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Consideration of Questions relative to the right of Infants of believing Parents to baptism.

CHAPTER THIRD.

This doctrine of the identity of the Jewish & of the Christian Church as to their essence, is also taught by our Saviour in Mat. 21. 43, where he says to the chief priests and elders (see verse 23) "therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The "kingdom" here spoken of, as we have already shown is figuratively represented by the vineyard, and the passage just quoted must therefore be considered in its relation to and connection with the parable preceding it, and interpreted accordingly, and by so doing it will be found to prove unquestionably the following points:

1. That a kingdom of God existed previous to its being taken away, for certainly it could not have been taken away, if it had no previous existence.

2. It proves that this kingdom was on earth. For although the term sometimes denotes the kingdom of glory, it is evident that such cannot be the sense in this connection, for the transactions, represented as taking place in the vineyard, (figuratively representing the kingdom) can never be made to accord with any scriptural idea of the kingdom of glory and consequently must mean the Church of God on earth.

3. It proves, that this kingdom was in possession of the chief priests and Pharisees, for Jesus spoke to them verse 23, he spoke of them, and says the kingdom shall be taken from them v. 45, and that they considered themselves in possession of this kingdom is evident from this, that "they perceived Jesus spake this parable of them" verse 45. Mark 12. 12, comp. 11. 27. Luke 20. 19. Hence the term must mean the Church of God among the Jews.

4. The passage declares that the kingdom shall be taken from them and given to another nation. "Therefore I say unto you the kingdom of God shall be taken from you and given to another nation." Now if this kingdom when given to the Gentiles, constituted (as indeed it did) the Church of God among them, then it must previously have been the Church among the Jews, for from them it was taken and given to the former. And hence

5. It proves that it was essentially the same, when given to the Gentiles as it had been when possessed by the Jews. For the change represented as taking place, is not a change of the vineyard, but a change of the husbandmen; the vineyard with all its appurtenances, (verse 33) rights and privileges being merely transferred by the Lord thereof from one class of husbandmen unto another, from whom was required all that had previously been demanded from the former, viz: "So rendering him the fruits in their seasons." So the change in the kingdom, is not a change of the kingdom itself, but a change of possessors, the kingdom being only transferred from one nation to another, from whom every thing is demanded that had been previously demanded from the first, viz: "the bringing forth the fruits thereof."

Thus, the proposition for which we have contended is, I think, established upon a firm basis by the evidence drawn from the words of our Saviour himself, for he says, that many shall come from the east and west, and sit down in the kingdom, while the children of the kingdom shall be cast out, Mat. 11: 12; that the places of those who had first been called to the marriage feast, but refused to come, shall be filled by other guests, Matt. 22: 2-10; and that the kingdom of God shall be taken from the Jews and given unto the Gentiles, "a nation bringing forth the fruits thereof," Matt. 21: 43, in all of which passages, the term "kingdom" denotes the Church of God. To me it seems that no other figures nor terms could have been employed, to point out more clearly, express more forcibly, and shew more definitely, that the "kingdom of heaven" as it exists under the Christian dispensation, is the same in essence as it was under the Jewish, than the figures and terms employed by Jesus in the foregoing passages. And if he did not regard the kingdom under both dispensations, that is, the Jewish and Christian Churches, to be essentially the same, then it is altogether inexplicable to me why he should use figures, and employ terms which so manifestly carry the idea with them.

That both Churches are essentially the same is evident, in the second place, from the words of Paul. The passage in which this doctrine is recognized, is recorded in Rom. 11: 17-24; where the apostle speaks of a good olive tree having some of its branches broken off, and others of a wild olive ingrafted. "The figure is borrowed from the custom of ingrafting the branches or scions of the wild olive, which bear no fruit, into the stock of barren olives in a state of cultivation, in order to produce fruitfulness, and by a careful perusal of the preceding part of the chapter, in connection with the passage under consideration, it will at once be perceived that the good olive tree represents the Jews, and the wild one, the Gentiles.

The good olive tree must then represent the former, either as a nation, or else as a Church. If it be maintained that it represents them as a nation, then, consistently with such a view of the subject, it must likewise be maintained that faith was necessary to citizenship among the Jews; that by faith the Gentiles became citizens of Palestine; that by faith they became incorporated into the Jewish nation, and by faith became entitled to all their national privileges. But as these consequences, which are fairly deducible from such a view, are entirely inadmissible and highly absurd, the logical conclusion is, that the premise itself is false, and hence the above position is at once overthrown. The good olive tree must then represent the Jews as a Church, into which the Gentiles as wild olive branches, were ingrafted by faith, and by which they became members, and entitled to all its blessings and privileges; and this view is in exact accordance with many passages of scripture. See Gen. 12: 3; Mat. 8: 11-12; 22: 2-10; 21: 33-43; Acts 13: 46; Rom. 1: 16; Gal. 3: 7-9; 13: 14. And as some of the Jews are represented as losing those blessings and privileges, because of unbelief, and the Gentiles, as obtaining them by faith, it is clear that the latter enjoyed nothing more than what the former once enjoyed, and what many of them still enjoyed. This is expressly asserted in verse 17, where the apostle speaking of the Gentiles, says that they were

"grafted in among them, (the believing Jews) and with them partaking of the root and the fatness of the olive tree," which he certainly could not with any degree of propriety have said, if he did not regard the Church, after the admission of the Gentiles, the same in essence as before.

But in order to discover whether the above be the true interpretation of the text, let us enter into a closer examination of the figure. It is easy to perceive that the passage in Rom. 11: 17-24, is antithetical, for it opposes a good olive tree to a wild one; natural branches to ingrafted ones, and branches broken off because of unbelief, to others standing by faith; and the rule in Hermeneutics, relative to such passages, is this, "In the interpretation of antithetical propositions, it is only necessary to find the meaning of one member of the antithesis, as the sense of the other must be its opposite." The good olive tree, or that which bears fruit, as we have already shown, represents the Jews as a Church, and the wild one, which bears no fruit, represents the Gentiles without the Church. The natural branches represent the Jews who also belonged to the Church, and the ingrafted ones, the Gentiles who never belonged to it. The breaking off of some of the natural branches, signifies the expulsion or rejection of the Jews from the Church represented by the good olive; and the ingrafting of wild olive branches in their stead, signifies the admission of the Gentiles into that whence the Jews were expelled. The natural branches being broken off because of unbelief, denotes the rejection or expulsion of the Jews from the Church, which rejection would continue so long as they abode in unbelief, and the standing of the ingrafted ones by faith denotes the admission of the Gentiles by faith into, and their connection with the Church, which would continue only whilst that faith lasted.

That this is the true interpretation of the passage, appears not only from its agreement with the context, and with the design of the chapter itself, which is to shew to the Gentiles and believing Jews, that the rejection of the Jews was neither total nor final, Rom. 11: 25-26, but also from its harmonizing with the words of our Saviour, Mat. 21: 43, that the kingdom of God should be taken from the latter and be given to the former. And not only does this interpretation shew, that the Gentiles received no more than what the Jews had enjoyed, and what many of them still enjoyed, but the same is expressly declared in the passage itself, verse 17, where the ingrafted branches representing the Gentiles are said to be "grafted in among the natural branches and with them partaking of the root and fatness of the olive tree." The natural branches representing the Jews, are there considered as springing from the root, which must therefore represent Abraham from whom the Jews sprung; and as it is called holy, that is, consecrated and set apart to the service of God, so are also the branches holy, or consecrated and set apart for the service of God. The fatness of the olive tree must then represent the promises made to the patriarchs, and the spiritual privileges of the Jewish Church. As the root is supposed to be planted in a good soil which yields unto the tree its fatness, the soil must represent the covenant made with Abraham, which contained the promise of spiritual blessings as well as temporal ones, (Gen. 12: 3; Acts 13: 32-33; Rom. 4: 11; Gal. 3: 8, 9, 13, 14), and which yielded unto the Jewish Church all its spiritual privileges. As the branches derived their fruitfulness through the root which drew it from the soil in which it was placed, so the Jews derived their spiritual blessings and privileges through Abraham as their root, from the covenant made with him, or in which he was placed. As some of the branches were broken off, not having that which predisposed and enabled them to receive and partake of the root and the fatness of the olive tree; so some of the Jews, not possessing themselves the promises and blessings given to Abraham, (who himself had been placed in the covenant on account of it) were also rejected or expelled from the Church. As other branches were cut out of the olive tree, which was by nature wild, and brought forth no fruit, and grafted into the stock whence the natural branches had been broken off, so the Gentiles were taken from a state of nature and placed in the same Church from which the Jews were expelled. As the natural branches were not all broken off, nor all of the wild olive ingrafted into the stock, so the Jews were not all rejected, nor all the Gentiles admitted. As the inserted branches derived their fatness from the root which drew it from the soil in which it was placed, so the Gentiles derived their spiritual blessings and privileges by faith from Abraham, who obtained them in the covenant made with him. As it would ill become the inserted branches to boast against those which were broken off, and whose places they filled, so it would ill become the Gentiles to boast against the Jews whose places they filled; and the apostle therefore admonishes them, verse 18, not to exult over, much less to insult them, urging as a reason why they should not, that they did not bear the root, but the root bore them; for though the Jews were the branches with respect to the covenant, they were the root with respect to the Gentiles, the fulfilment of the promises contained in the covenant being first given to the former, and from them to the latter, Acts 13: 32, 33, 46. Anticipating however, that the Gentiles in justification of their boasting over the fallen Jews, would urge that the latter were excluded on purpose to give place unto them, the apostle enters into a consideration of it, and though he concedes that the Jews were indeed excluded, yet he denies the cause of their rejection being merely to give place unto the Gentiles, for says he, "they were rejected because of unbelief;" and this he illustrates by its opposite, the true cause of the standing of the Gentiles, viz: faith, and admonishes the latter, not to be high-minded but to fear, for the Jews also once stood by faith, but giving place to unbelief they fell, and as the Gentiles only stand by faith, the same might happen unto them; and this admonition is enforced by a reason taken from God's severity to the Jews as the natural branches, from which he argues that he will much less spare them as foreign branches, if they give place to unbelief, since he did not spare the Jews who had so long been his people, and so long enjoyed his favor and protection.

We shall now collect and arrange in order the several points established by the above interpretation. We have already sufficiently shewn, that the good olive tree represents the

Jews as a Church, not as a nation, and the passage therefore proves,

1. That a Church existed before the rise of the Christian, or conversion of the Gentiles to christianity, even as the olive existed prior to the ingrafting of other branches.

2. That this Church was among the Jews, for they are represented by the good olive, and the Gentiles by the wild one.

3. That this Church extended back as far as the time of Abraham, for he is represented as being the root, and the Jews the branches of the good olive tree.

4. That some of those in the Church were rejected, and others without, admitted.

5. That those rejected were Jews, and those admitted Gentiles.

6. That the latter were admitted, because they possessed that for want of which the former were rejected; viz:—faith.

7. That those admitted enjoyed nothing more than what the rejected had enjoyed, what many of their brethren still enjoyed, and what they themselves would again enjoy if they did not abide in unbelief. And hence the only rational conclusion that can be drawn from the foregoing particulars is, that the Church after the admission of the Gentiles was essentially the same as before; for not only the root, and the stock, but many of the natural branches of the good olive tree are left standing, and there is not the least intimation that the stock had been or would be rooted out. On the contrary, all stands as it stood before, excepting that some of the natural branches, were broken off, and those of a wild olive ingrafted, which although it might materially alter the form could in no wise destroy the essence of the tree, and it therefore remained essentially the same, as before. It had still the same root, the same trunk, and many of the same branches, and the same principle too, which united the natural branches, also united the ingrafted ones; whilst the same cause that occasioned the breaking off of some of the former, would also occasion the breaking off of the latter. And as reason and common sense teach us, that the tree remains essentially the same, after the ingrafting of other branches, as it was before, however much its form might be altered; so they also teach us, that the Church, represented by that tree, must be essentially the same, after the admission of the Gentiles, as it was before, or in other words, that the Jewish and Christian Churches must be the same in essence, notwithstanding their material difference in form.

Let us now see what bearing the foregoing has on the subject of the right of infants of believing parents to baptism. As the Christian and Jewish Churches are the same in essence, the former being nothing more than the kingdom of God taken from the Jews and given to the Gentiles, or the ingrafting of the latter into the Jewish stock, it consequently follows,

1. That all the rights and privileges belonging to the Jews must of course be transferred or given to the Gentiles, otherwise it could neither be said that the latter received the kingdom which was taken from the Jews, nor that they were ingrafted into the Jewish stock.

2. It follows that those who had a right to membership in the Jewish Church, must also have a right thereto in the Christian. As believers had a right, and were admitted, to membership in the former, so are they also entitled thereto in the latter.

3. That as infants of believing parents had a right to membership in the Jewish Church, so they must also have a right thereto in the Christian.

4. That as they were admitted into the former, in consequence of that right derived unto them through their parents' connexion, so must they also be admitted into the Christian in consequence of the connexion of their parents.

5. That as they had to be admitted into the Jewish Church by the same rite by which adults were admitted, so they also must be admitted into the Christian by the same rite, by which adults are admitted. And hence as adults are admitted by baptism so must infants also, consequently they must be baptized.

But as these conclusions may probably be objected to on the ground that "the Church under the Christian dispensation has assumed a form very different from that which it had under the Jewish, and the right of infants to membership was thereby abrogated;" we shall therefore inquire in our next number—
"Does membership belong to the form or to the essence of the Church?"

For the Weekly Messenger.

LUTHER'S APPEARANCE BEFORE THE DIET AT WORMS.

"Four o'clock arrived. The Marshal of the Empire appeared. Luther prepared to set out. God had heard his prayer; he was calm when he quitted the hotel." The herald walked first. Next came the Marshal of the Empire, followed by the Reformer. The crowd that thronged the streets was yet more dense than on the preceding evening. It was not possible to advance—it was in vain that orders were given to make way; the crowd was increasing. At last the herald seeing the impossibility of reaching the Town Hall, demanded admission into some private houses, and conducted Luther through the gardens and back ways to the place where the diet was assembled. The people who witnessed this, rushed into the houses after the monk of Wittenberg, stationing themselves at the windows overlooking the gardens, and many of them taking their stand on the tops of the houses. The roofs and the pavements, above and beneath, all around him were covered with spectators.

Arriving at last at the Town Hall, Luther and his companions were again at a loss how to pass the gateway, which was thronged by the multitude. Make room! was the cry; but no one stirred. The Imperial soldiers then cleared a passage. The people hurrying forward to enter together with the Reformer, the soldiers drove them back with their halberds. Luther entered the interior of the hall, and there again he beheld the enclosure crowded. In the ante-chambers and window recesses, there were more than five thousand spectators—German, Italian, Spanish, and of other nations. Luther advanced with difficulty. As he drew near the door which was to admit him to the presence of his judges, he was met by a valiant knight, George Freundsberg, who, four years afterwards, attended by his followers, couched his lance at the battle of Pavia, and bearing down the left of the French army, drove it into the Tessino, and decided the captivity of the King of France. This old general seeing Luther pass, touched him on the shoulder,

& shaking his head, blanched in many battles, said kindly, "My poor Monk, my poor Monk, thou hast a march and a struggle to go through, such as neither I nor many captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! He will not forsake thee!" A noble tribute rendered by martial spirit to the courage of the soul. "He that ruleth his spirit is greater than he that taketh a city," was the word of a king.

And now the doors of the hall were thrown open,—Luther entered, and many who formed no part of the Diet gained admission with him. Never had any man appeared before so august an assembly. The Emperor Charles V., whose kingdom extended across both hemispheres,—his brother the Archduke Ferdinand,—six Electors of the Empire, most of whose successors are now crowned heads—twenty four dukes, many of them territorial sovereigns, and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation—(the Duke of Alva and his two sons)—eight margraves,—thirty Archbishops and prelates—seven ambassadors, including those of France and England,—the deputies of ten free cities,—a number of princes, counts, and barons of rank,—the Pope's Nuncios,—in all two hundred persons. Such was the imposing assemblage before which stood Martin Luther.

His appearance there was of itself a signal victory over the Papacy. The man whom the Pope had condemned stood before a tribunal raised by that very fact above the Pope's authority. Placed under interdict and struck out from human fellowship by the Pope—he was cited in respectful terms, and received before the noblest of human auditors. The Pope had decreed that his lips should be closed forever,—and he was about to unclothe them in presence of thousands assembled from the remotest countries of Christendom. Thus had an immense revolution been effected by his means; Rome was brought down from her seat, and the power that thus humbled her was the word of a monk!

Some Princes who were near him, observing the humble son of the miner of Mansfield, awed and affected in this assembly of sovereigns, approached him kindly. One of them whispered "Fear not them who are able to kill the body, and cannot destroy the soul." Another whispered to him, "When you are brought before kings it shall be given to you by the spirit of your Father what you shall say." Thus was the monk strengthened with his Master's words by the great ones of this world.

Meanwhile the guards made way for Luther. He stepped forward and found himself in front of the throne of Charles the Fifth. All eyes were turned upon him. The confusion was stilled, and there was a profound silence. "Say nothing until a question is put to you" said the Marshal of the Empire as he quitted him.

After a moment's solemn pause, John Eck, the Chancellor of the Archbishop of Treves, and the friend of Aleander, whom we must not confound with the theologian of that name, rose, and in a clear and sonorous accent, first in Latin and then in German, said:

"Martin Luther, his sacred and inviolable Majesty has cited you before his throne, acting on the opinion and advice of the states of the Holy Roman Empire, to require you to answer to these questions. First: Do you acknowledge these writings to have been composed by you?" At the same time the speaker pointed with his finger to about twenty volumes placed on a table in the centre of the hall, immediately before Luther.

"I could not guess where they had obtained them," said Luther, relating the fact; it was Aleander who had taken the trouble to collect them. "Secondly," continued the Chancellor, "Are you prepared to retract these works, and the propositions contained therein, or do you persist in what you have therein advanced?"

Luther without faltering, was about to answer the first question, in the affirmative, when Jerome Schurff, hastily interrupting him, exclaimed aloud, "Let their titles be read."

The Chancellor advancing to the table read, the titles. There were in the number several works of a doctrinal character, and altogether unconnected with the controverted points.

The enumeration being gone through, Luther spoke as follows, first in Latin, then in German:

"Most gracious Emperor, Princes and Lords!

"His Imperial Majesty puts me two questions.

"As to the first, I acknowledge the books, the names of which have been read, to be of my writing: I cannot deny them.

"As to the second, seeing that it is a question which has reference to faith, & the salvation of souls,—a question which concerns the word of God, the greatest and most precious treasure of heaven or earth—I should act rashly if I were to answer without reflection. I might say less than the circumstances demand, or more than the truth requires, and so sin against that word of Christ—'Whosoever shall deny me before men, him will I deny before my Father who is in heaven.' Therefore it is that I most humbly desire his Imperial Majesty to allow me time, that I may answer without offending against the word of God."

This reply, far from countenancing the supposition of indecision in Luther, was worthy of the Reformer and of the assembly. It was fit that he should act calmly & circumspectly in a question of such grave importance, that this solemn moment of his life might be clear from the suspicion of passion or precipitancy. Besides by taking reasonable time the deliberateness of his resolution would be the more strikingly apparent. Many men in the history of the world have brought great evils on themselves and their contemporaries by a hasty word. Luther restrained his own natural impetuous temper—he suppressed the words that were on his tongue and kept silence, when all the feelings that inspired him struggled to find utterance. This self-command and calmness so unusual in such a man, increased his power a hundred fold, and enabled him afterwards to answer with a prudence, a force, and a dignity, which baulked the expectation of his enemies, and confounded their pride and malice.

The Diet retired for a few moments, and after reassembling agreed to grant the request. It was a notable blunder in men actuated by passion and prejudice.

"Martin Luther," said the Chancellor of Treves, "His Imperial Majesty, acting in the goodness of his nature, consents to allow you one day's delay; but on condition that you make answer by word of mouth, and not in writing."

Immediately the Imperial herald came forward and conducted Luther back to the hotel. Threats and shouts, accompanied him through the crowd: alarming reports reached his friends. "The Diet is displeased, it was said: 'the Pope's envoys triumph; the Reformer will fall a victim.'" Men's passions were roused. Some gentlemen repaired in haste to Luther. "Doctor," said they in agitation, "what is all this? they say they are resolved to bring you to the stake . . . If they here attempt it," they added, "it shall be at the peril of their lives." "And it would have been so," said Luther, repeating their words at Eisleben twenty years later.

On the other hand, Luther's enemies were all confidence. "He has begged for time," said they, "he is going to retract. At a distance his speech was arrogant; but now his courage forsakes him . . . he is conquered. Luther was perhaps the only person at Worms perfectly undisturbed. A few minutes after his return from the Diet he wrote to the counsellor Cuspius: 'I am writing to you from the very midst of a tempest (perhaps he alluded to the noise of the crowd outside his hotel). An hour ago I appeared before the Emperor and his brother . . . I loved myself the author of my books, and I have promised to give my answer to-morrow, as to the recantation. By the help of Jesus Christ, I will not retract a single letter of my writings.'"

A sketch of Luther's second appearance before the Diet, together with his answer—an answer at which the august assembly was motionless with astonishment, shall be given in our next.

S. R.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM.

¶ 28. THE CATECHISM IN AMERICA.

It is refreshing to find in the few and scattered notices we have of the early history of the German Reformed Church in this country, so much evidence that the spirit of serious piety entered deeply into her original constitution. From the beginning, she was concerned to enjoy the faithful ministrations of religion, after the excellent pattern of her own Confession in the old world. Her connection with the Synods of Holland, religiously cherished as it was on both sides for half a century, was at once an argument of her general regard for the interests of evangelical orthodoxy, and a powerful security at the same time for her steadfastness in the faith. It is to be attributed to this connection mainly, no doubt, that she was enabled at all to maintain her distinctive character, as she did, through this trying period, without being overwhelmed and dissolved by the strong billows that went over her head. The ministers sent over from Europe, were men regularly educated for the sacred office, whose character gave weight to their ministry. Some of them at least we know to have been distinguished also, for their active fidelity in promoting serious religion. Their names deserve to be held always in grateful reverent remembrance. That so little is known of the fathers of the Church generally, belonging to this period, is to be regretted. They were men of the Catechism, who honoured the doctrines and forms of the Reformed Church, as they had been handed down to them from other times. And it ought not to be doubted, but that their influence in this respect has been felt, with salutary force, in the Church, down even to the present day. It has served to maintain in the mind of the Church, a deep seated reverence for her own formularies of faith and worship, even in the midst of the greatest departures from their original spirit. This has contributed no little already to protect her from the action of forces hostile to her proper life, which might otherwise have wrought against her with fatal effect; and it furnishes now one of the most auspicious forms of encouragement and promise, as it regards her prospects for the future. Let but the spirit of the Catechism wake and live throughout her communion, as it is now honored in the letter, and the German Reformed Church will need no other resurrection, to become all that she ought to be for this country and the world.

All along, however, during the period we have been contemplating, the condition of the Church could be regarded at best but as partially prosperous. The supply of ministerial service was in no sort of proportion to the constantly increasing demand for labor, within her borders. Her congregations multiplied in every direction, while the whole number of her ministers continued to be comparatively small. Of course, the means of grace were not adequately enjoyed. Some parts of the Church were almost entirely neglected, and in other cases the ministrations of the pastor were distributed over so broad a field, that it was scarcely possible for them to make any deep and permanent impression. Thus the young grew up too often without proper religious training; tendencies unfavorable to the spirit of piety, were left to take their course without restraint; indifference to the means of grace, promoted by the want of them to a greater or less extent, gradually gained ground. Some of the ministers were greatly wanting in faithfulness and zeal. All of them were too lax in their views of discipline. They were not sufficiently discriminating and strict, in admitting Christian profession; but showed a disposition rather to extend the privileges of the Church, in European style, to all who chose to apply for them. Too much was made of baptism, confirmation and the Lord's supper, and too little of the active experience of the life of God in the soul. No proper distinction was made between the Church and the world. The circumstances of the people in other respects, contributed to make the case still worse. The great body of them in the beginning were poor, and their attention became on this account easily engrossed with the idea of making money. Occupied with this interest, and cut off in some measure from public concerns by the exclusive use of the German tongue, they had no proper stimulus to follow after higher objects. Education was neglected, and as a necessary consequence undervalued. The political troubles of the country, terminating in the great struggle of the Revolution, wrought with disastrous effect also on the prosperity of the Churches. Religion, especially where its ministrations at best were so imperfectly enjoyed, could not fail to suffer in the distracted, unsettled

condition into which all social interests were brought, during this trying period.

If the German Church was suffering spiritually, from the causes which have now been mentioned, before her connection with the Church of Holland terminated, the case became still worse in the period immediately following. She was now left to provide ministers, as she best could, for herself; while at the same time no proper arrangements had yet been made for bringing young men forward for the service. The wants of the Church required teachers of suitable education, familiar with the German language. Institutions established to meet the necessities of the English denominations, could not reach the demands of this case. The Church was required to look exclusively to her own sons for help, and these needed a peculiar and separate training to qualify them to preach the gospel. The importance of having a High School to prepare young men for the ministry, was accordingly felt and acknowledged by the Cetus of Pennsylvania at an early day. In the year 1784 a proposition was made to have such an institution established, and a formal application sent over to the Church in Holland to engage her consent to the measure, as well as her assistance in carrying it into effect. The application however did not find a favorable reception. "For weighty reasons," say the Deputies of the Synods in their answer, "we cannot consent to the proposed plan of erecting a High School in Pennsylvania, to prepare young men there for the ministry; neither have we here sufficient means, to afford the necessary assistance." The measure was urged again the following year, and various reasons assigned to show its necessity; but still without success. "We admit," the Deputies replied, "that the reasons, advanced by the brethren, for establishing a High School in Pennsylvania, merit consideration, and yet we dare not advise this weighty measure, especially as we are not able to afford the necessary pecuniary assistance." The Committee of the Classis of Amsterdam, in still more discouraging style wrote: "Though there is some weight in the arguments advanced by you in favor of the plan, they cannot counterbalance the weightier and more numerous arguments against it. And so we come to the conclusion, that the project is not useful, being opposed to the true interest of the Pennsylvania churches, and impracticable on account of the great expense attending it. We would be unable to lend you any assistance in carrying it through, as we already find the gifts of love and the victim to the ministers we send you, very heavy expenditures." What those numerous and weighty arguments were, apart from the consideration of the cost, which were deemed sufficient to bear down the force of the palpable and substantial reasons which presented themselves in favor of the plan, we are not informed. One is almost tempted to suspect that a secret unwillingness was felt, on the part of the mother Church, to relinquish the guardianship she had been accustomed to exercise, for so many years, over the churches in this country. Something of the same sort had shown itself previously, as we have seen in her relations with the Reformed Dutch Synod. It is to be regretted, at all events, that the proposition of the Cetus of Pennsylvania was not at this time carried into effect. What a different aspect might have been given to the history of the German Reformed Church, in the years that followed, if before the close of her connection with the Church in Holland, measures had been taken to establish an efficient institution, for the education of ministers, in her own bosom.

As it was all the influences which had been at work to the prejudice of religion previously, not only continued now in full operation still, but found room for more disastrous action than before. The supply of ministerial service bore no proportion to the field it was required to cover. Ministers came forward slowly, and generally under great disadvantage as it regarded education. There was no proper protection, at the same time, in the case of ministers coming over from Europe. In many cases men appeared in the office, who were as little fitted to edify by their example as to instruct by their sermons. The Church was like a field, not yet brought under cultivation, and exposed on every side to injurious aggressions. Accustomed to go without preaching in many cases to a great extent, the people became fully reconciled to the privation and seemed to consider it quite enough to hear a sermon once a month. By many the church was neglected altogether except on a few accidental or other solemn occasions, which were supposed sufficient to make up for all ordinary neglect of ordinances. Loose ideas of Christian profession and church discipline became generally prevalent. Confirmation was looked upon as a privilege to which all were entitled at a certain age, on the condition of a mere outward preparation in the way of learning the catechism. Great value was attached to it as the seal and certificate of membership in the Church, although in most cases it had little force subsequently as a bond upon the soul in favor of righteousness. To be confirmed and then to take the sacrament occasionally, was counted by multitudes all that was necessary to make one a good christian, if only a tolerable decency of outward life were maintained besides, without any regard at all to the religion of the heart. True serious piety indeed was too often treated with open and marked scorn. In the bosom of the Church itself, it was stigmatized as *Schwärmerei* *Konfessionerei*, or miserable drivelling methodism. The idea of the new birth was considered a pietistic whim. Experimental religion, in all its forms, was eschewed as a new fangled invention of cunning imposters, brought in to turn the heads of the weak and to lead captive silly women.

* That the war of the Revolution should have had this unfavorable influence on religion, while it lasted, forms no ground on which to question its righteousness, so far as this country was concerned. It was for America a necessary evil. The clergy of that day, those of the Episcopal Church excepted, generally gave it their hearty support. Among others the excellent Caspar Dietrich Wegberg, pastor of the Ger. Ref. Church in Philadelphia, is celebrated for his patriotic spirit, which he did not hesitate to carry with him into the pulpits. "When the British held possession of Philadelphia," he preached to the Hessians, who thronged to hear him in great crowds. He boldly asserted the justice of the American cause, and bore down upon the wickedness of their oppressors with such energy, that the British began to feel the effects of his fearless appeals in the daily desertions of their Hessian mercenaries. In order to put a stop to his preaching, they threatened his life and threw him into prison. He was, however, soon liberated. "I have been assured by aged members of the Church," says Mr. Berg, the present pastor, from whose CHRISTIAN LAMPS this notice is derived, "that it used to be confidently affirmed that the Hessians would, in all probability to a man, have left the British service if the old father had not been silenced."

Prayer meetings were held to be a spiritual communion. Family worship was a species of salutary affectation, barely tolerable in the case of ministers, (tho' many of them also gloried rather in having no altar in their houses,) but absolutely disgraceful for common Christians. To show an awakened concern on the subject of religion, a disposition to call upon God in daily secret prayer, was to incur certain reproach. And all this in the midst of a professed regard, for the Heidelberg Catechism, and the institutions and doctrines generally of the German Reformed Church; As if the Heidelberg Catechism did not inculcate serious heart religion—the necessity of the new birth, the duties of repentance, faith and godly living—from beginning to end; As if it had not been the distinguishing glory of the Reformed Church from the days of Zwingli and Calvin, to "serve God with the spirit in the gospel of his Son," and not simply in the letter. It was treason to the Catechism and the true spirit of the Church, thus to put reproach on evangelical godliness, and to brand as methodism those forms of sentiment and conduct precisely, which did practical homage in the fullest extent to both.

The picture, it must be acknowledged, is dark; but not more so than the truth of history would seem to require. It must be taken indeed only in a general way. It is not to be supposed, that all right views of religion had failed in the Church. If such had been the case, the redeeming spirit which has since begun to appear, might have been looked for in vain. The reigning desolation was not alike triumphant at every point; & in the midst of it, there were not wanting, in different directions, many who sighed and mourned over the doleful scene, and prayed in secret that the captivity of Zion might be restored. There were ministers who endeavored to be faithful, and whose labors still make their memory blessed. There was an "election of grace," more or less openly revealed, which all along refused to bow the knee to Babel, and formed a "holy seed" in the bosom of the Church, by which in the end both its name and life were to be preserved. But the Church as a body presented a forlorn aspect. A spirit unfavorable to knowledge as well as religion, had become predominant throughout her borders. The German mind in America, shut up at first by necessity to industrial interests, and precluded by its separate language from free fellowship with the course of thought around it, seemed in the end to have been completely shorn of its native spirituality, and transformed into the image of the earth out of which it dug bread and money. It delighted in fine farms more than in thriving churches. It made more account of well fed stock, than of well educated children. It took more pride in building big barns, than in founding schools and colleges. The consequence was wealth without corresponding cultivation. This neglect of education produced a consciousness of weakness and dependence; for knowledge is power; and if we do not possess it ourselves, we must lean upon others who do, with a limitation to the same extent of our own personal freedom. Such a sense of weakness again begets jealousy and suspicion; which, however, are as likely to be exercised towards what is good as towards what is bad. Ignorance casts herself into the arms of quackery, and then takes to herself the credit of vast wisdom, in being able to rail at true wisdom, and in spurning counsels on which her own highest welfare depends. All this has been amply illustrated in the false posture with regard to education, which the German mind was brought to occupy for so many years in this country, and which it is now coming so happily to renounce.

No wonder that, in these circumstances, many friends of religion in the Church, should have been led to despair almost of her spiritual rescue and preservation. And no wonder, that the friends of religion out of the Church, who saw only the worst features of the case without being able to appreciate generally the redeeming energy which still continued to work below the surface, should have been ready to ask, *Can any good thing come out of Nazareth?* And yet it is strange, when we think of it properly, that so little concern was manifested, during all this period, on the part of English Christians commonly, for the souls of the German population around them, of the same faith nominally, but fainting for the most part through the want of religious privileges, and scattered abroad like sheep without a shepherd. Was the mere difference of language a "wall of partition" so high and strong, that it must intercept and prevent the action of Christian sympathy, in the case of those who still formed politically and specially one people?—The bowels of the English Churches could yearn, over the spiritual necessities of strange tribes, on the other side of the globe, and not be satisfied till missionaries were sent at vast expense, to proclaim to them in their own tongues the wonderful works of God; and yet no one scarcely seemed to feel the least responsibility, in the case of thousands at home, suffering for lack of vision, and calling loudly for help, simply because they did not talk English! Even where the German population was most completely mingled with the English, and brought under the influence of its modes of thinking in other respects, but little zeal ordinarily was shown for its spiritual improvement. How much might have been done in its behalf, if suitable pains had been taken on the part of ministers and others to reach and win the material thus brought within the sphere of their influence, it is impossible to say. But such pains were not taken. The German Churches were counted as little better than dead; and yet it was considered all right, that the German should be left to work his way to heaven, in his own style, as he best could, without care or sympathy on the part of his English neighbors. Each one, who looked at him, seemed to say, *Am I my brother's keeper?* and so passed unconcerned forward on his own way.

Meanwhile, however, the German community was steadily extending itself, over the fairest portions of the land. Under all disadvantages too, new churches were organized, and the forms of religion at least, not without the power of it at particular points, maintained their authority among the people. The growth of the Reformed Church now, was more by natural increase at home, than by emigration from the old world. This increase however, was constantly progressive. It soon not only filled up what might be called the original German settlements, but began to press aggressively on sections lying beyond. The economical habits of the German gave him power not only to keep what he had from the beginning, but also to add farm to farm, for the use of his children; while too often the want of such habits in the case of English families, brought their possessions into the market to meet this demand. Thus the German citizenship spread itself out in every direction, and in the presence of it the English melted away. Whole counties in

Pennsylvania, once entirely English, became predominantly German. The State was made to assume more and more this characteristic complexion. English churches too, dwindled in many cases into insignificance, from the same cause. This process of revolution is still at work; though with the change of language which has come so extensively to prevail among families of German descent, it may attract less notice than formerly. It must, however, continue to affect the English churches.

The difficulty with regard to language, from which the Reformed Dutch Church, as we have seen experienced so much trouble, became in this period a source of similar trial to the German Church. The English language, as a matter of course, in many places, gradually gained upon the German. The young people became accustomed to its use, and in the same proportion estranged from their ancestral tongue. They needed English preaching. As a general thing, however, this demand was resisted, where it first began to be made, as a thing unreasonable, if not absolutely profane. In the eyes of many, the use of the old language formed the palladium of their religious liberties. They counted it a moral solemnity, to admit English services into the worship of a German Reformed Church. It was to go about to change times and seasons, laws and customs. It would be an entering wedge, by which in the end both Church and State might be riven asunder, and overthrown. Let the young people hold on to the German, or be thrust forth from the bosom of the Church, to take care of themselves as they might choose. Lamentable infatuation! Suicidal policy! How much was lost to the German Church, in many cases, by the want of timely regard to the demand for English preaching! As early as the year 1806, it was earnestly called for in the church at Philadelphia, on the part of a large and respectable body of the members, to whom the German services had become in a great measure unintelligible. But the call was not heeded; and accordingly a heavy secession took place, out of which sprang the so called Crown Street Church, and has since stood in connection with the Reformed Dutch Synod. How much wiser and better it would have been, if they had been allowed to colonize as an English church, in the German Reformed connection. Twelve years later, the German language found itself again in conflict with the English, in the same church, each striving for the mastery. At this time, however, the English proved too strong to be ejected. A German secession took place, and became properly a Second German Reformed Church in the same city. No doubt, previously to this, and independently of the Crown street secession, many valuable members were lost, in a more silent way, by the unaccommodating temper which prevailed with regard to English preaching. In many other places too, the same temper produced similar results. Yet it has not been always through such temper on the part of the churches concerned, that these evils have been endured. The difficulty has often been to secure services in both languages, where a full disposition to allow them existed. And if ground has been lost frequently by not having the English soon enough, ground has been lost on the other hand also sometimes by dropping the German too soon. The case in its very nature has been perplexing, and in certain sections of the Church must create perplexity still, even where the best dispositions and the most liberal views with regard to it may be found to prevail.

Altogether, from the cause just noticed and from other causes, the German Reformed Church in this country has sustained very considerable limitations upon her growth, by the transition of those who belonged to her naturally to other denominations. Had she been in circumstances to hold and build up her own, from the beginning, her importance would have been much more imposing than it is at present. Many families in the state of New York, and whole congregations in New Jersey, fell naturally into the arms of the Reformed Dutch Church. Multitudes in Pennsylvania and in the Southern States, as well as in the West generally, have been quietly absorbed into Presbyterian congregations. With all this we may be well satisfied, as such transitions involve no defection from the true and proper spirit of the Church. With the vast inroads that have been made on our territory by ranting and fanatical sects, of different names, we have less reason to be pleased. Specially noticeable under this character are two forms of religious exhortation, that started forth originally from the Reformed Church itself, and have since acquired very considerable volume, made up in a great measure of German material, though not all gathered from the Reformed connection.—*Otterbein*, of Baltimore, at a comparatively early period, (A. D. 1789) became the founder of one of these organizations in the first instance. He was a good man, who seems to have been driven into a false position, by the cold, dead temper which he found generally prevalent in the regular Church. His followers style themselves *United Brethren in Christ*, and are now widely disseminated. More recently still and as is generally supposed with less purity of intention, *Winbrenner*, of Harrisburg, (A. D. 1829) has had dexterity enough to put in motion a similar ball, which continues rolling to this hour, not without abundance of sound. This latter sect especially glory in being the patrons of ignorance, rail at hiring ministers, encourage all sorts of fanatical unscriptural disorder in their worship, and institute their own fancies and feelings in religion for the calm deep power of faith. In doctrine both are of course pelagianistic.

In the year 1817, the Minutes of the Synod were printed for the first time. There were then in connection with it forty two ordained ministers, and under its care nine candidates in a course of preparation privately for the sacred office. A. D. 1819, the Synod was divided into subordinate judicatories, under the appellation of *Classes*. The first *Delegate Synod* was held the following year. The number of ministers was now a little over fifty. The congregations were more than six times as numerous.

In the year 1821, a small party in East Pennsylvania, seceded from the general body of the Church and formed themselves into a separate and independent organization. The immediate occasion of this step, was a case of discipline which had occurred shortly before in the Synod. Other grounds of disaffection, of a more general nature, entered no doubt into the movement; and, as is usual in all such cases, new points of difference and complaint were brought into view, by the progress of the schism itself. The Synod was represented to be tyrannical and oppressive. Alarm was sounded on the subject of various measures, either adopted or proposed, which were supposed to endanger the rights and liberties of the churches. Old usages and customs were held to be in jeopardy. The honor of the German language seemed at stake. Among the objects of offence, the project of a Theological

Seminary, in which the English language was to prevail, was regarded with particular dislike. A great excitement followed; which might call to mind again the angry strife of *Cetus* and *Conferentia*, as it shook the Reformed Dutch Church in the previous century; only in this case, the noise was mainly on one side, and the scene of hostilities comparatively circumscribed. Nor do we hear of any such disgraceful acts of violence and riot, as are noticed in the history of that older ecclesiastical feud. That religion suffered much in this case, as in the other, is very certain, and has since been fully admitted all round. The seceding party was known afterwards as the *Free Synod*, though their title formally taken in the end was, the *Synod of Pennsylvania*. The unhappy division was protracted through sixteen years.

The feeling had for some time been growing strong, that the Church should have a Theological Seminary. In the view of her most intelligent friends, the measure was considered to be indispensable to her prosperity, or rather essential to her continued existence. In the midst of the movements that were made in favor of learning by other denominations on every side, how could she expect to sustain herself as a separate body, true to her own principles, without a proper supply of educated ministers for her service? It is worthy of being mentioned, that the Rev. Dr. Livingston, the venerable patriarch of the Dutch Church, showed a lively interest in the welfare of the German Synod, as connected with this subject. He at one time went so far as to address in his own name an epistle to the ministers in general, urging them affectionately and faithfully to be up and doing in so good and important a work, for the preservation of the interests entrusted to their care. The appeal was felt by many, and conspired with other influences, no doubt, to prepare the way for the measure. Finally, A. D. 1824, the Synod resolved to establish a Seminary. It was located at Carlisle, in the state of Pennsylvania; whereto the Rev. (afterwards Dr.) *Lewis Mauer*, who had been previously elected Professor of Theology, entered upon his work the following Spring, with five students. At the same time the Rev. James R. Reily, under an appointment from the Board of Directors, sailed for Europe, to collect funds and books for the infant institution. His mission proved quite successful. In Holland, he met the most kind reception, the force of the old relationship with the Church in America seeming to wake up at his presence, in all hearts. In various parts of Germany, his agency was prosecuted with similar prosperity. Switzerland also took an active interest in its favor. The celebrated Dr. Wetze of Basel drew up a small pamphlet, giving an account of the Seminary and setting forth its importance, which was widely diffused for the benefit of the enterprise. The concern expressed by him in this publication for the spiritual welfare of the German population in America, sounds strangely coming from a man of such latitudinarian views with regard to religion. He proposed to publish subsequently a periodical on the state of the Church in this country, if the correspondence necessary for the purpose should be furnished after Mr. Reily's return, the profits of which were to be devoted to the Theological Seminary. It is to be regretted, that no proper improvement was made of this offer afterwards on the part of the ministers in this country, in furnishing Dr. Wetze with the means for such a publication. It might have had salutary results. The agency of Mr. Reily produced altogether about \$5000 in money and upwards of 4000 volumes for the library.

The spirited movement with which the work was commenced, unhappily was not followed up with vigorous efforts at home, as it ought to have been. The worthy professor soon found sufficient cause for discouragement, in the sluggish temper which was too generally manifested on the part of the churches, with regard to the whole enterprise. Many of the ministers seemed to suppose, that the seminary once set in motion, could take care of itself or at least that the agency in Europe might give it such an impulse, as would place it beyond the need of help in all coming time. No vigorous measures were taken to endow the professorship. The capital, already secured, was suffered to waste visibly away, by the current expenses. There seemed great reason to fear, that the whole undertaking would prove a failure, and that with it the hopes of the German Reformed Church would be prostrated to rise no more. "With the dissolution of the Theological Seminary," said the warning voice of the Professor at this time, "the prospects of the Reformed Church will be covered with an impenetrable gloom. What becomes of our missionary societies and education societies, our vacant churches, our intelligent members who are retained only by the hope of seeing their Church take her proper stand among sister churches, and of all the rest whom none but a well instructed, pious and devoted ministry can extensively benefit. The hope of all these is in the Seminary, and must either stand or fall with it."

This catastrophe was averted, however, by a movement which was called forth finally by the trying crisis. A proposition was made to secure one hundred pledges, of \$100 each, for the endowment of the professorship. The scheme proved in the end triumphantly successful, through the exertions in a great measure of the Rev. Jacob Beecher, pastor of the churches at Shepherdstown and Martinsburg in Virginia, a self-sacrificing friend of the institution, (since transferred to heaven,) who devoted the winter of 1828—9, with true missionary zeal, to this object. It was considered a great work; and it was so in fact. The German Church had never done so much before. This formed an epoch in her history. It was worth to her more than five times as much would have been, collected in Europe or New England. It was in a certain sense the "first fruits of the Spirit," as manifested in the gift of Christian liberality on the part of a small portion of the Church, which showed that God was in the midst of her still, and constituted at the same time a pledge that her strength would yet be consecrated, with a harvest of far richer results, to his praise.

With the establishment of the Theological Seminary, other evangelical interests were brought to challenge and occupy to a certain extent, at this time, the regards of the Church. A religious periodical, in the English language was established, under the superintendence of Dr. Mayer. A similar publication was attempted in German; which however was soon discontinued, for want of patronage. More recently the attempt has been renewed, with good success. A Missionary society was formed. Action was called forth, in the cause of beneficiary education. In one word a growing sympathy began to be felt with the great religious movements of the day, as these had come to engage the attention of other Christian denominations. A new tone of feeling, with regard to religion generally, was gradually diffusing itself in the Church. A moral resurrection was at work, struggling to free itself from the dead bondage of forms. The German Reformed Church had begun to rise. That such a movement should be attended

with excitement and commotion, in the general organism, ought not to seem strange. Moral changes always involve conflict, or struggle between the old and the new. So it is in the case of an individual mind. So it is also with masses of mind. The old shrinks from innovation, clings to established forms, and is frightened with every thing that seems to break up the communion of the present with the past. The new on the other hand, is often one sided too, intemperately iconoclastic in its warfare upon established modes of thought, and too much bound in vision to its own particular stand point, as though it were the absolute centre of truth itself. We have already seen a force at work in the eastern section of the Church, antagonistic to the general tendency of the body. This did not limit itself altogether to the secession, to which it had given rise. It wrought with widely extended influence for a time, in the German mind generally. In the Lutheran Church as well as in the Reformed, ample occasion for jealousy was supposed to be given, in the ecclesiastical movements of the time. That those should have appeared simultaneously in the two communions, only caused the matter to seem the more suspicious and alarming. Bad men took advantage of the occasion, to whisper all manner of unfounded stories in the ears of the people, for their own selfish ends. The result was a perfect moral panic. Hundreds of people, shut up by the German language from free communication with the world around them, were made to believe honestly that a fearful conspiracy had been formed on the part of the ministers, to deprive them of their liberties, by uniting Church and State, and fastening the yoke of an ecclesiastical tyranny, like that of Europe, on their necks. It ought not to be doubted, at the same time, but that the movement in the Lutheran and Reformed Churches conjointly, which called forth this tempest of feeling, was attended with some things which might justly be charged with fault. Its tendency was naturally to become extreme, in its own direction. In its zeal for new things, it did not always make sufficient account of what was good in the old. It wanted often proper reverence for forms. Its zeal for reforms degenerated not unfrequently into methodical rant or fanatical wild-fire. All this seemed to justify strong reaction, on the other side. The agitation became exceedingly great. Public meetings were called, in various places, at which strong resolutions were passed, denouncing frequently all the benevolent operations of the day, and theological seminaries in particular, as so many contrivances devised by cunning priestcraft for the subjugation of a free people. Most famous among these was the *Meeting at Heidelberg*, in Berks county, A. D. 1829, which made so much noise, at the expense of Pennsylvania, over the whole land.

This excitement shook the Church, for some years, and then gradually subsided. It produced much evil in its course. And yet it has not been without its advantage, in the end. It is seldom that the human mind falls directly into a right course, on the great moral plain it is called to traverse. Oppositelendencies, as a common law, must hold each other in check, and the result of these conflicting forces is a compound motion, nearer to the truth than the direction of either of the forces separately taken. So in this case, it may have been well for the German Reformed Church that the old showed itself so tenacious of its own rights, when the new, unrestrained, might have been carried into a revolution, fatal to the original constitution and character of the Church itself. As it is, the two forms of mind have been brought to bend towards each other, with a mutual recognition of the good belonging to each, and the hope may be cherished that they will soon flow together, with full coincidence, in the true spirit of the Reformed Church, as it had its life in the beginning.

For the last fifteen years, the Church has been steadily making progress, notwithstanding all difficulties and discouragements. Her churches have been greatly multiplied. Her organization has become much more complete than it was, and much more energetic. Knowledge and piety have increased within her borders. The Theological Seminary, transferred from Carlisle to York, called into existence in the first place a respectable classical High School; out of which sprang in the end a regular college, which bears the name of the late venerable Chief Justice MARSHALL. Both institutions were permanently located at this time, A. D. 1836, at Mercersburg, a retired village in Franklin county, Pa., peculiarly fitted in its situation to be converted into classic ground.

The year 1836 was rendered memorable also, by the peaceful and full termination of the schism, which sixteen years before had occurred in eastern Pennsylvania. This took place at the meeting of the Synod in Baltimore without any previous negotiation. The Synod of Pennsylvania, (or Free Synod,) which at that time consisted of thirty ministers had of its own accord appointed commissioners, who now appeared in Baltimore, and made application, in behalf of this body to be taken into the bosom of the Church, from which they had seceded. After some deliberation, the request was unanimously allowed, and the two bodies became one as they had been before. It was on the whole an extraordinary movement, and full of promise for the Church. Seldom, if ever, has it happened, that an entire secession has thus quietly returned, with a virtual recognition of its error, and without preliminary negotiation, to the body of which it was originally a part.

J. W. N.

For the Weekly Messenger.

MY COMPANION AT COLLEGE.

The subject of the following narrative was a young man of exalted morals and of an extremely amiable disposition. His circumstances were such as doomed him to hard labour; and in consequence of severe bodily exertion and undue exposure, he was very early taken with a serious attack of rheumatism, by which he was confined, if the writer mistake not, for eleven years, and deprived finally of the use of one of his limbs. After having recovered to such a degree of strength as enabled him by means of crutches, to move about from place to place, he turned his attention to letters, intending to prepare himself for teaching. About this time, or a little before, the writer became acquainted with this unfortunate, yet interesting youth. An intimate acquaintance was soon formed which has ever since subsisted. It may however be remarked, that this connexion, resting simply upon nature, was destined soon to be swallowed up by a stronger and more lasting union, such as neither time nor eternity can break.

About three years ago, and after a separation of some considerable time, we met once more. It was a happy meeting; and the connexion, which before subsisted between us, seemed only to have gained additional strength during this period of separation. In the meanwhile great changes had taken place in each of us. The one had become acquainted with

the exceeding preciousness of the Savior, and was made an heir of eternal life; the other came once more to enjoy the blessings of health, and was made heir of a considerable fortune. At this time the writer was connected with a literary institution; and on their first meeting the propriety of accompanying him was suggested to his companion. The proposal was no sooner made than accepted; and at the commencement of the winter term, we accordingly set out for college. It was hoped, on the part of the writer, that before the close of the session, their union would be consummated in the person of Christ. This hope was indeed not fully realized. Yet the serious impressions made upon his mind this term were such as soon became visible in his life and conduct, and seemed greatly to increase the strength of this preexisting connexion. In consequence of ill health, he was unable to return the following session. But finding himself surrounded with so different a moral atmosphere, and finding also his interest in the spiritual good of his soul abating, he determined by all means to return again in the fall. He did return; and now follows the most interesting part of his history.

From what the writer afterwards told him, it appears that he returned for the express purpose of coming more immediately under the influence of the gospel of Christ. As to the origin of such a resolution we have little difficulty in determining, and as to its consequence we have, if possible, still less. In his soul was evidently at work that mysterious agent—the Spirit of God. Happily for him, the communion season was near at hand, on which occasion preaching and other religious exercises were more frequent and continued for three or four days. During this period he felt more powerfully than ever the quickening influences of the grace of God. From the very commencement his convictions of sin were renewed, and came upon him with almost overwhelming force. He felt himself lost—utterly lost with out a Savior. As the meeting continued his convictions became still more pungent—his need of a Savior more and more evident to himself, and his whole soul was absorbed in this all-important subject. One evening while in the house of worship, he was especially struck with a sense of his utter helplessness. He felt he had been putting off the evil day—that he had often resisted the gentle influence of the Spirit of grace and that he justly deserved all that was denounced against the ungodly. At this moment the minister with awful solemnity exclaimed—"and grieve not the holy spirit of God whereby ye are sealed unto the day of redemption!" It fell upon his ear like the voice of thunder—his soul was overwhelmed—fearful trembling as he expressed himself, seized upon his whole frame. He felt that he was guilty of this dreadful sin. What shall I do, was now his earnest inquiry. In the house of God—just where he sat, he fell upon his knees; and there, in solemn silence and awful trembling of soul, made known his requests unto God. After service he was accompanied by the writer and several other pious students to his room, wherewith instructions, as were thought, admitted to this case, were given him. He was afterwards frequently visited by pious students and conversed with. The great plan of salvation was fully explained to him, and he was soon brought to see that "God could be just and yet the justifier of the ungodly." Light broke in upon his mind. He rejoiced. He praised God. Not only his affections, as he expressed himself, but also his eyes seemed turned toward heaven. But in the midst of these rejoicings, as is the case in every genuine work of grace, he frequently found himself overwhelmed with grief. His former sins and ingratitude, rising up, would disturb his now-sensitive heart. While engaged again in his heavenly contemplations, he often became enraptured with the sense of the goodness of God to his soul. Why, thought he, should the chief of sinners, be made to experience this unparalleled mercy. His experience was in fact, the experience of the true child of God. His knowledge of spiritual things daily increased. He made the bible his text book, to read which was his chief delight. Of course he became a firm and consistent christian; and soon he determined, if spared, to devote himself soul and body to the gospel ministry. The Lord, however, called him away, by early death, to be with Him, "in whose presence there is fullness of joy and at whose right hand there are pleasures for evermore!"

In cases like that now under consideration, as indeed in all cases of genuine conversion, we see the wisdom and goodness of God strikingly manifested. His ways we cannot fully understand. To our limited comprehension his footsteps are indeed in the whirlwind. He presses men down with bodily afflictions, that he may deliver them from the more dreadful diseases of the soul! He leads them in a way they know not to bring them under the influence of the Gospel of his Son! He leads them into dark places that they may see light! Lo! these are thy ways O Lord, and let not man presume to pry into them; "for thy ways are unsearchable and thy judgments past finding out."

Marshall College was still the home of this young christian. Though far removed, his affections were here. His thoughts were turned towards this place as the residence of his dearest friends. Here too were the praying circles in which he delighted to be found. And now if this narrative should happen to meet any of his friends or associates, let me tell you, for you he often and earnestly prayed. It was the great burden of his soul that you too might be made acquainted with that Savior, whom he found so precious to his own soul. If he should reach the ear of some careless one, be assured that his petitions always included you. His desire was that such might be aroused from their carnal security, and be made acquainted with the mercy of God. And finally, if it should happen to fall into the hands of some careless, worldly minded student especially of his acquaintance, remember that for you more particularly he felt a deep concern: and if such an one should leave College without an interest in Christ, let him return with the same resolution with which he returned, and which secured to him an interest in the redeemer. The writer rejoices that he ever became acquainted with him—that he was permitted to accompany him through the remainder of his life—to watch at his death-bed side, and to witness the last heavings of his spirit, as it left its tenement of clay, to rest forever in the bosom of the precious Savior.

X. Y. Z.

Mercersburg, Pa. July 22d. 1842.

For the Weekly Messenger.

ETERNITY!

Arithmeticians have been much puzzled with given numbers; but none ever attempted eternity, or the duration of the world to come, though they have shown mighty art in figures. Here the finite mind has no idea of

eternity but by succession of ages, and yet succession belongs to time, not to eternity. Though all the angels in heaven and all the men in the world since their creation, had been employed in dotting down figures, which at the end of the world, were to be arranged into one straight line, stretching through an unmeasured space, which would give every figure ten times its force, yet this line would not be so much to eternity, by all the disproportion of comparison, as the number one bears to it; for one bears some proportion to the greatest numbers, but the greatest number bears none to eternity.

Days, weeks, and months, are nothing there; years, ages, and generations are lost there; hundreds, thousands, and millions are no more there; time, auras, and determinate durations are past forever there; all is fixed, all is eternal there! There is no first and last, sooner and later, in eternity; for though Abel, with respect to time, was sooner plunged into perpetuity, yet no sooner than the saints that shall be alive, at the last day with respect to eternity. For it is like a circle, which, desecrated any where is always in the middle. The saints are like so many guests assembling to a feast, some are set down, some are setting down, some standing ready to sit down, some entering the door, and some at a little distance from the house, yet all come in due time for the feast. Adam, Enoch, and Elias, are set down at the banquet of love; the prophets and apostles are set down at the marriage supper of the Saints, some are entering the door of bliss, and many are on their way thither; but they shall all come time enough to the divine entertainment which shall satisfy all the guests in the mansions of glory.

Alas! with what desperate madness am I chargeable, that am thus taken up with transitory trifles, and neglect the realities of the everlasting world! When I consider the vanity of earthly glory, I cannot help concluding, that such as pursue after it are intoxiated with poison more dangerous, than that of the tarantula, which makes men die by dancing; as the one effects the soul, the other only the body.

But though the pleasures of this world were real and solid, yet they are so transient, that they are not worthy our pursuit. Oh how wise for time, but how improvident for eternity! for what man, to appear in all the majesty and grandeur of a king for a day, would forfeit his estate, and spend the rest of his miserable life, in poverty and reproach? And yet for vanities, for the trifles of a day, we throw ourselves away for eternity! I look forward a few years, perhaps a few days, and see myself in eternity; but I cannot look still more forward, and see myself out of eternity in another state. O eternity! I am to be in thee forever; and why shouldst thou not be in all my thoughts? Thou shalt shortly overtake me; why then should I chase thee from me, or fly myself from thee?

It matters not much to him who is going but out of one door into another, whether it be in a summer blink, or winter-blast, since a few steps finish his journey; nor does it much more concern him who comes out of the door of the womb, and enters into the palace of the great King, his mansion for eternity, whether it be under the sunshine of prosperity, or the bitter blast of adversity; because the one cannot profit him, nor the other pain him there. And our journey, from our coming into this world, till our going into the world of spirits, though we should reach the age of Methuselah is performed sooner with respect to eternity than our going from one room to another in respect to time. Now my moments are numbered, and precious; but O that blessed state when numbers are no more! No inconsiderable there on the adoring soul, from the world, or from vanity, from sin, Satan, or the flesh.

No weariness there, where mine adorations shall not be measured by minutes, cramped by corruption, or cut short by bodily indisposition. But when I have stood an ardent adorator before the throne ten thousand years, I shall be as vigorous in my love, as active in my adorations, as in the first moment I began the work of angels, the employment of heaven. Now vain thoughts mingle with my contemplations, distractions with my devotions, impertinent roivings with my most importunate prayers; unbelief resists my faith, carnality is a clog to the heavenly mind, corruption a dead weight on the soul, and the things of time a hindrance to all. But then I shall be delivered into the glorious liberty of the sons of God. Once a great King, made a great feast to his grantees, for a hundred and four-score days; nothing less than a royal treasury could support the expense of such an entertainment. But the King of kings shall feast and satiate all his mighty angels, all his chosen people, on his own undiminished fulness through eternity itself. There is bliss without a blank, abundance beyond all bounds, and possession without period! No matter, then, what years I loose; for whenever the lamp of life expires, the sun shall rise and shine forever.

For the Weekly Messenger.

AN ADDRESS TO MY PEN

OR

A HINT TO CORRESPONDENTS.

My Beloved Pen,

I learn from the 'Messenger' that the Senior Editor of that paper designs making a "trip to the West" as a Delegate to Synod, and in all probability will be absent for some time. The consequence of that absence will be a double amount of labor thrown on the head and hands of the junior Editor. Indeed it will be more than double, for the 'Messenger' who has brought me the information says, that "even now the labor performed by the two Editors, is equal to that of four in most other situations of the same character." I have therefore thought proper my dear Pen, to address you on the subject, and to inquire whether you be willing to lend your aid in making some arrangements to lessen and diminish, at least during the Senior's absence, the toils and labors of your relatives, the "quills" and "pens," who serve in the "Publication Office."

You must not my dear friend, imagine that your relatives (who are "bond-pens to the Editors) can lie down at ease the same as you do, and work only when inclination prompts them to do it. By no means. Their situations are far different from yours. Some of them know have become so weak and feeble from the incessant toils and labours they have had to undergo, that they are unable "to drag one foot after the other;" others have been reduced to mere "stumps" by the continual friction of their lower extremities, in running over the Editor's table at the repeated cries of "more copy," in giving directions, or correcting faults committed by indolent pens, or calling aloud to the compassionate for assistance, whilst many a "stout and still" pen, both "bale and hearty," who heard the cry of an "oppressed" relative, and who had "strength" and "point" to act, refused the required assistance and lay inactive and uncared, or perhaps at most, only "bristled up,

and assumed a "hostile attitude" because a needy member of the family disturbed its inglorious repose, or failed to accomplish its usual amount of labour, or through weakness and fatigue performed it but indifferently.

Come, come, I must press the matter a little closer, for I perceive that by this significant shake, that you are unwilling to render that assistance which the case demands and which is in your power to grant. I doubt not you are just ready to take refuge behind the universal excuse "WANT OF TIME," an excuse which has shielded a great many more than were justly entitled to its protection.

This "want of time" I have no doubt you will assign, for not complying with my request. But hold! do not add the sin of falsehood to that of indolence. Your excuse cannot avail. For how often have you lain idle stretched out at full length, not only for days but weeks, whilst your poor relatives in the Editor's office were "tugging and toiling" night and day, "uttering loud and long" complaints, sending "Messengers" week after week to you imploring assistance, and even then, when your pity or indignation prompted you to send relief in the shape of communications or "business letters" how carelessly, indifferently, and illegibly was your work done: what useless flourishes, crippled letters, crooked words, and disjointed sentences! and all these written too with an ink but a shade darker than the sheet itself! And why? was it to ascertain whether the Editors were blessed with a good eyesight? Or to furnish occasion for the exercise of their patience? Or to learn whether they were skilled in Hieroglyphics? Or whether they understood the "unknown" languages? "Oh! no" you will say "it was all owing to want of time," to correct or re-write. And whence then was the time to correct and re-write to come? From the Editor! Alas! he who has worked enough for three heads, beside his own, can ill afford one hour, much less three, to decipher your hieroglyphics. Hast thou O! careless Pen, ever reflected on the criminality of thy course? It is written, and plainly too, "Thou shalt not steal," but it is to be feared that thou hast stolen many an hour of usefulness from the Editor by thine illegible and perhaps useless scrawls. Or it may be thou hast cheated him "most awfully" out of his time depriving him of a "whole hour" by something which would have cost thee but a "single minute." Hast thou ever considered the loss of time occasioned to an Editor, by half a dozen such careless pens as thou art? Or hast thou ever bestowed a single thought on the many hours of "additional" toil and labour which your illegible productions cost him? Or his many vexations and disappointments to find that even the proffered assistance only proved another source of misery, another tax on his time and patience?

And what is far worse, A TAX ON HIS PURSE.

Go then, thou idle and careless Pen, and in view of these things bestir thyself. Make amends for past offences and neglects, and in future strive to avoid them; "But to communicate, forget not." And let him who stole time from the Editors, by obliging them to decipher whole pages of hieroglyphical characters "steal no more" from them, but "rather let him labour with his head and hands," to furnish the Junior Editor with an ample supply of "original matter," "legibly written" and in due form marked "PAID," and I must be very much mistaken, if both Editors would not tender their thanks to all pens thus employed during the Senior's absence.

July 14th, 1842.

O. P. Q.

Miscellaneous.

NEW COMPOSING MACHINE.

The following account of a new "labor saving" machine is from the London Herald of June 10th.

There was exhibited yesterday, at 110 Chancery lane, a new patent composing machine, which will, there can be no doubt, and that at no distant period, work an entire revolution in the composing portion of the printing trade. It is the invention of Messrs. Young and Delcambre, the inventors of a somewhat similar but comparatively imperfect machine published in the public journals about a twelve month since. The machine itself has a great resemblance to a cottage piano, with the external frame work removed. It has seventy-two channels, containing a complete fount of type, under which are placed levers in connexion with keys similar to those of the piano, each key having engraved on it its character, which corresponds with the channels above in which the different letters are placed. As the letters are moved out of the channels by the action of the player, they slide through various curves on an inclined plane at the back of the machine, and fall to one point, where they are received into a spout, and beaten forward to a composing stick, or as it is called by the mechanist, a justifying box, by a very ingenious mechanical movement. This justifying box is at the end of a receiving spout, and the type is drawn into it in lines of the width of the page to be set up, and when the usual number of lines have been justified, the box is emptied into a gally in the way that the compositor empties his composing stick. While this "setting up" of type, as the printers term it, but which here is really "letting down," is going on, the channels are being fed by two boys. The rapidity with which this machine gets through its work may be judged of from the fact that type equal to half a column of this journal was justified in a few minutes less than an hour—that is, as fast as the reporter usually transcribes his notes. At this machine there are eight persons employed, three intelligent young women and five boys; the first are alternately engaged two hours each in composing, justifying, and correcting. The same system obtains with the boys, one of whom turns the wheel before spoken of, two, as has been stated fill the channels, and distribute the type. A clever compositor will set up 2000 letters an hour, but the average is about 1500 or 1600 letters. The young women whom we saw compose at the machine have, as they stated to us, been learning for about three months, and the average rate at which they justify, for we observed that the compositor was sometimes too quick for the justifier, is about 6000 letters per hour. With nine or twelve months practice they will very likely be able to compose at the rate of 8000 or 9000 per hour. The cost of composing by this machine was stated to be, 2d. per thousand, and from the rate at which the machine composed, and the wages which we ascertained were paid to those employed, we entertain no doubt that such is the fact. The movements of the machine are exceedingly simple and beautiful, and the whole of it being composed of steel and brass, it will work for years without getting out of order. One of these machines works three sorts of type. The only objection that struck us was the constant friction of the letters down the brass channels, after they are struck out by the action of the compositor, must be injurious to the type. The machine was worked with clean dry type.

What would be the effect of working with the usual letter of a morning paper?

We have no doubt it is a very curious affair; but it is perfectly absurd to imagine that any human head can invent a better or more expeditious mode of setting type, than the human fingers. A man by the name of Church, invented, about twenty years ago, a machine not only for setting types, but for casting them by the same operation. The invention was much talked of, and great expectations were formed of its utility. What has become of it?—*Boston Courier.*

THE WEEKLY MESSENGER.

CHAMBERSBURG, AUGUST 10 1842.

The profits of this Paper are devoted to the cause of Home Missions.

TERMS: \$2 50, if payment is delayed beyond 3 months. \$3 00, if paid in advance, or within 3 months from the postmaster's receipt.

Remittance by Mail.—A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and thank the letter, if written by himself.

To Correspondents.—The correspondent from Ohio, will perceive that his communication is superceded by the official notice, which appears in the present number.

THIRD DISTRICT SYNOD OF OHIO.

The published minutes of this Synod, have just been received, two copies of which, we perceive, one in the German and the other in the English language, were ordered to be sent to us. We could not help contrasting their external appearance, with that of those recently issued from this office for the Second District Synod. It has often been remarked in our hearing, that the minutes printed for most of our Classes and Synods are exceedingly uncouth in their appearance, and if allowed to judge from the specimen before us at present, we must say, that this sentiment has some foundation in truth. The external appearance of a printed document is certainly a matter of some importance, and the defects in the present instance, are the more to be regretted, as the same amount of expenditure, would have secured a very different article at home.

The Synod met in Delaware, Delaware county, Ohio, on the 14th of May last.

In the afternoon and evening of the same day, religious exercises were held in the church. On Sabbath morning the sacrament of the Lord's supper was administered to the members of Synod and to the congregation. At the same time, one of the brethren preached in the 1st Presbyterian and another in the Methodist Episcopal church. In the afternoon and evening the different pulpits were also filled by members of Synod.

On Monday morning the members of Synod met in the church. The meeting was opened with singing, and prayer by the President.

MEMBERS PRESENT.

Ministers. Rev. S. K. Denius, J. Descombes, H. Koenig, E. Kuhns, G. Long, J. Pence, J. Van Linge, G. Weisz, H. Willard, D. Winters, and T. H. Winters.

Elders. Jacob Smith, Jno Farlow, J. Dreisbach, D. Bechtel, L. Meoss, Henry Kuhns, F. Feller, Martin Miller, J. Peterson.

Absentees. Rev. T. Winters, L. L. Hirsch, C. Berentz, J. Kercher, and G. H. Zumpke.

Applicants. J. P. Hiester and Geo. Strickland.

The Rev. S. K. Denius, from the First District Synod of Ohio, was received as a member of this body.

The Rev. S. S. Cline, was received as a delegate from the Western district of the Evangelical Lutheran Synod of Ohio.

OFFICERS.

The Rev. J. Descombes was chosen President, Rev. J. Van Linge, Recording Secretary, Rev. J. Pence Assistant Secretary, Rev. D. Winters, Corresponding Secretary, and J. U. Giesy, Esq. Treasurer.

State of Religion. The brethren presented their parochial reports. These appear to have been interesting, and from them the Committee on the state of religion compiled the following report:

From the reports of the brethren on the state of religion in their respective charges, we have come to the following conclusion, (viz.) That the religion of Jesus Christ through which we can be saved and made forever happy: and through which we advance nearer the Divine Image of God and are made partakers of the joys of heaven, is still exerting its happy influence in this part of the vineyard of the Lord. The doctrine of the Cross continues to be proclaimed in its purity, and the Holy Sacraments, are still dispensed according to divine appointment; peace and harmony still abound in the congregations. Sabbath Schools, the great ornament of the Church, with all the cheering prospects attending them, are not only patronized, but still on the increase. Some congregations have been blessed with respectable accessions; new ones have been organized, and those that have been, but without pastors, have been supplied; so that we have therefore reason to rejoice in view of the flattering prospects now before us. But these prospects are the more enlivening, in view of the establishment of a Theological Seminary, contemplated in part in the zealous Centenary operations in this District. The committee cannot pass by the fact, that much still remains to be done in the Church. Indifference toward religion, neglect of the Lord's Supper, and a profanation of the Sabbath, are among the reasons why the preaching of the Gospel of reconciliation does not produce a happier effect upon the hearts of many. We therefore have great reason to humble ourselves before God, and in fervent prayer and supplication entreat the Lord to pour out his Spirit abundantly upon ministers and people, that his preached word may make a deep and lasting impression upon all. Let thy kingdom come and over all prevail, even so come Lord Jesus.

GEO. WEISZ,
CHAIRMAN.

Communications. Letters were received from the Rev. J. Kercher and C. Berentz, assigning reasons for their absence from Synod. The absence of the former was excused.

The communication addressed to the Synod by ourselves was read, and the following resolution in reference to it adopted:

Resolved, That in view of the many advantages to be derived from the perusal of a well conducted religious periodical, and the propriety and necessity of possessing a suitable collection of German Hymns, Synod will do all in its power, towards the accomplishment of the end contemplated by the Editors of the Printing Establishment of our Church.

Petitions and Requests. A call from four congregations in Miami and Greene counties, Ohio, to the Rev. T. H. Winters, was laid before Synod. The call was confirmed. Another from Werner's congregation in Pickaway county, Ohio, to Mr. Geo. Strickland, who was licensed by the Synod of Reading, Pa., was also laid before Synod. The call was confirmed, and a committee appointed to ordain Mr. Strickland in his congregation. The committee consists of Rev. G. Weisz, H. Willard, and S. K. Denius. A call from the German congregation in Chillicothe, Ohio, to Mr. J. Mesebach of Germany, was also laid before Synod. As there appeared to be some difficulties existing in this congregation, the call was not confirmed. A committee, however, was appointed to proceed to Chillicothe for the purpose of examining into the nature of these difficulties, and instructed to report at the meeting of the General Synod in October next.

The Rev. J. J. Miller requested Synod, by letter, to receive him into its connection. The Synod directed that in order to his being received as a member, he should appear before them in person at their next meeting, with a call from a charge, and testimonials as to his moral character.

J. P. Hiester, a licentiate of Zion's Classis, expressed a desire to labor within the bounds of this Synod. Arrangements were made with a view to his visiting some vacant congregations in Montgomery, Preble, and Darke counties, Ohio, and a committee was appointed to ordain him in his charge, as soon as he presents to them a call from congregations and a certificate of dismissal from Zion's Classis. The Rev. D. Winters, G. Long, and J. Kercher, constitute this committee.

Beneficiary Education. Seventy-seven dollars only were raised for this object during the year. The Rev. J. Pence, J. Descombes, and D. Winters, and the elders Lewis Meoss, and D. J. Coblenz, constitute the Board of Education for the ensuing year. Rev. J. Pence was elected President, J. Descombes Secretary, and Dr. J. Coblenz Treasurer.

Missions. For the want of funds but little was done during the year in the cause of Missions. The Board of the former year was continued. The vacant congregations in New Providence, Montgomery county, Findley, Hancock county, and Evansport, Williams county, Ohio, were taken under the care of the Board.

Finance. The amount received into the Treasury of Synod during the year, for synodical and missionary purposes, was \$59 75. To this is to be added a balance of \$123 96 from the previous year. The expenditures amounted to \$76 25, which leaves in the Treasury at the time of reporting, a balance of \$107 46.

Miscellaneous. Arrangements were made for the organization of a congregation in Columbus, Ohio. The prospects of success seemed to be very favorable. In view of the fact, that the discipline of the Church is not enforced in a number of instances and that to the great detriment of the true interests of vital godliness, it was

Resolved, That Synod deems the strict enforcement of the discipline of the Church against all such as live in the open violation of any one of God's commands, highly important, after they have been constitutionally and in the spirit of brotherly love admonished.

The Synod strongly urges upon the attention of the Board of Trustees of the Theological Seminary of Ohio, the necessity and importance of issuing proposals with a view to the permanent location of the institution.

Seventeen hundred copies of the Minutes were ordered to be printed, 600 in the German and 700 in the English language.

The Synod is to hold its next annual meeting at Germantown, Montgomery county, Ohio, on Whitsunday of 1843.

From the statistical report, it appears that there are 17 ministers in connection with this Synod. Of these 11 have reported 53 congregations averaging nearly 5 congregations to each minister. The same number have reported 350 additions and 2883 communicant members, averaging nearly 35 of the former and 262 of the latter to each minister. Thus it appears, that the destitution in this part of our German Reformed Zion also, is truly great. A large and promising field is occupied by the Synod, but the laborers are comparatively few.

GENERAL SYNOD OF OHIO.

This body is to meet in Canton, Stark county, Ohio, on the 1st day of October next, as appears from the notice of the president found in the present number. A correspondent, who is a member of the Synod, says "It will certainly be one of the most important meetings ever held by this Synod. A number of the most interesting and important subjects will claim the attention of this body, among which will be the subject of a reunion with the Synod of North America. Union appears to be the watchword of the German Reformed Church in these times of religious disunion. May the Lord prosper her in all these praiseworthy objects! I trust we shall have a full meeting, one in which the Holy Spirit shall be signally present, and in which a willingness to sacrifice local interests for the general prosperity of our Reformed Zion,

shall abundantly prevail." To this we may add, that a subject of equal interest with the above, which will require attention, is the permanent location of their Theological and literary institutions, and the devising of ways and means for their permanent endowment and efficient operation.

THE CHURCH'S BEST STATE;

OR CONSTANT REVIVALS OF RELIGION

By Rev. Simon W. Harkey, Frederick Md.

A friend has kindly presented us with a copy of the above little work of 172 duodecimo pages. Its perusal has afforded us no small degree of pleasure. We are glad to see a work of this description introduced amongst that portion of the religious community among which it may be expected more especially to circulate. The sentiments it contains are generally correct, and such as the peculiarity of the times require to be extensively diffused. We have found but little in the work to which we could not fully subscribe.

The style is somewhat peculiar, simple upon the whole, and sometimes forcible and striking. The reigning spirit is that of candor and conciliation. The author has freely availed himself of the experience and labors of others; but not without due acknowledgment. We have marked several paragraphs to which we attach special importance, and purpose introducing them into our columns, as occasion may offer.

To furnish the reader with a better idea of the nature of the work, we will give a brief synopsis of the contents.

The work is made up of an introduction and eight distinct Chapters. In the introduction the writer shows that the grand design of the organization of the Christian Church is the regeneration and sanctification of souls. In the first chapter he discusses the question "What is true religion?" In the second the question "What is a genuine Revival of Religion?" is considered negatively; In the third the same question is considered affirmatively. The fourth considers genuine revivals as the Church's best state! In the fifth constant revivals are proven to be possible! In the sixth, the means to be employed for promoting revivals are pointed out! In the seventh the manner of conducting them is described; And the eighth contains an application of the whole subject, with an earnest and affectionate appeal in behalf of revivals.

LUTHERAN ALMANAC FOR 1843

This publication has left the press, with a copy of which we have been politely furnished by the editor. It is a considerable improvement upon the Almanac of the previous year, in point of mechanical execution and consequent external appearance. The statistical and other notices with which it is filled, are designed to spread abroad a knowledge of the condition and promote the general interests of the Lutheran Church in this country. From a statistical table which is said to have been prepared with considerable care, it would appear that there are in the United States in connection with the Lutheran Church, 19 District Synods, embracing 423 ordained and licensed ministers, 1371 congregations, and 146,803 communicants. Of these 19 District Synods 12 are organized into a General Synod, embracing 241 ministers and 533 congregations. The remaining 7 District Synods, embracing 182 ministers and 658 congregations, are independent bodies, maintaining a separate & distinct organization. During the year ending July 1841, there has been an addition of 58 to the ministry; of 9022 to the membership by confirmation; and of 17,776 adults and infants by baptism; and 9000 by immigration. Three new Synods have been formed—88 congregations organized, and 76 churches erected.

Commencement of Rutgers's College.

The Commencement of Rutgers's College, as we learn from the Christian Intelligencer, took place on Wednesday the 27th ult. at N. Brunswick, N. J.

The degree of Bachelor of Arts was conferred on nineteen young gentlemen of the Senior Class, and the degree of Master of Arts on sixteen or seventeen. The honorary degree of Doctor of Divinity was conferred on Rev. JOHN FORSYTH of Newburg, Professor in the Theological Seminary of the Associate Reformed Church, and on the Rev. DAVID ABEL, Missionary to China.

The Annual Oration before the Literary Societies, was delivered in the Dutch Church, on Tuesday afternoon, before a large audience, by Rev. ROBERT J. BROOKINRIDGE, D. D., of Baltimore. His theme was, "THE HISTORY OF LIBERTY."

An Oration was delivered on Tuesday morning, before the Literary Society of ALUMNI, by the Hon. Cornelius M. Hardenbergh.

UNIVERSITY OF THE CITY OF NEW YORK.

—The annual commencement of the University of the city of New York took place on Wednesday morning the 20th ult. The Journal of Commerce says; "The exercises were deeply interesting throughout, and the orations delivered by the young gentlemen of the graduating class, evinced a maturity of thought and a capacity of expression, which is very creditable to themselves as well as to the institution." The degree of Bachelor of Arts was conferred on twenty-two young gentlemen, members of the graduating class; that of Master of Arts on twenty. The honorary degree of Doctor in Divinity was conferred upon Rev. W. Adams, Rev. R. Dickinson, and Rev. J. McDonald, of Scotland; and the degree of Doctor of Laws upon Chief Justice Taney.

FRANKLIN COUNTY TEMPERANCE CONVENTION.

In pursuance of a resolution adopted at Waynesboro', August 24th, 1841, the annual Convention, for 1842, will be held in Chambersburg, on the

Fourth Tuesday and 23d day of August, 1842.

The several Temperance Societies, as well as the Temperance Beneficial and Washington Associations, together with each township and district (where no Society exists) in the County, are earnestly requested to be represented in the Convention by as many delegates as they may deem proper to appoint.

The Delegates are requested to come prepared to report the name of the Society they respectively represent, and the "PRINCIPLE" upon which it is established—the total number of members—the accessions and expulsions during the past year—the progress of the reformation within its bounds, and such other information as may be promotive of the good cause.

The early attention of Societies, and friends of Temperance in the County, is particularly invited, to secure a full attendance and representation, and the concentration of the desired statistical and other interesting information relative to the subject.

The friends of Temperance in Franklin and the adjoining Counties, are cordially invited to favor us with their presence.

JOHN SMITH,
President of Convention, 1841.
Chambersburg, July 14, 1842.

Summary.

LAWS OF PENNSYLVANIA.

Chambersburg School District.

An Act relating to the Public Schools in the county of Delaware and the borough of Chambersburg, Franklin county.

SECTION 12. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That the school directors of the several school districts in the county of Delaware, and of the Chambersburg School District, in the county of Franklin, shall not be liable to be levied on property, and other things, now made taxable by the laws of this Commonwealth, for common school purposes, a sum less than equal to, nor more than double, the amount which the said district is entitled to receive out of the annual State appropriation, without the consent of the taxable inhabitants of the said district first obtained, in town meeting, which shall be convened and conducted under the provisions of the sixth section of the act of the thirteenth June, one thousand eight hundred and thirty-six, entitled "An act to consolidate and amend the several acts relative to a general system of education by common schools."

SECT. 13. In addition to the tax provided for in the foregoing section, the said directors are hereby authorized to assess upon each scholar that shall attend any of the public schools in the said district any sum not exceeding one dollar per quarter, at the discretion of said directors, to be paid by the parent, guardian, master or other person having charge of such scholar, in proportion to their ability to pay, in such a manner as is hereinafter provided.

SECT. 14. It shall be lawful for the said directors to demand and receive from any parent, guardian, master or other person having charge of any children in said district, that may send to any of said schools, the amount of tax assessed upon each scholar, at the commencement of each quarter; and if any parent, guardian, master, or other person, having charge of any such children, shall neglect or refuse to pay said tax, on or before the expiration of the quarter, the president of the board of directors shall issue his warrant to the district collector, authorising him to collect the same; and the said collector shall have like powers to enforce the payment of the said tax as is given him by the seventh section of the said act of the thirteenth June, one thousand eight hundred and thirty-six, mentioned in the twelfth section of this act, to collect the tax assessed upon property for school purposes, and shall receive the like compensation for his services.

SECT. 15. The said directors, shall have full power to exonerate any parent, guardian, master or other person, having charge of any children from the payment of said tax, if they shall be satisfied of their inability to pay the same, but shall not exclude their children from said schools.

SECT. 16. The said directors may allow to the treasurer of the said district a compensation for his services, Provided, That the said compensation shall not exceed the sum of ten dollars per annum.

SECT. 17. All laws relative to the common school system, which are inconsistent with the provisions of this act, are hereby repealed, so far as they relate to the county of Delaware and the school district of Chambersburg in the county of Franklin.

The State of Pennsylvania has been divided into new Congressional Districts, in conformity with the recent Act of Congress. They are as follows:—

- 1st—District—Southward, Moyamensing, Passyunk Kingsessing, Blockley, and West Philadelphia in the city of Philadelphia, and Cedar Ward in the city of Philadelphia.
- 2nd—The city of Philadelphia, except Cedar, Upper Delaware and North Mulberry Wards.
- 3rd—The Northern Liberties and Kensington in the county of Philadelphia, and upper Delaware, and North Mulberry Wards in the city of Philadelphia.
- 4th—Spring Garden, North and South Penn Township Roxborough, Germantown, Bristol, unincorporated Northern Liberties, Oxford, Lower Dublin, Byberry, and Moreland, in the county of Philadelphia.
- 5th—Chester and Delaware.
- 6th—Berks and Lehigh.
- 7th—Montgomery and Bucks.
- 8th—Lancaster, except the townships mentioned in the 9th district.
- 9th—Dauphin and Lebanon with the townships of Raper, Warwick, West Cocalico and West Donegal, in the county of Lancaster.
- 10th—Northampton, Monroe, Wayne and Pike.
- 11th—Schuylkill, Northumberland and Columbia.
- 12th—Luzerne, Wyoming and Susquehanna.
- 13th—Lycoming, Potter, Bradford and Tioga.
- 14th—York and Adams.
- 15th—Cumberland, Franklin and Perry.
- 16th—Huntingdon, Juniata, Union and Mifflin.
- 17th—Bedford, Somerset, Cambria and Indiana.
- 18th—Fayette and Green.
- 19th—Westmoreland and Armstrong.
- 20th—Clarion, Jefferson, Clearfield, Centre, Clinton and McKean.
- 21st—Washington and Beaver.
- 22d—Allegheny.
- 23d—Butler, Mercer and Venango.
- 24th—Erie, Crawford and Warren.

Ohio.—The Legislature of this State assembled, at an Extra Session, on the 28th ult. The principal, if not the only object of the Extra Session, is to divide the State into Congressional districts under the new apportionment.

POST-OFFICE LAW.

A new law in regard to the rates of postage is before the U. S. Senate. Many of its provisions are excellent—other parts of the proposed law will probably be modified. We copy some of the most important changes:

RATES OF POSTAGE.—Instead of the present rates of postage, the first section of the bill proposes that from and after the present quarter, (30th September,) the rates shall be for every letter composed of a single sheet of paper, conveyed not exceeding 30 miles, 6 cents over 30 and not exceeding 100 miles 15 cents over 100 and not exceeding 300 miles 15 cents over 300 and not exceeding 500 miles 20 cents. over 500 miles 25 cents. Double and treble letters are to pay double and treble rates, and 4 or more pieces by the ounce. All way newspapers, that is, all sent from any place but the office of the publisher are to pay letter postage.

NEWSPAPERS.—Newspapers of not more than 1307 square inches, (about the size of the N. Y. Express and Courier,) are to be transmitted as under existing laws. All newspapers beyond this size, are to pay one cent for every additional five square inches over the 1307.

PROBITION AND PENALTIES.—The next section prohibits stage coaches, rail road cars, steamboats, packets, or any vehicle, or any owners, agents or servants thereof, from carrying letters or papers under a penalty of \$20, one half for the use of the informer and one half for the Department.

PRIVATE EXPRESSES are prohibited under a penalty of \$100.

A letter from Washington to the New Orleans Advertiser states that Captain Wilkes, of the Exploring Expedition, has brought home, among other valuable things, 2000 charts 1000 maps, 11,000 specimens of plants, 4000 specimens of fishes, 50,000 specimens of shells, 2000 landscapes, 28,000 specimens of reptiles 4000 specimens of marine plants, 1500 drawings of South Islanders, 28 large boxes of journals, &c.

Quite a Speculation.—The New Orleans Courier mentions the case of a man who some six or seven weeks since invested \$100,000 in Third Municipality notes. By the recent rise in that money he has cleared something like \$25,000—a comfortable little profit in these hard times, truly!

The number of births in France, in 1839, was 957,740; of deaths, 750,600; of marriages, 268,800. The population of France now amounts to 33,540,000.—Deaths in Paris, in 1840, 28,284.

The splendid Pantheon of Jerusalem and Thebes constructed by Mr. Catherine, the eminent traveler, were entirely destroyed by fire in New York on Friday night last week, the building containing them having been struck by lightning.

Melancholy Accident.—We learn from a friend that a lad, the son of Mr. John Andy, near Reading, while engaged on Saturday in gathering blackberries, dropped his hat into a small pond. He stepped into the water to regain the hat, but finding himself detained by the mud, into which he was sinking, he called out for help. Mrs. Andy, his mother, hearing the cry, rushed to his rescue, but found herself unable to save the lad, or to aid herself. Her cries brought to her assistance her married daughter, Mrs. Boyer, who sprung into the water, but was unable to effect any good, and they all perished in the pond, mother, daughter and son.

The pond in which these persons were drowned is, perhaps, not more than twenty feet across, though the water and soft mud are fifteen feet deep.—*Phil. U. S. Gazette.*

Progress of Temperance in New York.—An interesting report of the progress of the Temperance reformation in New York, represents that 179,824 names have been enrolled, of whom 120,000 have taken the total abstinence pledge. In this aggregate are included 237 clergymen, 429 physicians, 4976 Germans, 900 colored persons, 13,280 seamen, and 23,800 Irish, Protestants and Roman Catholics. Licensed grog shops within ten years have decreased 63 per cent., and pauperism and crime in about the same proportion.

BALTIMORE MARKETS.

Howard St. Flour is selling at 95 7/8; City Mills, at 95 7/8; cash. Wagon price \$5.50. Wheat.—New crop of Md. red wheats range from 60 to 110 cents per bushel, according to quality and condition. Pennsylvania old red wheat sold on Wednesday at \$125.

Corn.—Sales of Md. white made at 68 and yellow 54 cents, and Pennsylvania yellow 58 1/2 cents. Rice.—Last sales of Pennsylvania made at 67 cents and Md. at 55 a 60 cents per bushel.

Oats.—Last sales of Md., at 23 cents and Pennsylvania at 30.

Notices.

MEETING OF SYNOD.

The Synod of the German Reformed Church will commence its next annual Session, in Lewisburg, Union County, Pa., on Thursday the 20th of October next, at 10 o'clock A. M. The delegates from the different Classes, and others who may have business to transact with Synod, are requested to be punctual in their attendance.

SAML. R. FISHER, Stated Clerk.

July 19th 1842.

ADVERTISEMENTS, to a limited amount, will be inserted at customary rates, viz: One dollar a square (or 17 lines) for sections.

To those who advertise by the year, a liberal deduction will be made.

Communications to be addressed to the "Weekly Messenger."