District Synods, which meets triennially only.

Now if each of these separate Synods is clothed with plenary power to act finally upon any subject brought before it, then there are three supreme bodies, and we may expect discord. Or suppose they only act finally upon subjects within their respective bounds, are there not general interests of the Church which call for the united operation, as well as prayerful consultation of the General Synod, which meets triennially only? This will certainly, often prevent them from acting as promptly upon a subject of general interest as they ought.

Our Church in the West ought to act promptly and efficiently on various subjects of general interest. And on no subject ought she to feel so deeply interested for the present, as that of providing a learned as well as pious ministry. Either establish institutions of learning in the West to educate her sons for the ministry, or make provision for them at Mercersburg. If the Church in the West depends upon the East for her ministers, she will be disappointed, at least for a number of years to come. Our people in the East, are beginning to ask for more frequent preaching, and those charges which I present consist of, from three to eight congregations, will divide and subdivide, into smaller stations and our young men east of the mountains will be in demand for years to come, greater than the supply from our Seminary, and the West will be left to provide in a good measure at least, for herself.

What I shall be able to do among my people towards the Centenary, I am unable to say; but shall try to make up a scholarship. My wife thinks she can continue to make up five dollars per annum for five years. This she intends to make by saving a lit-

tle from the proceeds of butter from her cow and by her needle. Well, if she can raise 25 dollars, I must too, and make it by teaching three months school; for my salary is so small as to forbid any extra drafts upon it. After being our own servants and exercising the most rigid economy, I find my salary is consumed by the end of the year.

I hope you will send "Brownlee on Baptism," to Pittsburgh, after it is printed. My prayer is, that the Lord may bless the Church in her present effort, and make her a praise in the earth.

Harmony, Feb. 1st, 1841.

#### Missionary Items.

LATE INTELLIGENCE RESPECTING KRISHNAGHUR.—The Bishop of Calcutta, in a letter dated Simla, June 5, 1840, gives the following particulars respecting the progress of this deeply interesting Mission.

"The advance of the cause of Christ is steady; and this is the great consolation. There are now 110 villages—an addition of thirty-eight since the 1st of November; and if they be of about the same average as the former seventy-two, the whole number of inquirers is now about 6,000. The division of the district has made every one of the missionaries has now a separate field of labor. The missionary school and house are nearly finished; the doors and windows, and plaster-work, only remain to be done. Mr. Deery says to me:—'You will be happy to learn, that under God's blessing, the Christians are doing well in every respect: the fields prosper; they enjoy peace; they increase in all directions. Since the time you visited the Mission, the villages increased to 110, in which converts reside. Within the last four months, above 120 couples of young people have been married.' 'I will give you an idea of the population of the Christians. 'On one occasion, in Kanabund and Secoree, nineteen marriages took place at one time. During prayers all the bridegrooms sat in front, in one row, and all the brides in another, opposite to them. Afterward the person or persons who gave the woman away, placed the bride at the left side of the bridegroom; and thus the long building was filled from one end to the other; and every one, Heathens and Christians, rejoiced together. I never saw such a scene of rejoicing.'"

FRIENDLY ISLANDS.—The Wesleyans have succeeded remarkably in these Islands. Their members amount to 8354, and scholars to 8217. Not less than 1200 natives are employed as teachers, including the families of leading chiefs. They have ameliorated vastly the civil code of the government.

The missionaries of the London Missionary Society, at the Navigator's Islands, have about 40,000 people under Christian instruction—20,000 can read, 200 have become church members, and some hundreds more have been baptized. Ten years ago these islands were cannibals.

HINDUSTHAN.—A young Hindoo, educated at the Anglo Indian College, Calcutta, has undertaken to translate Euclid into the Bengalee language. Before many years, the whole mass of European science and literature will be laid open to the natives in their own tongue. Can industry stand in the presence of so much light, concentrated too by the accompanying power of Christian truth and love?

#### Domestic Intelligence.

We learn from the Charlottesville Va. Advocate that the trial of young Semmes before the Examining Court, on the charge of murdering Professor Davis, was brought to a close last on Wednesday evening, after a two days investigation, and it was decided that the prisoner should be sent on for further trial, to be had before the Circuit Superior Court in May next.

Exploring Expedition.—Extract of a letter from an officer attached to this Expedition, to his friend in this City, dated at Oahu, Sandwich Islands, 18th Oct. 1840.

You may have heard of the Mallo massacre and punishment. I can add a word to explanation. While in survey of the Isle, some of the officers, Lieut. UNGERWAD and Midshipman HENRY, landed from one of the boats to buy provisions; when the natives attacked and murdered them. The following day Lieut. CONDIT, BAXTER, in the Porpoise, came in from outside, landed with sixty men, and met the natives at the beach. They were strongly incensed at an apparently a constructed fort as perhaps exists anywhere, being almost entirely impervious to a musket ball and defended themselves against an attack with fire arms, bows, spears clubs and arrows.—We were too much for them, however, and after killing two chiefs and many natives they fled. The town and fort were soon after destroyed. They were strongly incensed at an apparently a constructed fort as perhaps exists anywhere, being almost entirely impervious to a musket ball and defended themselves against an attack with fire arms, bows, spears clubs and arrows.—We were too much for them, however, and after killing two chiefs and many natives they fled. The town and fort were soon after destroyed. They were strongly incensed at an apparently a constructed fort as perhaps exists anywhere, being almost entirely impervious to a musket ball and defended themselves against an attack with fire arms, bows, spears clubs and arrows.—We were too much for them, however, and after killing two chiefs and many natives they fled. The town and fort were soon after destroyed.

Since leaving Sydney, nine months ago, we have been but a few days in port, yet all are well, and not a case of sickness of any kind, much less scurvy.—Balt. Am.

TRIGONOMETRICAL SURVEY for the State map of Maryland.—In another part of this morning's paper will be found the exposition of J. H. A. EXAMER, Esq., in relation to the trigonometrical survey of the State projected for the year 1841. The statements therein submitted to the General Assembly by Mr. ALEXANDER are entitled to much consideration. The progress of the work has been for some time suspended for the sake of connecting the prosecution of it with the Coast Survey under the direction of Mr. HASTEN. It is highly important that this survey should be prosecuted as speedily as possible, since the valuable services of Mr. HASTEN, under the employment of the General Government, may be made use of to give absolute correctness to the survey of the State.—The result will be a complete Map, accurate in every particular beyond doubt or question.—B.

Temperance Hall in Baltimore.—The advocates of the glorious cause of temperance contemplate erecting on the site lately occupied by old Christ Church, a large, but plain, and substantial building. The design is to construct a large Hall on the second floor, capable of holding twenty five hundred persons, and when not used for Temperance purposes will be let for lectures, oratorios, &c. The basements of the building will be adapted to some useful purpose. The front on Baltimore street will be occupied by six stores which will produce a considerable revenue and the second story will contain the main hall several smaller rooms which will be let to suit the Temperance Society and others. It is also contemplated to establish a Reading Room, Library &c. The subscriptions alone, a handsome tower containing an alarm bell and town clock will be erected. Independent of the great advantage to the community from the promotion of the cause of temperance, the doubtless the company will be enabled from the rents of the stores and other sources of revenue to divide at least six per cent per annum to the stockholders.—The Books will be apportioned for subscription this morning at Union Hall, corner of Baltimore street and Triplet's Alley.—B.

Mississippi Affairs.—Most gloomy indeed, do the official records of this State represent its pecuniary condition. For several years the expenditure of the State have exceeded its receipts. For the last twelve months the receipts were \$161,000, and the expenses \$431,000, or nearly three to one. During the year, the Treasurer was compelled to fall in the payment of a large amount of Auditor's orders.

Statement of the condition of the Banks, it seems that the greater part have failed altogether.—Of the Mississippi Union Bank founded on the Bonds of the State, a most melancholy account is given. The capital was five millions of dollars, and the assets eight millions of dollars are returned. "Useless and idle resources," and is of course lost. This comes almost entirely from the miserable plan of advancing on cotton; on most of which, the Bank lost thirty dollars per bale.

The National Education Committee of Great Britain have established in London a school for the instruction of teachers for the elementary schools in rural districts.

Fire.—The Bonadell (Max) Times of the 9th, says that the residence of Governor Reynolds, about half a mile from that place was entirely destroyed by fire the previous night, with the Governor's books, papers, &c.

Sugar.—The consumption of sugar in the United States, is estimated at 20,000 hogsheads per annum, or one hundred and eighty millions of pounds.

institutions were used for the good of the whole community.

Brazil Tea.—A number of planters of Brazil have commenced the cultivation of tea—the quality so far forwarded to London, is said to be equal with the best China tea, and the latter being cheaper than the former, as at present manufactured.

A resolution instructing their senators and requesting their representatives in congress to vote for a repeal of the subversive bill has passed both branches of the legislature of Pennsylvania.

Robbery.—The store of Messrs. P. L. Huet & Co. in Fankstown, was robbed on Sunday night last, and money to the amount of between \$300 and \$400 taken therefrom; besides papers &c. to the amount of several hundred dollars. Nearly, if not all of the money, has been recovered.—Hag. Torch.

The Resumption in Baltimore.—We learn from the Baltimore papers, that the resumption of specie payments by the banks of that city took place on Monday as announced. It appears that the matter went off coolly and calmly, and but little specie was taken from the vaults, and not a single bank was compelled for purposes of change. (Have since stopped again.)

An Indian Execution.—A young Wyandott, was executed at Upper Sandusky, Crawford county, Ohio, recently for murder. The trial was conducted by the males of the tribe assembled in full council, who after hearing the testimony, decided that he should be shot, which sentence was carried into execution.

Tunneling the Mississippi.—There is a proposition to tunnel the Mississippi river at New Orleans, the arch to be made of cast iron, instead of stone.

We learn from the Philadelphia Chronicle, that the Jury sitting on the trial of Dr. Eldridge, having been three days locked up without being able to agree, have been discharged. At the time of their separation they stood eleven for conviction and one for acquittal.

Literature of Virginia.—Gov. Gillmer, in his message, says that, Virginia has only 25,732 children in schools at the public expense, and these are all children of the poor. The Richmond Whig, Nov. 28, says, "No other state has an equal proportion of unlettered, ignorant population in the whole union."

Shocking Calamity.—The Kalamazoo Gazette says on Tuesday evening last, while Elder Mack and his wife were away from home, their house with five persons in it, was entirely consumed by fire.

A Bank Explosion.—The Cincinnati Chronicle states that the Cashier of the Gallipolis Bank has absconded, and that the President is under arrest on charges preferred against him. An indictment has also been preferred against the Cashier. The heaviest creditors preferred taking the best of the discounted papers to any other chance of payment.

Municipal Bequest.—Mr. Samuel Hillston, of East-hampton (Mass.) Courier, is about to establish and endow a seminary in that town, on the plan of the English and Latin High schools in Boston. Besides all the necessary buildings and fixtures, the seminary is to have a permanent fund of twenty thousand dollars. It is also the intention of the donor to furnish accommodations to all students, who wish to associate together on the voluntary principle, for the purpose of obtaining the board of school. The enterprise is being immediately and vigorously prosecuted. Amherst College has also received the sum of \$1000 as a gift, from the same worthy gentleman.

Papery in the United States.—The Baltimore Sun gives some information, copied from the Catholic Almanac for 1841, in relation to the Catholic Church in the United States. The Catholic population in the United States is 1,300,000. The number of clergymen 545, of which 466 are in the ministry, and 109 otherwise employed. The number of churches and chapels is 512; churches building 27; other stations 34. There are 17 ecclesiastical institutions, with 144 clerical students. The female religious institutions number 31, and the female academies, 2,783 pupils. The literary institutions for young men number 24, and the seminaries for the education of the clergy, 10. Bishops in the United States is 17. During 1840, the accessions to the priestly office have been 85.

Accident and Loss of Life.—Mr. William Sheppard, temporarily employed as a conductor of the mail train, on the Baltimore and Ohio Railroad, between Frederick and Baltimore, lost his life on Tuesday night last, in attempting to pass round the car upon the top of the car, and it is supposed missed catching it again, fell back against a burden car standing on a parallel track, and was then thrown under the wheels of the hindmost mail train, which he was instantly killed. He was a native of Maryland, and was 32 years of age, and had been in the service of the railroad for some time.

We understand Mr. Sheppard had no family; and none of his relations live near this vicinity. It may therefore be satisfactory to them to learn that all proper respect was paid to his remains, which were interred in the burial vault of the German Reformed Church, and were followed by a large number of our citizens to the grave, where the funeral services including an impressive address, were performed by the Rev. Mr. Zacharias.—Frederick Citizen.

The Oldest Postmaster.—The oldest postmaster in the United States, died recently, Henry Tutwiler, P. M. at Harrisonburg, Va. He was appointed by Washington, and had held the office forty years.

A Discovery.—The subjoined article is taken from the last Woodstock Sentinel. It may be regarded as a pioneer to the discovery of iron, which has been found largely to the westward of the German Reformed Church, and were followed by a large number of our citizens to the grave, where the funeral services including an impressive address, were performed by the Rev. Mr. Zacharias.—Frederick Citizen.

Wonderful Discovery.—Mr. Lorenzo Sibert, one of the firm of L. & G. W. Sibert, Iron Masters, in this country, has lately discovered a Mountain of Iron Ore, near the works owned by the firm. The ore covers the mountain for several miles, projecting on every side like huge rocks putting forth from the body of the earth, and upon which the mountain, with its double base, yielding 70 per cent, after being fused. The mountain alluded to has gone heretofore by the name of Paddy Mountain. We learned the above particular from a gentleman of undoubted veracity and a near relative of the fortunate discoverer. It is our impression that not only that mountain, but the whole of the Valley and full of iron ore or coal. We rejoice with the discoverer aforementioned at the advantages secured to him by no noble a discovery that he has made.

The Philadelphia Banks.—The Philadelphia National Gazette says—

"The Banks (except the U. S. Bank) have resolved on a common policy—which is to curtail or limit their issues, and restrict their accommodations generally to such a degree as may ensure the earliest possible redemption of specie payments. Difficulty and distress are of course increasing, and every day, without an amelioration of the causes, must enhance the unhappy effects."

Pennsylvania Legislature.—Gov. Porter has vetoed the bill providing for the re-payment of the money borrowed by Gov. Ritner from the Harrisburg and U. S. Banks, to repair the Huntingdon branch.

Campaign Carriers.—The Court in Bank, (the Court of last resort in Ohio)



## Original Poetry.

For the Weekly Messenger.

## THE PILGRIMS OF ZOAR.

I. COX, JR.

O, Everpresent guide us  
Whatever dangers rise;  
And watchful stand beside us  
Till our infirmities  
When'er sin assailing  
Would drive us from thy sight,  
In pity never failing  
Be Thou O, God, our might!

When morn its rays is shedding  
O'er hills and shadow'd streams,  
And on our steps unbedding  
The tempting Day-god gleams:  
Then in that season glowing  
Should passion lead astray  
Thy grace, O God, bestowing  
Keep us still in Thy way!

And if with calmer feeling  
To solitude we flee;  
—No fancy e'er as straining—  
Teach us to worship Thee,  
That none, with angel-brightness  
And promise tempting, come  
To lure us in our lightness  
And win us from Thy home!

In busy haunts, where Spirits  
Watchful and wicked wait,  
Where Mammon proud inherits  
His tempting power and state;  
Do Thou with purpose steady  
Help us to look to Thee,  
And with Thy riches ready,  
O! aid our poverty!

And if with eye-sight failing  
We miss the dim pure way;  
Or with bright fees assailing  
Tempted and feeble stray:  
Do Thou, O God, forgiving  
Help us the path to see,  
And in our wayward striving,  
O! bring us nearer Thee!

And when night's shadows falling  
Veil what the day has given,  
And darkness thick, appalling,  
Would shut us out from heav'n:  
O! let Thy Word without us  
Bright mid temptation be,  
And e'er in death about us  
Shall bring us nearer Thee!

DELTA.

## Teachers' Department.

For the Weekly Messenger.

NO. II.

According to my promise in No. I, I shall now describe the several methods practiced by me, in teaching children to read. The one is to have both capital and small letters printed with large type, on stout pasteboard, and then cut apart. Fifteen or twenty sets will be requisite; and for convenience they should be arranged alphabetically in a letter-case. Next, the teacher is to furnish himself, with five or six composing sticks three feet long, which any one, who handles a saw and plane, can make. Being thus furnished, any desirable combination of letters, by placing them in the grooved stick, can be made, to form a word, or words to represent the names of familiar objects presented to the view of children. So soon as a child, or the class of learners, can master one word, another must be added to the preceding, till a simple sentence be formed. Thus proceed till you have several sentences in the stick. As soon as the whole class can readily pronounce or read one, or two sentences; as, *He tore a line*—the teacher should then proceed to *re-form* this sentence. Having the composing stick in his left hand, standing up before a class of ten or fifteen, he takes the letter H, exhibiting it to the class, and asks, what letter is this? e. Continuing his conversation he says, I will now put e, h, thus He. He then says spell H, e, He. What sound do these two letters signify? Thus he is to proceed with *He tore*. Then he has the children pronounce, *He tore*. Thus he proceeds till he gets through the sentence, *He tore a line*. This done, he may vary the sentence to *She tore the lines*. This exercise is for mere beginners four or five years old.

Pursuing this course, the teacher will soon be convinced, while they are reading the sentences, children will learn their letters in a very short time, and will, before he is prepared to admit the fact, read simple sentences naturally; not contract those bad habits which are too common in reading, an indistinctness of articulation, a skimming, song-long monotony.

This method has many advantages over the spelling book course. It is more interesting to children—much more pleasant than a lesson in a book; because, in the course of a few weeks, children may be put at setting words and sentences, to form their own lessons in part. Body and mind are thus brought into action, and a degree of interest is excited which is altogether favorable to the development of mind. Besides, it is more economical than the use of books. All the necessary letters and sticks to teach one hundred scholars, do not cost \$3; and with a little care, may last twenty years.

Another method, for children that can read easy lessons of five or six sentences, and can readily distinguish words at sight, is to furnish them with a small slate and pencils, and teach them to copy the lesson in the stick, by imitating the printed letters. After copying, have them read the sentences first from the printed lesson, then on the slate. So soon as they can readily imitate and copy, some book containing reading lessons of words of one sound, should be placed into their hands. This method also affords a pleasing variety. Let this course be pursued for several months, and with a little instruction how to form current manuscript letters, the learners will be prepared to enter upon another important exercise, that of writing the names of objects around them. Pursuing this course, with one or two reading lessons a day, from a book adapted to their capacity, children will read well in four months. By this exercise, if properly conducted, several important points will be secured. First; children are constantly occupied, and of course the rod need not be used half as often as without this exercise. Secondly; they generally acquire correct habits of reading.

However, much care is necessary, on the part of the teacher, to place, after the scholars can read, suitable books into their hands; he should also have due regard to the length of the lessons. Here the following questions present themselves—

1. What books should be used?

2. What is the proper length of lessons?

3. What are the proper hours for reading?

4. What is the best method of impressing upon the minds of children, what they have read?

1. In answer to the first question, it is my opinion, confirmed by experience, that school books, should possess more than mere simplicity of style. True the style of books for children of six or ten years old, should be perfectly simple, easy and chaste, adapted to the capacities for whom they are intended; but they should likewise contain useful, moral instruction, or historical and scientific information, having an immediate bearing upon the varied occurrences of life. Besides books of this description, the Bible should be placed into the hands of our children in school.

2. As to the length of lessons, two pages of our common school books, for scholars of eight and three pages, for scholars of ten years, form a lesson long enough. A lesson of this length may be read in twenty or thirty minutes, and afford the teacher time to explain words, make remarks on what has been read, and on points concerned in good reading; such as proper loudness of voice, distinctness, slowness, propriety of pronunciation, pauses, inflections, accents, emphases, cadences, &c. &c.

3. Touching the proper hours of reading, a diversity of opinion prevails. So far as I am informed on this subject, little attention is paid as to the time when reading, and in too many instances, less *hearing* is performed, if it is only done frequently. I have long entertained the opinion, that where, as is the case in all our common schools, a number of branches are taught, and pursued by the scholars simultaneously, the *morning* should be devoted to studies that require more intense application, a connected and continued train of thought; and that reading should be deferred till ten o'clock in the forenoon, and three in the afternoon. We also find that to read immediately after meal, is attended with some impediments, which may be deferred a few hours, be avoided. It is well known, the voice is less clear, less active and vigorous, immediately after eating than at other times.

4. Lest I protract this article to an undue length, I will have to make the reply to the fourth question, short, for the present, with the promise, in a subsequent number to answer it more fully. The following illustration must therefore suffice. Suppose the recitation to be a scripture lesson: "Train up a child in the way he should go, and when he is old he will not depart from it." After the teacher has read this sentence; one of the best readers in the class should read it, then the whole class should read simultaneously. Simultaneous reading is important—the skillful teacher accustomed to this mode of reading, can easily catch any fault in pronunciation, or detect the negligence of any one in class.

In order fully to test the scholars, whether they understand what has been read, and comprehend the import of words, the teacher should after having made some remarks on the lesson read, require each scholar to write down on a slate every word in the lesson, in columns, as dictated by the teacher. This done, the scholars should form columns of *contrasts* and *synonyms*. Thus:

Words.	Contrasts.	Synonyms.
1. Train.	Neglect.	Educate.
2. Child.	Adult.	Son.
3. Go.	Stay.	Pass on.
4. Old.	Young.	Advanced in years.
5. Depart.	Remain.	Deviate.

If scholars are sufficiently advanced, the teacher should ask them, who was the author of this sentence? Over what nation was he king? When did he live? Who had been his predecessor, and who was his successor? And if they are able to answer these, and similar questions, in writing, it will be the more interesting to them. By pursuing this course of reading, writing and thinking, all the faculties of the mind will be brought into exercise. Attention will be fixed, the memory strengthened, comparison and judgment developed. Besides all this, the pupils are forming the habit of thinking and writing, and will understand, or acquire correct orthography, which so few attain by the present method of teaching. The duller scholar will be aroused—the negligent will soon acquire habits of application, and what is paramount, all will be constantly, pleasantly and usefully employed.

Will teachers think of these things? Try the experiment; if you fail, I will bear all the blame that may attach itself to me for suggesting these views to your consideration.

I. D. R.

February, 1841.

## Minister's Department.

## SUPPORT OF MINISTERS.

A minister's expenses must be greater than those of a private individual with the same family to support. He has more company than his neighbors; he must travel more; he has less time to attend to such arrangements of business as would promote economy in purchase; he cannot exercise the same closeness in dealings with his neighbors do, without subjecting himself to the suspicion of penuriousness; he is disposed to give, and in order to set a proper example of liberality, often feels that he must give as much to the benevolent objects of the day as the most wealthy of his parishioners; he must, in most places, wear clothing as decent as any class of men in society; and in almost every thing that regards appearances, a people wish their minister to compare favorably with his neighbors. These matters are seldom thought of by the people, and hence they wonder why it is, that the man who has so little use for money, needs so much. But they have their influence on his expenses, and the people, if they could see his bills for a year, would be satisfied that he had seriously misjudged their minister.

A minister's salary should be proportioned to the number and ability of his congregation; the cost of living in the place of his settlement and the size of his family. If the people are unable or unwilling to pay a large salary, of course they will find a minister who can live on a small one. If the minister have a large family he will require more than a single man. If the people are well to do in the world, they should be disposed to have their minister thrive as well as themselves.

After having secured a good pastor, every church and congregation should see that he has a parsonage to live in. If he must look out for himself in this particular, he will often be involved in difficulties of an unpleasant nature with landlords; sometimes may be compelled to take up with a house altogether unsuitable for his accommodation, and perhaps be able to find none at all. Each of these circumstances is a common occurrence, and ought to be provided against with special care.

The parsonage should be in the vicinity of the meeting house, but not so near that the congregation will find it very convenient to occupy it on the Sabbath during the interval of divine worship. It should be a building

sufficiently large and commodious to afford every facility for the pleasant and comfortable discharge of all domestic avocations; it should not be an old house *fixed up* for the minister; but built for the purpose that it may combine all the advantages desirable to be secured in such a building. When a pastor occupies his people's house, they feel a satisfaction in going to see him and he in receiving their visits, that it is quite impossible to feel in other circumstances. They, too, will then see the importance of keeping the building in good repair as they are the owners; they will have a commendable pride in seeing their own house appearing well, and it will be for their interest to look to it that the house suffers nothing beyond the ordinary wear and tear. Those congregations that have made no provision of this nature, ought to give the subject early attention. Generally the longer the subject is deferred, the more difficult becomes its accomplishment; and few parishes are so feeble as to be unable to succeed in such an enterprise, if it is entered upon with spirit and resolution.

Having settled their pastor in a pleasant parsonage, the congregation should, in the next place, enquire what salary will be required to enable him to live as the state of society in that neighborhood demands. It will not be difficult to arrive at a proper answer to this enquiry, and instead of asking, "on how little can a man live here," the people should enquire, "how much will be required and how much can we afford to give." We have no sympathy for that *cant* which fills so many mouths about ministers' preaching for money; the Apostle is sufficiently explicit on this point. The Levites all had parsonages and "food convenient" and were delivered from all worldly care or concern. And having once admitted that the laborer is worthy of his hire, and that they who spend their lives in preaching the gospel should live of the gospel, no one will deny the propriety of paying a minister so liberally that his mind may be free from all apprehensions as to his temporal support. If he must be watching narrowly every day to see how the year is coming out, he will be unfitted for the study or for the pulpit. He will starve his people for fear they will starve him.

Let a salary be fixed upon that shall in ordinary times enable him with suitable economy to live easily, to educate his children at home or abroad, to entertain his friends and satisfy his views of duty toward the cause of benevolence in his neighborhood and through the world.

The salary should be paid with *punctuality*. This is important that the pastor may know when he can meet his liabilities and how he is coming on from time to time. Arrearages are hard to be raised. Many men feel that there is no sort of moral obligation binding on them to pay their minister, and they leave his due to the last minute and sometimes forget it then. But if there is one debt due before all others, it is that which is owing to him who devotes every energy of body and mind and spirit for the good of others. Besides, it should be borne in mind, that men who have talents to render them popular and useful in the ministry, might have advanced high in the honors and emoluments of worldly pursuits, had they not denied themselves and taken up the cross. And when men have made such sacrifices for the sake of promoting the spiritual good of a people, that congregation ought to be willing to surround them with the comforts of life and make them happy in their lot.

Our attention has been called to this subject by a ministerial correspondent who evidently writes as if he knew and felt whereof he affirms. The subject is of delicate but solemn interest; and we commend it to the churches, as one that may be intimately connected with their spiritual prosperity.—*New York Observer*.

## Youth's Department.

From The Sabbath School Messenger.

## A SHORT SERMON FOR CHILDREN.

"Lovest thou me?"—John xxi. 17.

This text is a question proposed by our Saviour to Peter. And so important is the inquiry, that it is made no less than three times to Peter, who was able to say, "Lord thou knowest all things, thou knowest that I love thee." Now, my young friends, you should consider this text as addressed to you.

Suppose, then, that Christ were to say to you as he did to Peter, "Lovest thou me?" could you say, "Yea, Lord, thou knowest that I love thee?"

How important that we should be able to say so, since the apostle has said, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha"—that is let him be accursed. Perhaps you have never considered this question as addressed to you, and you hardly know how to answer it. You may think you love Christ, but still you are not as positive as Peter was. You may be ready to say,

"It is a point I long to know,  
Do I love the Lord or no?"

Then I will endeavor to

1. Point out some such marks of this love as will enable you to determine this important question.

1. If you are in doubt respecting your love to Christ, you should inquire how you came by your love. For if you love Christ you possess that of which we are all by nature destitute. "We are by nature," says the apostle, "children of wrath;" again he says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." So you see that if any one love the Lord Jesus Christ with a pure heart, fervently, he is, "a new creature: old things are passed away, behold all things have become new." "Whereas he was blind and now he sees." Reader, has this change been wrought in you?

2. We frequently think of those we love. Do you love your affectionate parents? How often do you think of them, especially when you are parted from them for a season? Do you love your kind teacher? How frequently do you think of that teacher, and of what he has said to you? Then if you love the blessed Jesus, will you not often think of him and will you not delight to study his holy word? But if you are wicked and do not love him, you will forget him. (Psalm ix. 17.)

3. Those who love Christ recommend him to others. Now if I should go to your young associates and inquire, could they in truth tell me that you had frequently recommended him to them as worthy of their affection? Could they say that you had tried to persuade them to become Christians? Now I dare say that you told them about those fine things your parents were going to get you; and it may be you had a great deal to say about Thanksgiving. Well, now if you loved the Saviour better, why did you not talk about him too? Christ says, "Where your treasure is there will your heart be also."

4. Again he says, "If ye love me, keep my

commandments." By this ye may know, too, whether ye love him. Do you "Remember the Sabbath day to keep it holy?" Do you "obey your parents," and do unto others as you wish to have them do to you? If so, you love to pray. O, how those who love Christ prize this privilege. When they go to their closets they feel that they are going to meet their best friend; they kneel down and pour out their hearts to him, and know that He heareth them, and that whatever they ask in prayer, believing, they shall receive.

Finally, those who love Christ love all Christians. "We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14.)

Now let me ask, do you love the followers of Christ? and had you rather be in their company and hear them talk about the love of Jesus, than to be at play with your fond associates? Can you say now in answer to the question, "Lovest thou me?" "Yea, Lord, thou knowest that I love thee?" If so, then happy are ye, for He hath said, "If I love them that love me; and those that seek me early shall find me." But as there may be many of my readers who do not love Christ, I will

II. Present a few reasons why we should love Christ.

1. Because he has loved us. And O how great must be that love that would induce one to die for his enemy. Yet Christ died for us when we were such. Not to love your kind parents would be very ungrateful; much more not to love Christ, who has given your life a ransom for you. Why did he leave his shining throne in glory, and come to this revolting world and die? It was that you might be raised to live forever in heaven. Why did he become so poor that he had not where to lay his head? It was that you might be rich. And O

"Think on what your Saviour bore  
In the gloomy garden."

Follow him as he goes to that secluded spot; hear him as he says to his weary followers, "My soul is exceedingly sorrowful, even unto death." The sins of our guilty race now rest upon his bleeding heart. O! what pangs of anguish! It is the bloody sweat: hear him pray—"If it be possible, let this cup pass from me!" Reader, for whom did he suffer this? It was for you! Then should you not love him?

2. Because that he demands nothing but your love in return for all that he has done and is doing for you. Will you withhold that from him? No, you will not; for you know that if you do, you must live unhappily, die unprepared, and be lost forever! C. F. N. W. Duxbury, Nov., 1840.

## Children's Department.

From the S. S. Treasury.

## "ONLY ONCE."

How often do children beg that their parents will let them do wrong. Their language is, "Let me go, or do something, just once, and I will never ask again."—They never stop to think that what they desire is sinful, and that their parents know better than themselves the consequences of doing wrong. This was true of a lad who removed from a pleasant country village with his friends, into one of our large cities, where there are many strong temptations to evil. His friends knew this, and wished to keep him away from vicious associates, and places of sinful amusement. He soon procured a very good place in a store, and his employer was very much pleased with his steady habits and fidelity. He had heard much said by his imprudent and thoughtless father about the theatre; and now as he walked the streets, read the handbills, and met with other boys who had much to say about this wicked place, he desired more than ever to go with them. His friends objected, and would not furnish him with money to pay for a ticket. At last he made a little money bag, and hung it up in his room, and put into it every cent which was given to him. A few weeks had passed away, and he had collected twenty-five cents,—a sum sufficient to pay for a ticket. Now he asked more earnestly than ever for permission to go, saying he wanted to go *only once*; he would not ask again. His friends reluctantly consented, thinking that once might satisfy him. He came home delighted with what he had seen, and his desire to go again was stronger than ever. He was now more unwilling to be denied than before. He had no money, but he was determined to get unbeknown to his friends. But he must have money, and to get it, he stole articles from the store, sold them to get money, and in a short time an officer came to the boy's home and told his friends that he was in jail.

Can my young readers imagine the feelings of his brothers and sisters? They wept and blamed themselves that they had ever said that their brother might go "only once." If he had never gone, he might now have been in his store happy, and honored with a good name. He was such a good boy that his employer could not believe he had taken the things for a long time. But now he has lost his place. The man would not have him behind his counter. He has lost his good name. But what is more sad, he has committed sin against God. Oh, what would that boy give now, if he could be as he was before he begged to do wrong, before he went to that place of amusement which leads to hell.

You see how dangerous it is to take one wrong step. When you have done one wrong thing, you will not stop without doing more. So it was with Adam and Eve, when they had once tasted the forbidden fruit. When your parents or teachers tell you what is sinful, or dangerous, believe them; and never ask to do the wrong thing "just once."

You never ought to do a wrong thing, but you should do a good thing or perform a good act as often as you can. Remember that the stars are always in the broad road which leads to eternal death.

COMFORT OF CHILDREN.—Call not that man wretched, who, whatever else he suffers, as to pain inflicted, pleasure denied, has a child for whom he hopes, on whom he does. Poverty may grind him to the dust, obscurity may cast its darkest mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbors, and his voice may be unheard among those with whom he dwells—uneven pain may reach his joints, and sleep may flee from his pillow, but he has a gem, with which he would not part for wealth defying competition, for fame filling a world's ear, for the sweetest sleep that ever sat upon mortal's eye.—*Coleridge*.

How lamentable the situation of an aged sinner, whose gray hairs instead of being a crown of glory are no better than a fool's cap.

## Advertisements.

## MARSHALL COLLEGE.

THE Summer Session of this institution closed on Wednesday, 30th September, the day of annual commencement. The Winter Session will commence November 11th, and continue 24 weeks. It is desirable that applicants for admission into College, should present themselves some time during the week before commencement on any or all the beginning of the Winter Session, the Professors being for the most part absent in vacations.

The Students of Marshall College are carefully instructed in all the branches of a liberal education, and frequent public examinations are held during the course to ascertain the progress of the students. The Department of Arts and Letters comprises the whole course of Studies; but persons are admitted into College as regular students who may wish to pursue only certain studies. The following are the instructors in the several departments:

Dr. F. A. Rauch,  
President, and Professor of Intellectual and Moral Philosophy and of the German Language.  
Hon. Judge Thompson, LL.D.,  
Professor of Law.  
Samuel W. Budd, Jr., A.M.,  
Professor of Mathematics and Mathematical Philosophy.  
William M. Nevins, A.M.,  
Professor of Ancient Languages and Belles Lettres.  
Andrew Young, A.B.,  
Tutor in Languages.

It is expected that the Professors of Natural Science will very shortly be filled.

The greatest care is taken to guard the morals of the Students. All of whom reside in the College, are under the strict supervision of the Faculty. They are assembled for prayer every morning and evening and are required to attend public worship on the Sabbath. But those whose parents desire it, may obtain permission to attend any of their churches in town.

## EXPENSES.

Item.	Summer Session.	Winter Session.
Tuition.	\$12 00	\$12 00
Room rent.	2 00	2 00
Contingent Expenses.	1 50	1 50
Board at \$1.75, 18 weeks.	31 50	22 25
Washing, (done in town)	3 00	2 00
	\$50 00	\$39 75

Those who board in College eat in commons, and the above is the average charge. Some who board in town pay a little less per week. The Students furnish their own clothes and their own books. Those who furnish their own room pay twelve and a half cents per week less. It is generally recommended to Students to furnish their own rooms. If persons are disappointed in the quality of the furniture and when a Student leaves College he can move his furniture or dispose of it to his successor at a trifling loss.

## PREPARATORY DEPARTMENT.

This Department is chiefly designed to fit Students for College, but young men who wish to pursue only English studies, or a partial course, are not excluded. The course is divided into two years of four weeks, in April and October, each year. The Winter Session commences on the 20th Oct. and continues 24 weeks. The Summer Session consists of 20 weeks.

The Instructors are:  
Rev. William A. Good, A.M. RECTOR.  
E. V. Gerhart, A.B. ASSISTANTS.

The Rector is a member of the College Faculty, who with him supervised the moral and intellectual progress of the scholars.

## EXPENSES.

Item.	Winter Session.	Summer Session.
Tuition—full course.	\$12 00	\$12 00
English Studies only.	11 00	9 00
Contingent Expenses.	1 50	1 00
Board at \$1.75, 18 weeks.	31 50	22 25
Washing, (done in town)	3 00	2 00
	\$50 00	\$39 75

These bills should always be paid in advance or within the first four weeks of the Session.

At present all the Students of this department board in town, but the Trustees are now erecting a large and convenient building which will soon be completed and then the young men will be able to board with one of the Teachers and his family in the college. The price of boarding in town varies from \$1.25 to \$2.25 per week.

Sept. 30, 1840.

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