





## ORIGINAL.

For the Weekly Messenger.  
Schlatter's Journal.

Many of the readers of the "Weekly Messenger," are probably aware, that the German Reformed Church in this country, (as well as the Reformed Dutch,) was under the authority of the Synod of Holland, before its independent organization. In subordination to the Synod, the Classis of Amsterdam directed the concerns of these churches, ordained and appointed ministers, and even provided for their support. This connection continued till about the year 1792, when the wars arising out of the French Revolution cut off all intercourse between the two countries, and rendered an independent establishment indispensable to the order and preservation of the Church in this country. From that time there has been little intercourse, or correspondence with what may be called the mother Church.

In the year 1746 the Rev. Michael Schlatter, of St. Gall, in Switzerland, in consequence of information he had received of the destitute condition of the churches in this country, relinquished his pastoral charge, and with genuine missionary zeal, set out on visit, the destitute churches, and especially his countrymen in Pennsylvania. From the Classis of Amsterdam he received a regular appointment and recommendation; and from the Synods of South and North Holland in conjunction, a general commission to visit the churches, enquire into their condition, and organize and as far as possible improve them. He reached Philadelphia early in the autumn of 1746 and was soon after invited to take the pastoral charge of the German Reformed church in the city, in connection with the church of Germantown. In the discharge of the duties of his commission, he made excursions through the country from time to time, visiting the churches, administering the sacraments, and ordaining elders. He kept a regular Journal of his proceedings, which he revised and laid before the Synods on his return to Holland in 1751, and published both in the Dutch and German languages, of which we design to give you some extracts, which will give some idea of the state of the German Reformed Church in the middle of the last century.

June 1, 1746. I embarked on board a ship at Amsterdam, and sailed for Boston in North America, often having committed myself to the guidance and protection of God. On the 11th we ran into the Orkney Islands, on the North of Scotland, and remained till the 23d; during which time we only saw the sun on two days. The inhabitants, who appear to be people of good disposition, assured us, that in those regions they annually have nine months of winter, two of rough weather, and only about one month of good weather during the year.

After this we proceeded prosperously on our voyage until we reached Newfoundland. On the 24th of July we fell in during an exceedingly dark night with Sable Island, a very dangerous place at no great distance from Cape Breton, and I cannot recall to mind, without shuddering, and at the same time thanking God, the imminent danger we were in of losing all, & perishing in the wild waves, had not God, who is mighty to redeem, rescued us contrary to all our expectations, and granted us, when we called upon him in trouble, deliverance from all our sufferings and brought us safely to Boston, our desired haven, in seven days, where we offered Him our bounden tribute of thanksgiving.

In Boston—the largest and most populous city of the English Colonies in America, containing about 3000 well built houses—I was received with much affection and kindness by the Hon. J. Wendel, a distinguished Holland Merchant, and a member of the government. This reception allayed the anxieties I had felt on entering a land of strangers, and confirmed my hope, that God would make my way prosperous. After having sent on my baggage to Philadelphia and New York by water through the favor of my distinguished friend, I set out on the 4th of August on my journey by land in the agreeable society of Dr. Bekman.

On the 7th after travelling 70 miles we arrived at Newport, a considerable town on Rhode Island, which possesses a convenient and safe harbour, from which ships can run in the course of an hour. On the 11th, having travelled 230 more of these miles, we reached New York, or New Amsterdam, the capital of the province of the New Netherlands, containing about 2000 houses. This city, as well as Long Island, and other places in the vicinity, and the shores of the North River to Albany, and the country beyond more than 250 miles, and even to Canada, is for the most part settled with well disposed native Low Dutch inhabitants. During my stay in the city I received very special attention and kindness from the three Dutch preachers, but particularly from the venerable DuBois, who is highly esteemed by the English and the Dutch, and who has already labored in the ministry here with much usefulness for more than 50 years, and reached the age of 80. This is another proof that this climate is as healthy as that of Europe. Indeed, from my own experience I can truly testify, that often, when seeing the town, the level country, the climate, the prudent inhabitants, living in the same manner, and enjoying the same education, business and pursuits, and scarcely distinguishable in any thing from Europe, I have hardly been able to persuade myself that I was in reality in a distant quarter of the world.

On the 6th of September I came to Philadelphia, 95 miles from New York, where the Elders of the Reformed Church received me with much tender affection and joy, and provided lodgings for me with one of their number, in whose house I resided for eight months, though at my own expense.

On the 7th I went to Whitpain, 16 miles, to visit the old German preacher in this vicinity, the Rev F. B. Boehm, (whom the Lord has since released from his post.) The venerable man received me in the most friendly manner, and promised, after having been made acquainted with my commission, and instructions to assist me heartily in counsel and in deed, which he also did to the extent of his power.

September 8th I went out, 8 miles, to see Mr. J. Reif, and to require of him, according to the instruction of the Synods an account of the monies collected in Holland by him and Mr. G. M. Weis sixteen years before for the benefit of the Pennsylvania churches. When he declared himself ready, I fixed the time of twelve days, and gave him the liberty to name the place of meeting for the purpose.

In order to lose no time I returned immediately to Philadelphia to make enquiry respecting the German Bibles which had been sent thither some years before by the affectionate care of the Synods of Holland.

I found them without much difficulty in the careful hands of the Hon. Benjamin Schmecker, who, when he saw my commission, and learned that the freight of the Bibles had been paid in Rotterdam to Mr. Z. Hoppe,

cheerfully gave over to me 118 bound, and 12 unbound copies, all were preserved, without any charge for expenses. I sent, or carried one of these Bibles to nearly every one of the churches in Pennsylvania for the use of the pulpit; fifty were placed at the disposal of the Overseers of the churches, to be distributed according to their discretion for the benefit of the poor; others I lent to this and that poor man to awaken and confirm their zeal for reading, and examining the word of God. Six or eight of them I sold, in order to purchase catechisms for the school children, and about 24 copies still remain in my hands to be disposed of as necessity may require.

On the 11th I administered the holy communion to about 160 members in Philadelphia. Mr. Boehm assisted in this service. On the 13th I received a letter from Messrs. Weis and Reif inviting me to the house of the latter on the 21st to settle their accounts.

In the mean time, I sought to restore order to the church of Philadelphia, and unite it with Germantown in the support of a pastor, who may preach in both churches on every Lord's day.

For the Weekly Messenger.  
The Monument  
Messrs. Editors:

In looking over the Philadelphia papers, I discovered that great preparations are making there, for the disinterment of the body of General Hugh Mercer, a revolutionary officer. This is done, as I perceive with a view to deposit the remains of this once noble General in a more suitable place, for the purpose of erecting to the memory of his worth, a suitable monument. This noble man fell in the battle of Princeton, Jan. 3d, 1777. Almost a century has passed by; still his deeds are remembered. They are now to be renewed upon the minds of the present generation, to tell them that such a man lived and died for the liberty they now enjoy. And through the erection of the contemplated monument, his worth will be handed down to unborn generations. This, however, is not only done to the gallant officers—as is right and proper; But I am pleased to say, that monuments have also in different places been erected in memory of some of our Heroes of the cross, who braved the storms of a wicked and sinful world; who wasted their substance and their lives to enlist soldiers under the blood-stained banner of Jesus Christ, urging them through the inspired volume, to fight manfully for the land of liberty held out on the shores of immortality; some of whom sacrificed their lives in the battle at an early age, through the zeal they felt for the Captain of their salvation. Among the rest we may number our esteemed and much loved brother Rice; and to the praise of the Chambersburg congregation let it be said, they did not forget their devoted pastor. After his spirit had fled and his remains were consigned to the silent tomb, they erected a splendid monument in memory of departed worth. As a stranger, I was passing along the street of Chambersburg, not knowing the locality of any church. When I got opposite a brick church at the end of one of the streets, I noticed a monument, and upon reading the inscription, discovered the name of the once beloved, but now departed brother Rice, when I was seen informed, this is the German Reformed church. I thought within myself—well done good people of Chambersburg! Here is a credit to your congregation. This is as it ought to be. What I shall we erect monuments in memory of those who fought for our temporal lives and welfare, and not for those who imparted to us the weapons to fight against our spiritual enemies? and who, through their prayers and tears supplicated a throne of grace in our behalf? And now perhaps some of our departed friends are enjoying their company—singing the song of "Moses and the Lamb." The faithful preacher and zealous watchman on the walls of Zion, should be remembered—and to the memory and worth of their young and active days, if not of their infirm years, ought to be erected a monument of departed worth. In this way, a people will evidence that they really value their spiritual guides.

S. K. R.

We appreciate the feelings and motives, which generally prompt the tokens of grateful remembrance, recommended by our correspondent "S. K. R.;" but we must confess, that we cannot attach as much importance to such procedure, as he seems to do. Were this course to be generally adopted, we presume it would occasion a greater expenditure of money than it would be advisable to encourage for such objects. And besides, the feelings, which must give rise to the desire in the bosom of any servant of God, for a remembrance in this way, seem to be inconsistent with the humility and renunciation of the world, which the Gospel requires. In our opinion, the best monument which any people can erect to the memory of their departed pastors, is to cherish such a lively remembrance of their virtues and counsels, as leads to the exemplification of them in their own lives.—[Editors.]

For the Weekly Messenger.  
The Bible Cause.  
The Managers of the Pennsylvania Bible Society to the Inhabitants of Pennsylvania.

FRIENDS AND BRETHREN,—Thirteen years ago we addressed you on the subject of co-operating with us, and aiding us in our attempts to supply this state with the Bible, to the extent that every family should possess a copy. We attempted that enterprise with fears and anxieties; but God in his providence favored us, you came kindly and nobly up to the work, and the object was, we believe, faithfully and fully achieved. Many of those who then labored with us—with whom we took sweet counsel, and whose hearts & voices responded to our call, are now in the grave. They loved the Bible-cause,—they loved our state, and they spared no toil or expense to have Pennsylvania receive the bread of heaven.

But while they have fallen and are falling, new generations of men have been created, and are coming forward to act their part for this life and for the next. Tens of thousands have been born who can now read the word of God since we then addressed you: new families have sprung into existence, and we have evidence before us at the present time sufficient to convince us, that there are at the present hour at least ten thousand families in Pennsylvania who are destitute of the word of life! It is to call your attention to these wants, and earnestly to solicit your aid and co-operation, that we now briefly and feelingly address you.

You will very naturally and very pointedly ask us, how is it that there is so soon a destitution so great, so appalling,—if the work were thoroughly done formerly?

We reply, we live in an age unlike any other. Possessing a country almost unlimited in extent,—a climate of all degrees of temperature,—a soil unequalled in fertility—resources constantly discovered, which amaze even this age, and a form of government which promises freedom to all,—we are having the world's population flow to us. In a short time—if the time has not already come—we shall have a thousand strangers to arrive daily, year in and year out, to make this the home for themselves and their children. These are strangers, and soon know the heart of strangers. They search over the land, and find them a home wherever they can do it. We do not complain that God has so formed us that we are thus the desire of all people—that he has given us what men will exchange home and country, and friends, to obtain. We do not complain that the poor man can come here and better his condition. We rejoice and bless God that it is so. But God grant that we may feel that a people to whom the lines have fallen in places so pleasant, and whose heritage is so goodly, may have a feeling of corresponding obligation to be faithful to their trust.

Pennsylvania stands in the heart of the nation. She has her lofty mountains in her centre, and these draw the clouds around their summits to give water to her beautiful valleys beneath. But while the clouds hang over these mountains as if it were their only object to collect the waters, their bowels are filled with iron, and coal, & minerals, inexhaustible in quantity & unparalleled in richness. Her valleys are the abodes of wealth, of fertility, contentment and peace. Already does her population embrace nearly two million of free people;—these are only her first born—the beginning of her strength. No other state can grow valleys so fertile and beautiful, forests so noble to supply the materials for building, streams so abundant to drive machinery for manufacturing purposes, and hills so rich in ores. Her vales can become the granaries of a kingdom, her forest can build navies, her iron can supply any demand, and her coal, seemingly, can supply a world. Is it any wonder, then, that the stranger should find it hard to pass through Pennsylvania, even for the golden dreams of the far west; that families from the north should come into our unoccupied counties, and fill them up rapidly; that the miner should leave the damp and dangerous mines of Europe, for the comparatively dry and safe mines of this state? that families should increase very rapidly within our borders? The poor man can here be fed and clothed, cheaper and better, far better, than across the waters; he can obtain more for his labor; and he can have his children educated.

Now this is precisely the capital which Pennsylvania needs: not money, but men, to develop her resources, to subdue her forests, to cultivate her soil, to dig her mountains, and this what Providence is sending us. We are destined to be a great state: great in population, great in resources and wealth, and, we pray God, great in all that is praise-worthy and good.

It is in this way that there come to be ten thousand families in Pennsylvania destitute of the Bible: they are for the most part, our extra increase; and to these we wish to convey the Bible. We shall tell it, if they are able to purchase, and give it where they are not. Our schools are raising up readers, and new arrivals are to be expected; and if the state has to be explored and supplied with the word of God once in ten years for half a century to come, it will not be surprising. We only hope that every ten years may find hearts willing and ready to do it.

We hardly need say to you, friends and Brethren, that in supplying this state with the Bible, we can have no sectarian views to accomplish;—but if we had, we desire every sect whose religion is built on the Bible to take hold and aid us, and thus circulate the book which contains religion. We do not take hold of this subject at the present time because there are not other calls of benevolence which are loud and clear, and cheering;—but because we believe that God has given us this state as a field peculiarly our own—a field interesting in every aspect, and full of promise. Already great, this people have just begun their career of greatness and of enterprise. We want to give to each family the oldest book in the world—a book that will give them a true knowledge of that Being who reared and weighed these hills and mountains in a balance—a book that is full of wisdom, which cannot fail to create an intelligent, an enlightened and virtuous community—a book that softens the heart and subdues the natural selfishness of man, and makes neighborhoods peaceful and happy,—that makes the hills and the valleys rejoice on every side.—a book that reared the first hospital ever known,—that lays deep the foundations of virtuous communities here, and of future blessedness in the eternal world. We wish to have this state enlightened, and instructed, that her strength may be rightly directed, that her sons and daughters may be all that is great and good—a blessing to earth, and blessed by heaven and earth.

To the enlightened and educated mind we appeal with great confidence for their approbation for their countenance, their aid & co-operation. They will now have the opportunity to see and show that a good name is better than precious ointment, and to use their influence efficiently for one of the noblest causes ever presented to their notice. We shall need their aid, and we know we shall not ask it in vain. To circulate the Bible around them is taking a certain and wise means to create an intelligent and delightful community,—to increase the value of all that can be termed property.

To those who have the care and direction of our schools, and the training of the mind of the rising generation, we look for counsel and support. In no way can the young be reached and influenced permanently so surely as by bringing the mind in contact with the Bible, while the character is forming; and the child whose character is based upon the word of God, will become a child of whom the aged parent will never be ashamed, and whose departure from a neighborhood will never be a subject of rejoicing.

The Pastors of our churches, and the churches themselves, will, we trust, hail this attempt with marked pleasure, and give us the warm right-hand of fellowship. Their character, their hopes, their dearest interests are derived from the word of God; and if the religion of Jesus has any vitality in them, we are confident that they will be very far from standing aloof in this enterprise. Let us, dear brethren, count upon you, as helpers of our joy.

To the Bible Societies throughout the state we say, come now to our aid. Within your several fields, give us your aid, that the work may be done and well done. One society—a female society—has answered to our first movement, and set to us and to all a noble example. We trust and believe that others will follow; and that the time is very near

when we shall be able to say, "Friends, the work is begun;—friends the work is done!"

By your countenance and influence, by your active exertions and efforts, by your contributions and prayers, we respectfully, but earnestly ask your assistance; and do not forget that he who gives in charity, gives twice the amount of real aid, if he does it immediately.

In behalf of the Managers of the Pennsylvania Bible Society,  
ASHEBEL GREEN, D. D., President.  
REV. JERU C. CLAY, Rec. Sec.

## THE WEEKLY MESSENGER.

CHAMBERSBURG, DECEMBER 16, 1840.

## Editorial Change.

The Rev. W. C. Brown, Editor of "Zion's Herald," (Boston) has retired from the Editorial duties of that paper, and is to be succeeded by the Rev. Abel Stevens. Mr. Brown has been a faithful and laborious Editor; and his paper was, in most respects, highly prized by us, as a valuable and interesting periodical.

## "Lutherische Kirchenzeitung."

This religious paper in the German language, which is edited by the Rev. Professor Schmidt, has been removed from Easton to Pittsburgh.

The sermon of the Rev. J. Helfferstein, on our Fourth page, to which we would direct the attention of the reader, although it occupied more space than we are generally disposed to give to any one article, yet we did not wish to divide it, because a sermon, of all other communications, loses much of its interest by such a process.

## "The Bible Cause."

In another column will be found the address of the Managers of the Pennsylvania Bible Society to the friends of that cause in our State. We publish it at the request of a meeting lately held in our Town, with a view of drawing the attention of the Christian community in our own county specially to this subject, in view of the county meeting to be held on the 29th instant. •

Several communications are deferred for next week.

## "Brownlee's Letters on Baptism."

We have frequently been requested by correspondents in different sections of the State, to publish these Essays in pamphlet form, if permission to do so could be obtained from the Rev. Author.—Several gentlemen have lately expressed their willingness, to defray the expenses of a limited edition themselves; and as the consent of Dr. Brownlee has now been obtained, we are willing to publish an Edition in the course of a month or two. As the Essays are not yet complete (the Defence of Infant Baptism not having yet been delivered) we are not prepared to say with any degree of precision, what the size or the cost of the work will be—presume, that the latter will not exceed from 25 to 37½ cents a copy.

Persons wishing any number of copies, will do well to let us know soon, as we do not intend to strike off a much larger edition than may be wanted at once. Persons at a distance, enclosing a round sum, shall receive the full amount in books, besides a discount to those who order by the dozen or hundred.

From the oft-repeated enquiry for the numbers of the "Weekly Messenger" containing these Essays, as well as from direct commendations by others, we have no doubt, that this little work will take exceedingly well. The fact that it says much with few words—and that it contains the substance of all that can, perhaps, be said on the subject, will necessarily render it acceptable to hundreds, who would not think of reading a large Octavo Volume.

## "Schlatter's Journal."

Many of our readers will be pleased to see the extracts from the Journal of this venerable and excellent servant of Christ, which will be found in another column.

The note which is appended in the manuscript, we forbear, from feelings of respect for the living, to publish. Our correspondent will be able we presume, to appreciate our motives.

## The Classis of Maryland.

By reference to the minutes of the Special meeting of this Classis, held in Frederick city, it will be seen, that they have entered with much spirit upon the Centenary subject. We sincerely hope, that they may not only equal but even exceed the limit which their generous hearts have defined for themselves.

## No. 272.

Those of our subscribers, who do not file their paper, will do us a favor by returning this number.

## To Subscribers to the Printing Establishment.

As heavy payments are to be made for the material &c., purchased for the Establishment, on the 1st of January next, and there are but little funds in the Treasury to meet them, the General Agent purposes, so far as he can, to call upon those kind friends, who have given us their subscriptions, for the amount that may be now due. We mention this, that all may prepare themselves for fulfilling their promises.

## Lectures of Mr. G. W. Swartz.

We had the pleasure, with many others, of attending the lectures of this gentleman upon Palestine. They were delivered in the German Reformed Church of this place on Friday and Saturday evenings last. The audiences in attendance upon the occasion, were quite respectable, and we believe that none left the church without being highly gratified. For ourselves, we must say, that our anticipations were more than realized. The delineations upon the canvass of the different scenery represented, were quite distinct, and so far as our knowledge extends, also correct. The pleasure of the occasion was not a little heightened by the lucid explanations given by the lecturer, and the happy manner in which they were pronounced. None who feel inter-

ested in the great events connected with that consecrated land, and have not attended upon these lectures, ought not to deny themselves the privilege of doing so.

The Funeral sermon which was sent to us for insertion from the South, we must lay over, at least for the present. Generally speaking, sermons are unwelcome in a paper, no matter how good they may be. One chief objection to them is, that they mostly take up so much room. In the present instance, (as the author is himself aware,) much local matter is embodied, which would not of course be interesting to the general reader. Upon reflection, those friends who request its publication, will perhaps see the propriety of not pressing its publication in our columns. In other respects, the sermon is undoubtedly valuable, and was no doubt highly appreciated by those who heard it delivered.

## The Multiplication of Classes.

We have long been impressed with the idea, that the multiplication of the number of our Classes, would be attended with the most important advantages to the Church itself, as well as to the congregations under its care, and we presume that a due investigation of the subject, would lead others to entertain the same sentiment. What then, are the benefits which this measure would secure? Such is, no doubt, the question readily propounded by many of those, who cast their eyes over this paragraph. We intend to respond to this inquiry to some extent, without pretending to present every thing, that can be said in favor of the recommended measure.

According to our views, no Classis should consist of more than a dozen ministers; or perhaps even eight or nine would not be too small a limit. A larger number than this, necessarily makes the body unwieldy, especially in view of the nature and particularity of the business, which should command the attention of a Classis. When a Classis is large, the extent of territory it embraces must also be large, and the ministers composing the Classis, especially those residing at the extremity of its boundaries, are located a great distance from each other. In these circumstances, it is difficult to effect a full attendance upon a special meeting when one is called, and hence, in many cases, in which such a meeting would be greatly advantageous and is highly necessary, it must be dispensed with. The vital interests of Godliness often suffer from this cause. A Classis embracing a small territory, and a number of ministers in proportion, can watch over the interests of the churches under its care, with much greater facility and to much better advantage, than one of an opposite character.

The change which such a measure would produce in the representation upon the floor of Synod, would be of great importance, and is therefore highly desirable. At present, the delegation from all the Classes, even when full, which is but seldom the case, constitutes but a comparatively small body in point of numbers; and in those cases in which there are many absentees, but a small proportion of the territory embraced by the Church, is represented. Were the Classes to be made smaller, their number would be proportionally increased, and thus the representation on the floor of Synod accordingly enlarged. And as the territories embraced by the Classes would be made comparatively small by the multiplication of their number, the different portions of the Church even in the case of a considerable number of absentees, would be represented more fully and to better advantage, than otherwise.

Such a result as that which is contemplated, it is presumed, would have a most happy influence upon the Classes themselves, in provoking them more effectually to love and good works. Each one having thereby a more definite field committed to its care, and feeling itself fully adequate to the fulfilment of the important trust committed to it, will no doubt be anxious to cultivate its field to the best advantage and in no respect to prove less active and efficient than any of its neighbors. We see the happy results of this kind of praise-worthy emulation among the different Classes even as they now are, and it is easy to perceive that the proposed measure would greatly facilitate and multiply them.

An increase of the number of our Classes, would tend to make the Church itself more sensible of its importance, and increase its confidence in its own strength. This result must be regarded as of the greatest importance, as it would have a powerful influence upon its own operations, in rendering them more abundant and efficient. Thus confident of its own power, it might reasonably be expected to accomplish something that would be in some measure proportionate to its actual ability. The proposed measure would also furnish an effectual barrier against all the evils that result from overgrown organizations, and especially against those that might be experienced, in case any feeling of disaffection, as sometimes happens, should arise in any particular section of the Church. And at the same time, it would add much to our character and importance, in the view of the community at large.

The multiplication of the number of Classes, has all the advantages, which have been briefly adverted to, besides many others, which our limits forbid us to notice, to recommend it. The example of other Churches, it may not be improper to introduce. Aware of the essential advantages resulting from the small size of the minor divisions of our ecclesiastical bodies, it appears to have been a special object with our sister Churches, to prevent them from becoming too large. The Reformed Dutch Church for instance, whose actual territory is much more limited than ours, and whose number of pastors but little exceeds our own, has no less than nineteen Classes, whilst we, including the one recently organized by Synod, have but nine.

We shall not add any thing more at present, and shall be glad to find the attention of our brethren directed to this subject. It is certainly worthy of serious consideration.

## Increase of the Subscription List of the Messenger and Zeitschrift.

Synod has resolved, to make the effort, in connection with the Centenary operations, to raise the number of subscribers to each of our periodicals to at least five thousand. The accomplishment of this object, will doubtless be of great account to the interests of our Church and institutions. Its importance is scarcely to be estimated, and as such it was viewed by Synod, when the measure was determined upon. No one acquainted with the extent of our territory and the strength of our communion, can entertain a doubt as to its practicability. Yea, were we to measure our ability by what has been done in this way by other Churches, we are equal to more than twice such an enterprise. It is to be remembered however, that notwithstanding our adequacy to the task assumed, much active and efficient exertion is indispensably necessary to its accomplishment. If indifference and supineness are indulged, we will certainly meet with an inglorious failure and be involved in all the consequent disgrace. It will not, therefore, be taken amiss, if we occasionally, "stir up the minds of our brethren by way of remembrance."

Each layman should carefully survey the field embraced in his own neighbourhood, and make it a point to present the importance and claims of the periodicals of the Church before the minds of those families that may be able to take them, until all shall be prevailed upon to receive them into their midst. The same course of action should be observed by each minister with respect to the families embraced in his charge. He should have his eye continually upon them, and make the introduction of the periodicals of the Church amongst them, one of the prominent objects at which he aims. Were this course to be generally pursued with any degree of activity, the most happy consequences would speedily result, to the Church and to the members themselves; and in this manner, the success of the contemplated enterprise, would be rendered certain. We hope that each Classis, and especially each minister and layman, will keep this object specifically in view, in the midst of that general effort, that is contemplated to be made in connexion with our Centenary Celebration; and that as the result, our establishment will realize more than the proposed increase of subscribers.

We have the pleasure of laying before our readers the following excellent Hymn, with especial reference to the approaching Centenary. It is, in our opinion, exceedingly appropriate, and will doubtless be well received generally. We tender herewith our sincere thanks to Mrs. Pearson for this poetical effusion from her pen.

## CENTENARY HYMN. 847\*.

BY MRS. LYDIA JANE PIERSON.

Thou who art enthroned in glory,  
Crown'd with love and robes in Grace;  
Lo, we humbly bend before thee,  
Oft'ring up our songs of praise.  
Mighty God, and gracious Savior,  
Spirit of enduring grace,  
Come in thine especial favor,  
With thy glory fill this place!

See the star whose rising splendor,  
Heralded a Savior's birth;  
Now in its meridian grandeur,  
Smiles upon the joyous earth;  
Heart, and hand, and effort blending,  
In its radiance now we meet;  
And our mingled prayers ascending,  
Seek thee on thy Mercy-seat.

We would celebrate the changes  
Which an Hundred Years have made,  
Since our fathers—poor—and strangers,  
Sought the Western forest's shade.  
From Helvetia's vine-clad mountains,  
Came a little firebrand band,  
By the rich Rhine's infant fountains,  
Others left their Father-land.

Germany's bright streams are flowing,  
Through the vales where others dwell;  
Or her mountain winds are blowing  
Past the altars where they knelt.  
Thou wert with them o'er the ocean,  
To these wilds where Freedom strayed,  
'Neath her bow's 'thine true devotion,  
First these grateful pilgrims prayed.

Here the little vine increasing,  
Spread its branches green and fair;  
Now, by thine especial blessing,  
See how wide Thy vineyards are.  
Come and take the ripened cluster—  
All the vintage, Lord, is Thine;  
But let mercy temper justice,  
Where thou meet'st a fruitless vine.

Humble are the gifts we offer,  
Bless them in thy grace divine;  
Thou wilt not despise the proffer,  
Though the Universe is Thine.  
Make our gifts a rich oblation,  
Many a mourning heart to cheer;  
While the light of Thy salvation,  
Gilds each penitential tear.

Let our Institutions flourish,  
Sending forth a pious band,  
With the words of Life to nourish,  
All who hunger through the land.  
Zion spreads her hands before Thee;  
Come and in her temples reign—  
While we give all praise and glory  
To the true God—Amen.

\*Some of our young friends may not know, that Helvetia is but another word for Switzerland.—Eds.

## Temperance Convention in Harrisburg.

The Philadelphia Observer of last week says:—

"Public notice has been given that a TEMPERANCE CONVENTION will be held in Harrisburg on the second Wednesday of January next, 1841, to act upon such questions as may be submitted for consideration. It will be recollected that the Convention which met in Harrisburg last January, recommended another to be opened on the day above designated. It is earnestly hoped that every Temperance Society in the State will take measures immediately to be represented in the approaching Convention. In the present state of the temperance reform in this Commonwealth, there is no occasion for despondency—but strong reasons for vigorous and persevering effort till intoxicating drinks shall be unknown as a beverage."

☞The following are the Delegates appointed by the Franklin county Temperance



Convention, held in Greencastle:—William Heyser, Thomas Carlisle, A. J. Thompson, James Wright, Samuel Campbell, J. R. Welsh, Peter Cook, James McDonald, A. F. Kille, B. Wolff, W. Reilly, J. Brownson, C. G. French, John Bell, Thos. Crossan, J. Kesser, Jacob Eberly, John Denig, Rev. J. T. M. Davie, John Smith, James McDowell, George Jacobs, J. F. Burns, T. J. Pierce, Rev. J. H. A. Bomberger, George S. Eyster, A. K. Weir, R. M. Bard, John McLelland, and George Heck.

#### Presidents Message.

The Message of President Van Buren was delivered to both Houses of Congress on Wednesday morning last. We shall lay it before our readers next week, not having room for it in our present number.

#### Presidential Election.

The complete returns of the votes for Electors of President and Vice President of the United States, have been received. Below we give the result:—

The following states voted for Harrison and Tyler, viz: Maine, 10 votes, Vermont 7, Massachusetts 14, Rhode Island 4, Connecticut 8, New York 42, New Jersey 8, Pennsylvania 30, Delaware 3, Maryland 10, North Carolina 15, Georgia 11, Louisiana 5, Ohio 21, Kentucky 15, Indiana 9, Tennessee 15, Mississippi 4, Michigan 3.—Total for Harrison and Tyler, 234.

The following States voted for Van Buren and Johnson, viz: New Hampshire 7, Virginia 23, South Carolina 11, Arkansas 3, Missouri 4, Illinois 5, Alabama 7.—Total for Van Buren and Johnson, 60.

Whole number of Electoral votes, 294—necessary to a choice, 148 votes. Majority for Harrison and Tyler, 174.

#### EDITORIAL CORRESPONDENCE.

It gives us pleasure to lay before our readers, the following extract of a letter from an esteemed brother in Ohio. It speaks favorably of the spirit and efforts for the propagation of the Gospel, characteristic of the brethren in the west, and at the same time presents to our view, the importance and extent of the field they occupy. The same letter states, that the brethren in the West are making arrangements to co-operate with the Church in the East, in the observance of the Centenary celebration.

Tarleton, Pickaway co., Ohio, Dec. 4, 1840.

#### Messrs. Editors:

"I have just returned from a communion season in my Kinnikinnick congregation, where I had the assistance of the Rev. Mr. Willard and Mr. Van Linge. We commenced on Saturday and continued till Monday night. I was rejoiced to find that the word preached had the desired effect.—The love of many, which had for years been cold, was rekindled. Backsliders were reclaimed, and towards the close of the meeting, several were in attendance who had not for a long while, attended any place of worship.

There was no loud expression of feeling there, but the solemn stillness that pervaded the crowded house during the exercises, the occasional sigh and falling tear, showed that the Spirit of the Lord was among the assembly.

On Sabbath morning, after an appropriate sermon in the German Language by the Rev. Mr. Linge, and another in English by brother Willard, we administered the sacrament of the Lord's Supper. Among the communicants, were included the aged and the young; some of whom for 30 or 40 years have thus regularly renewed their covenant engagement, and others in the morning of life were just entering upon the service of their Maker. We adopted the mode of sitting during the administration of the ordinance instead of standing or walking around the altar. We were desirous of conforming to the mode in which it was instituted by the Savior, and the custom of our ancestors of the Reformed Church of Europe, which seems in our view to possess the advantage of being more solemn and to produce a more abiding impression than that of walking or standing. We appropriated a time to meet and converse with all persons under exercise of mind and to engage in social exercise of prayer and singing, which evidently were edifying.

At the close of our meeting, when we were about taking the parting hand and return to other portions of our field of labor, one desired that the meeting would continue another day; another said he would like it to continue all the week; and a third good old man said he would be glad if it could continue 2 weeks. Having, however, as is usual in the West, a large field to explore, it was necessary to leave that neighborhood to attend appointments in another congregation on the following day.

H. M.

#### The Field in the West.

A Theological Student, a German, who is at present in the West, writes to us under date of December 2, as follows:

"On the whole, I had an interesting tour; many opportunities to see, hear and learn thereby. How great is the field, and how few! I was almost inclined, to enter the field directly. But where is my right to leave the ranks, and run ahead to fight my own battle without sufficient training? You would call this a mixed figure, and so it is. But it expresses my ideas. The work is a very difficult one. I see the obstacles, the disadvantages, the strength of the enemy in the prevailing vices. But the Lord is on our side. May his succor be speedy!"

P. D. S.

#### The Presb. church at Allentown, Pa.

#### Messrs. Editors:

It is probably known to many, that an interesting state of feeling has existed in the above church for some time.—In several instances the Holy Spirit has visited it with his reviving influence, and set his seal of approbation to the devoted labors of this little flock. The following extract from a letter of the 6th inst. cannot but be gratifying to all who love Zion, and pray for her extension.

J. H.

"I am here shut up in the storm now blowing tremendously from without, having been detained over Sabbath. This morning about 20 of us were in the church (a very neat and pretty edifice) and heard a short discourse from the Rev. Mr. L.—but I have taken up my pen to give some account of the very interesting

solicitudes of last Sabbath evening. The Lord's Supper was administered to 55, all members of the little church except 4 or 5. I cannot describe my feelings on the occasion—13 were added to the church on profession and 4 on certificate. Tears of joy watered my eyes, and I resolved to embrace the first leisure moment to write to you—feeling perfectly assured that it would delight you to hear of what the Lord is doing for this people.

The Rev. Mr. A. and the Rev. Mr. R. of Philadelphia, attended a protracted meeting here about three weeks ago, and the impression made upon the public mind has been very favorable to the cause of religion, and will give strength to the little Zion."

Chambersburg, Dec. 10, 1840.

#### For the Weekly Messenger.

#### Extracts from the Minutes of Maryland Classis.

Agreeably to a notice given by a constitutional circular by the Stated Clerk, a special meeting of the Maryland Classis was held in Frederick City, on the 25th Nov., 1840.

Classis met in the Lecture room of the German Reformed church, on Wednesday morning at 9 o'clock.

In the absence of the President, the Rev. J. C. Bucher was appointed President pro tem, and in the absence of the Stated Clerk, the Rev. W. F. Colliflower was appointed Secretary pro tem.

The meeting was opened with prayer, after which the roll was called, and the following brethren were present:

Rev. E. Heiner. Elder Philip Reigart.  
" D. Zacharias. " Gideon Bantz.  
" A. P. Freese. " Fred'k Troxel.  
" J. C. Bucher. " J. Keauffer (of G.).  
" D. Feite. " Paul Haugh.  
" W. F. Colliflower. " Col. Jacob Cramer.  
" G. W. Willard. " Jacob Feaster.

The Committees on ordination and installations reported.

The Committee appointed at the last special meeting of Classis to ordain and install Br. Willard report, that Br. Willard was ordained and installed at Jefferson, and also installed in the Manor and Loudon congregations, as ordered by Classis.

Respectfully submitted,

J. C. BUCHER.

The Committee appointed, by the Classis of Maryland in Clearspring, to install the Rev. W. F. Colliflower would respectfully report, that they have attended to their duty as instructed by said Classis.

Respectfully submitted,

D. ZACHARIAS, Chairman.

These reports were received and the Secretary instructed to enroll their names.

The first item of business, embodied in the circular was taken into consideration, viz:

#### The Centenary Celebration.

After reading the action of Synod, in relation to the celebration, and after reading the Circular addressed by Synod's Committee to the different Classes, &c., the following resolution was offered and adopted:

Resolved, That a Committee of four persons be appointed to report the order and manner of proceedings of this Classis in reference to the celebration.

The Committee are, Rev. E. Heiner, D. Zacharias, J. C. Bucher, Elders P. Reigart and J. Keauffer.

The Rev. R. Douglas and Rev. J. W. Hoffmeier appeared and took their seats.

The second item of business was taken into consideration, viz:

Defining the bounds of the newly constituted charge, consisting of Jefferson, Manor and Loudon congregations.

The following resolution was offered:

Resolved, That the Rev. D. Zacharias, J. C. Bucher and Geo. Willard, and the Elders G. Bantz, J. Keauffer and J. Feaster be a Committee to define the bounds of the Jefferson charge.

Report of the Committee on the Centenary.

The Committee appointed to suggest a plan of operations in reference to the Centenary Celebration within the bounds of this Classis respectfully submit the following for adoption:

1. That it affords this Classis very great pleasure to find that Synod sustained, with perfect cordiality and unanimity their recommendation to hold a Centenary Celebration.

2. That the action of Synod on this subject, in the general and detail meets with the entire approbation of this Classis.

3. That every minister be instructed and required to lay the subject of the Centenary before his Consistory immediately on his return home, and endeavor in connexion with his delegate to this Classis, to properly interest them in this important matter.

4. That it be warmly recommended to each pastor, and enjoined upon him, during the ensuing winter and summer to preach a series of discourses on the origin, doctrines, government, condition, prospects &c., of the German Reformed Church and in this way prepare the members and friends of the Church to act understandingly, liberally and efficiently.

5. That during this winter, or at least during the Centenary year, special meetings be held in all the charges within the bounds of this Classis, with a view of more fully accomplishing the great ends aimed at by Synod, and that the pastors of the respective charges be requested to invite such brethren to assist them on these occasions, as they may see proper.

6. That in reliance on the assistance of Almighty God, this Classis will make a suitable effort to raise \$30,000 to promote and secure the interests of the institutions of the Church.

7. That the time and manner of taking subscriptions be left discretionary with the different pastors and consistories of the churches.

8. That Classis appoint a committee to prepare a suitable Hymn and Music for the express use of the day of general thanksgiving, and report the same at the next annual meeting of Classis.

9. That every charge report the names of subscribers and donors with the amount of their contributions to the Stated Clerk, and that he be requested to enter the same in a suitable book purchased for that purpose.

10. That Classis appoint a Treasurer to whom shall be paid the Centenary contributions as collected from time to time, and that he in connection with the advice of the Consistory of the congregation to which he belongs, invest said funds in good institutions where they shall be available in due time.

11. That in connection with raising funds during the Centenary year, we will put forth a powerful effort greatly to increase the circulation of the Weekly Messenger and Christliche Zeitschrift.

E. HEINER, Chairman.

Resolved, That this report be adopted.

Resolved, That the names of donors with the amount of their subscriptions be reported by each charge to the Secretary of Classis and the aggregate amount of all subscriptions with the money be sent to the Treasurer of Classis.

Gideon Bantz of Frederick City was unanimously elected Treasurer, to whom all the monies collected in the Maryland Classis shall be paid.

Resolved, That the Treasurer pay this money over only by order of this Classis.

The Committee to establish the Geographical limits of the new Jefferson charge reported, recommending the old boundary lines of the congregations as they existed in their separate organization, to be continued for the present; which recommendation was adopted.

JOHN W. HOFFMEIER,

Stated Clerk.

#### For the Weekly Messenger.

#### Letter to a Minister.

Rev. and dear brother:

You say, you find yourself at some loss with regard to the necessary material for preaching, in a way suitable to the demands of the Centenary Year. You feel that the Church expects something more of her ministers, in the appointment of this solemnity, than that they should simply preach a single sermon bearing upon the object, or deliver only single address, at the meeting which may be called by the several consistories specifically for this purpose.—You feel that your own people are looking to you, and have a right to look to you, for a great deal more than this. Your own judgment besides requires more at your hands; and the deep interest you take in the occasion itself, connected with a lively sense of personal responsibility as it respects the way in which it shall end, makes it impossible for you to think of dealing with it in so negligent and unfaithful a manner. But how, you ask, shall you be able to do more? You know but little concerning the past history of the Church, in this country; and it seems, that little indeed is to be expected in the way of clear and satisfactory knowledge here, when all that can be collected by the most diligent research shall have been brought together.—A single discourse will far more than exhaust all the historical matter, on which you can possibly lay your hands. And what are you to do then? Shall you weary yourself and your people with endless repetitions, that must only kill all proper interest in the subject itself? Or, in spite of your own wishes and their expectations, must your pulpit be silent for the rest of the year, in relation to all that makes it interesting and solemn, beyond all other years that have ever been known in the history of the American German Reformed Church?

I am glad to know, that your people do look to you for more than a superficial address, in the case of our Centenary. Why should they not? Is it to be supposed, that the Synod was not in a just, entering unanimously before heaven and earth into the great measure? Or shall it be thought, that our several Classes, convened in special meetings for the purpose, are only trying to outdo one another in a flourish of idle resolutions, which in no case are expected to go into effect? In view of the most solemn ecclesiastical steps which have already been taken in the business, why should not every congregation be at this time looking to its pastor for a measure of earnestness and effort in this direction, corresponding with the greatness of the general preparatory movement? I trust, that this kind of expectation has begun to be felt in some measure already among our churches generally, and that it will make itself to be felt more and more every week. This should be considered by all our pastors; lest by seeming to hold back in this enterprise, they should find themselves suffering in the end by the very weight with which it shall go forward; as they must do certainly, if their people are left to look in vain for the many serious action, which they have a right in this case, after all that has been done, both to expect and to demand. One thing indeed is very clear. If the Centenary does not go forward with spirit and effect, the fault will not be with the people. There is reason to believe, that in every part of the Church they are prepared to go into the measure heartily, if only proper pains were taken to make them acquainted with its meaning, and importance, and a proper example of zeal exhibited on the part of the ministers to stimulate them in going forward.

In your case however, it is pleasing to know that what your people expect, you yourself are truly concerned, on other grounds as well as from this consideration, to perform to the full extent of your ability. Again I must ask, why should it be otherwise, with you or any other brother? What a spectacle, however, if the whole Synod first, and afterwards every Classis belonging to it, should be found unanimously resolving to hold this Celebration, and then not a man should take one step seriously to carry the resolution into effect! But why right, in such a case, have you or I to expect that others shall do more, than we do ourselves, in securing this end. If one minister may be negligent altogether, or only half-hearted in the work, another may be so too; and in the end all must be considered at perfect liberty to excuse themselves from doing the very thing, they most solemnly resolved to do. If it would be not only dishonorable, but something a great deal worse, for the whole body to show itself indifferent here, in view of the solemn pledge under which they have deliberately placed themselves before the world, it is hard to see why such indifference should be looked upon more favorably in the case of a single individual. Every man of us should rest on himself. In the end, all responsibility must be personal. It terminates on individuals, and not on corporations, or a multitude of persons in their collective capacity. Our Centenary will not celebrate itself.—There must be thought and action applied to it, in all parts of the Church. But who may be expected to think or act with much spirit in this case, if the ministers are asleep?

Of what vast account indeed, universally, is this feeling of personal responsibility, in the case of all general interests; and more especially where these involve the honor and prosperity of religion. There are always so many persons, who will not move in any good work, until it forces itself upon them from abroad, and in some measure carries them along with its power. What the Church needs, is men who not only are ready to acquiesce in good designs and plans, as proposed by others, but can themselves also, on the impulse of their own hearts, go forward at the proper time and do what ought to be done.—In the case of our Centenary, it is to be feared that much will be lost, for the want of this sort of energy and resolution, where all might proceed in the most prosperous manner, if only the proper persons would move, and call upon others to move, at the right time and in the right way. If only a sufficient number of persons, ministers or laymen, could be inspired with such a sense of personal responsibility, that they would of themselves lay hand to the work, without waiting for others, and only give it a chance to go forward—all would be safe. The work requires more merely and suitable guidance, to make success sure. It is too much to expect it to move, on any other terms.

You feel, that the occasion is in itself great, and fairly entitled to challenge at your hands a far more than ordinary interest and zeal.—And this feeling is right. That minister deserves to be pitied, who can find here nothing to enlarge or stimulate his thoughts; or who can think of allowing the solemnity to pass off, so far as he is concerned, as a mere ceremony, from which little can be expected, and in which therefore little is to be attempted.—Plainly, it should be looked upon as the year of years, for the German Church in this land. Its relations and connections surround it with extraordinary interest. The objects which it is designed and adapted to secure, are of the very highest importance. The promise of good for the future, which it carries in its bosom, is of the most animating kind. All that is most vital to the interests of religion in our Church, may be said to be identified for the present with our Centenary; since the grand end which it has in view, is the resurrection of the original spirit of the Church, by which new life may be communicated to it as a whole, and its strength consolidated, as it has never yet been in this country, for the great purposes of the Messiah's Kingdom. And this is a movement, to be regarded with indifference by any who pretend to be concerned for the prosperity of true godliness, as though after all it were only indirectly and remotely related to this cause? Those who think so, if there be any, must have a queer way of looking at religion, to say the least. Let us say rather, the Centenary is entitled to all we can do, to give it effect. We should lay ourselves out, to do more than common in every way, for the sake of the Church. Our thoughts, and prayers, and efforts, should all be ruled for the year, in a certain sense, by the special character with which it is now invested for our communion. To devise and execute liberal things, should be looked upon as the duty and privilege of all. We should suit our zeal, to the greatness of the occasion.—We should show to others that we are in earnest, and so stir them up to be in earnest too. We should be like the Israelites, when the Tabernacle was to be erected, at immense expense, in the wilderness. They came forward with "willing heart," and devoted their talents and their gifts to the Lord, on the largest and most self-denying scale, till it was proclaimed in the camp, that "the stuff they had was sufficient for all the work, and too much." They were Jews only; we are Christians.

With such views of the Centenary, you wish your pulpit to bear effectively on the great object of its appointment, throughout the year. You are not willing to preach a single sermon upon it and then be silent. You feel that more might be done, and that more ought to be done, during such an occasion. You do not suppose of course, that you should be constantly ringing changes on the Centenary itself, in empty declamatory style; but it seems to you, that your preaching should in some way fall in with the character of the year and the expectations created by it, so as to help forward its general design and make the most of its opportunities.

And what difficulty, I ask, should you have, in finding matter, sufficient for this purpose? You probably embarrass yourself unnecessarily, with the idea that only such sermons as may propose to shed light on the history of the Church in this country, can be considered strictly Centenary sermons. This is too narrow a view of the case. The object of this celebration is not simply to call up the past, but to look at the present also and to consider the future. All that has a bearing on the general interests of the Church, in the way of developing its resources or rousing its energies, falls in with the spirit of the occasion, and may be looked upon as suitable to be employed in its service. So we find, in the action of the Classis of Merceburg for instance, ministers are directed to preach "on such subjects as have an immediate reference to the character, history, constitution, prospects, duties and responsibilities, of the German Reformed Church." Certainly this is sufficiently broad; and yet most entirely pertinent at the same time to the nature of the case. With such a range, can there be any loss for topics, though a man should have an eye to the Centenary every sabbath in the year? The entire past history of the Church, with all that is interesting and stirring in the age of the Reformation, lies open before you, to use as you may think best, for the purposes of instruction and edification. Or if you choose, you can dwell on the principles of its constitution, the spirit of its doctrines, and discipline and forms. You can hold up the standard of the Catechism, and endeavor to rally the hearts of your congregation around it, with new understanding and zeal. Or you can take a survey of the extent of the Church, and its immense resources. You can show how much it might do for the glory of God, in comparison with what it is doing. You can speak of its relations to "those that are without," and of the great interests which are involved in it for the land at large. You can, in view of all this, insist at large on its duties and responsibilities, as they grow out of its resources and opportunities. Or you can speak of things that are to be feared; of losses to be sustained and evils to be endured; of errors that may be expected to gain the ascendancy, and of machinations, under the garb of religion, that threaten to subvert both Church and State; all demanding vigilant and prompt action on our part, that they may be averted. You can hold up the claims of our institutions; the importance of a well educated ministry, the missionary ground we are called upon to occupy, the great necessity there is for charges to be divided. You can consider what is wanted, in the way of improvement, immediately in your own charge; and so labor to make the year an epoch, from which your people shall take a new start in all that pertains to godliness.—With ground so broad before you, I ask again, can there be any lack of suitable topics for Centenary preaching. May God direct and assist us all!

Your brother in the Gospel,

J. W. N.

#### From the Philadelphia Sentinel.

Remember the Poor.

It is a standing law of providence that the poor shall always be among us, and it is easy to see that society is or may be the gainer by their presence. It is not well to consider them a tax and a burden, for while they consume a title of our superfluities they create occasions for the exercise of feelings and conduct, which are of more value to us than our donations can be to them. There is a beautiful philosophy in that axiom of the Saviour that it is more blessed to give than to receive, and whoever subjects it to experimental proof, will find the most pleasant springing from sympathizing communion with the miserable; and that while the poor man needs our gentle mercies to feed and warm him, not less do we need his necessities to keep our hearts unfeigned and joyful.

The season has arrived when the poor demand special consideration. We advise our readers to remember them. It is good to give. It is better to give to the unworthy and bad people, than not to give at all. The charities of God are all to bad people, at any rate to people who are no better than they should be; and we should not take out our fellow creatures faults when they are in lack for food and shivering amid pitiless elements.

It is well to have on hand in the beginning of the season a nice stock of little frocks, (woolen are best, I think) because they are warm and do not take fire so readily. It is well to employ your own children in fixing up the things and sometimes in taking them. It is well to talk about the poor at your table and fireside, especially when the weather is stormy or very cold, and encourage the youngsters to lay up a little for the needy, and never to laugh at the poor, the deformed and crippled.

"Tis a little thing To give a cup of water, yet its draught Of cool refreshment, drain'd by fever'd lips, May send a shock of pleasure to the soul More exquisite than when nectarean juice Renews the life of joy in happier hours.

"Tis a little thing to speak as we common word Of comfort which hath almost lost its use; Yet on the ear of him who thought to die unmourn'd 'Twill fall like choicest music."

DOMESTIC INTELLIGENCE.

Mysterious Disappearance.—The citizens of New Brunswick, N. J., are much disturbed by the mysterious disappearance of Abm. Suydam, Esq. president of the Farmers' and Mechanics' Bank of that city. A letter dated New Brunswick, Dec. 8, has the following particulars:

"Our city has been in the greatest consternation for several days past, by the mysterious disappearance of Mr. Abraham Suydam, President of the Farmers' and Mechanics' bank of this city. He left his home on Thursday morning last, at 10 o'clock, stating to his family that he had an engagement at the Bank which would detain him but a few minutes, and that he would return in time to go with them to church, it being Thanksgiving day."

The Resumption.—A postscript to the New York American of Friday afternoon says—

"We are enabled to state that so much of the Loan required by the Philadelphia Banks, from the city of New York is received, as to tender it certain or nearly so, that the measure will be carried through. The resumption of the Philadelphia Banks may now, therefore, be relied upon."

Wild Horses and Cattle were so numerous in Maryland, as late as the year 1730, that it was a business to pursue and take them. There was at that time, a settlement of Indians on the Monocacy.

We learn from the Philadelphia papers that Governor Porter of Pennsylvania has pardoned Joseph Jennings and David Orman, convicted last summer during the Kensington Railroad riots, the former for riot, and sentenced seven years, and the latter for arson, and sentenced to ten years in the Eastern Penitentiary.

Founded.—A joint stock company has been formed in Newfoundland for establishing a steamboat line between St. John's in that Island, and Halifax. It is to have a capital of \$25,000, of which three-tenths are to be reserved for Nova Scotia, two-tenths for England, and the rest to be taken in the Island.

Rescue and crew lost.—The schooner Glenora, of Ohio City, Capt. Case, with a crew of 3 men, left this port on the 28th Sept., with a cargo of coal, for Kingston, U. C., from the office of C. McDonald & Co. Since which time nothing has been heard of her. She has undoubtedly foundered, and the crew lost.—Cleveland Herald.

Census of Ohio.—It is ascertained that the population of Ohio is but a fraction less than 1,800,000. This will make her the third State in the Union in point of population—New York and Pennsylvania only having a greater. At the next census, Ohio will be second to New York only.—Revenue Star.

Population of Michigan.—The population of Michigan according to the census just completed, is, we understand, about two hundred and twelve thousand.

HYMNICAL.

Married, in Hagerstown, on the 29th ult., by the Rev. John W. Hoffmeier, Mr. David Sindler, to Mrs. Catherine Bantz, both of Hagerstown, Md.

By the same, in Boonboro, on the 9th ult., Mr. Peter Kinger, to Miss Anna Siffer, both of Washington county, Md.

On the 15th ult., by the Rev. M. K. Klinger, Mr. Benjamin to Miss Anna Fawcett, both of Washington Co., Pa.

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Subscriptions to the Philadelphia Classis. The undersigned respectfully inform the persons in Chambersburg and its vicinity, who have subscribed to the Philadelphia Classis, that the last installment of their subscriptions is now due, and that payment of the same may be made to Lewis Denig Esq., who is authorized to receive and receipt for the same.

BERNARD C. WOLFE, Gen. Agt. for Marshall College.

Philadelphia Classis. Special Meeting. A meeting of this Classis will be held on the 29th of December, 1840, at ten o'clock, A. M. at White-marth, Montgomery Co., Pa., for the purpose of adopting measures in view of the approaching Centenary, and transacting such other business as may come before it.

SAUEL HELFFENSTEIN, Sen., President, P. E.

Bible Distribution. A meeting of a number of friends of the Bible cause, was held in the court house in Chambersburg on Monday the 30th ult.—Rev. David Denig was called to the chair, and John Smith appointed Secretary. After a free interchange of sentiment, was had as to the propriety of forming a new society, or reconstituting the Franklin Bible Society; the meeting adopted the following resolutions:

Resolved, That a Committee be appointed to address a note or Circular to the friends of the Bible cause, in Franklin county, and particularly to the members of the "Franklin Bible Society," requesting their attendance at a Convention or County meeting, to be held in Chambersburg, on Tuesday evening the 29th inst., for the purpose of uniting, in the best means to promote the interests of the cause—and especially to carry into effect, the benevolent design of supplying every destitute individual in the county, with a copy of the Sacred Scriptures.

Resolved, That the Editors at present in Franklin county, be respectfully requested to publish the address of the officers, and Managers of the Pennsylvania Bible Society, in their respective Journals.

Rev. Messrs. T. Adam, and B. S. Schneek, and George Chambers Esq., compose the committee authorized by the above resolution.

DAVID DENIG, President. JOHN SMITH, Secretary.

To applicants to the Board of Education for aid. For the information of those who may wish to apply to the Board of Education for aid, the following particulars are communicated, embodying the qualifications required of applicants, and the principles and mode of application for aid.

1. Every applicant for aid must have been a member of the Church in good standing for at least six months, before the application can be sustained.

2. Every such applicant shall present to the Board certificates from the pastor and consistory of the church, with which he has been connected,



POETRY.

Youth and Summer.

From Fisher's Drawing-room Scrap-book.

Summer's full of golden things!  
Youth it weareth angel's wings!  
Youth and love go forth together,  
In the green-leaved summer weather,  
Filled with gladness!

Summer, rich in joy it is,  
Like a poet's dream of bliss;  
Like unto some heavenly time!  
For the earth in summer time  
Doth not wear a shade of sadness!

Radiant youth, thou art ever new!  
Thine's the light, the rose's hue!  
Flowers' perfume, and winds that stir,  
Like a stringed dulcimer,  
All the forest!

Joyous youth! thou art fresh and fair;  
Wild as wildest bird of air!  
Thou, amidst thy ringing laughter,  
Look'st not forward, look'st not after,  
Knowing well that joy is surest!

Brighter than the brightest flowers;  
Dancing down the golden hours;  
Thus it is in every land,  
Youth and love go hand in hand,  
Linked forever!

Youth! thou never dost decay;  
Summer! thou dost not grow grey!  
We may sleep with death and time,  
But sweet youth and summer's prime,  
From the green earth shall not sever!

NATURE AND REALITY OF REVIVALS.

A sermon delivered to the Students under the care of the Board of Visitors of the Theological Seminary at Mercersburg, at the semi-annual meeting of said Board, Sept. 15th, 1840.—By Rev. J. HELFFENSTEIN, Chambersburg, Pa.

Published by request of the Students.

HABAKKUK 3. 2. "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

This prayer was offered at a time when the Jews were threatened with the severest judgments. In the view of the prophet, the most probable means of averting those judgments was, a revival of religion. In supplicating for this blessing, he does not plead any personal merit, nor the peculiar relation which the Jews sustained to Jehovah as his covenant people. He acknowledges his own sins, and the sins of his countrymen, and grounds his hope entirely upon the unmerited favor of him against whom they had sinned, and whose displeasure they had incurred.

The subject to which your attention is solicited this evening, is the nature and reality of Revivals.

I. Let us consider their nature.

The term revival signifies to recall from a state of languor—to impart new vigour—to quicken what was once alive, but is now declining and insensible. With strict propriety the term can be applied only to Christians. The unregenerate, being "dead in trespasses and in sins," have no spiritual life to be re-animated. They must first receive spiritual existence—be "created anew in Christ Jesus."

According to common usage however, a Revival of religion denotes, that influence of the spirit which results in the quickening of believers, and in the conversion of sinners; and as the former is generally connected with the latter, perhaps we can employ no term more appropriate and expressive. Some have spoken of this state of things as a *reformation*; but we regard the term as far less significant. Men may be reformed, and yet not regenerated. Others speak of an *awakening*; but while this may with propriety be applied to the revived state of the Church, it does not apply so well to the state of the impenitent. Sinners may be awakened, and yet not converted.

The necessity of revivals results from the present imperfection of Christians. Were they always to live in the vigorous exercise of holy affections, and in the faithful discharge of duty, there would be no occasion for those seasons of renewed conviction and painful humiliation which usually precede the enlargement of Zion, by the accession of converts. The Church being ever awake and active, the work of conversion would go on without interruption. The gates of Zion would stand open continually and redeemed sinners flow in by thousands and tens of thousands. Such will be the state of things during the Millennium. Then there will be such an increase of holiness in the Church, as will lead her on to perpetual conquest. Then there will be a *permanent Revival*—a revival of a thousand years continuance. As long however as the present fluctuation of feeling among good men continues, we must calculate on alternate seasons of declension and of quickening—of defeat and of triumph. When the Church falls into spiritual slumber, extraordinary effort and influence are needed to arouse her to action. The public mind too can often be excited only in the same way. Something unusual is necessary to awaken attention, and to concentrate the thoughts and feelings of men, devoted to the world, on the great interests of eternity.

But what is a Revival? 1. A Revival does not consist merely in a high state of religious excitement. It will indeed always produce excitement—deep—powerful excitement. Men will feel and they will manifest their feeling. The feeling cannot be too ardent, if it only be produced by truth, and directed in a proper channel. Yet it must be admitted that there may be excitement, and that too on the subject of religion, where there is no special agency of the spirit. Religion may become a subject of common conversation—frequent meetings may be held—much anxiety may be expressed in reference to the salvation of the soul—the animal feelings may be powerfully wrought upon—there may be bodily agitations—loud outcries—high ecstasies—unaccompanied by scarcely a solitary instance of true conversion. Scenes of this description have been witnessed among those who reject some of the fundamental points of Christianity, or who afford fearful evidence that their warmth is produced by a "fire of their own kindling." In the year 1688 five or six hundred persons in France appeared under strong religious excitement. They professed to be divinely inspired and to utter various predictions. They were affected with bodily contortions and filled with transporting joy. They would fall to the ground, beat themselves with their hands, have with their breasts, and see visions of Heaven and Hell—and yet the whole was a most pitiful and dangerous delusion.

There are those who are ready to doubt the genuineness of every revival unaccompanied with a high degree of bodily excitement. They regard the Apostolic revivals to have been nothing but a scene of loud outcries, and disorder. But of this there is no evidence. Occasional instances may have occurred, as they may occur now, in which individuals, under strong excitement, may have given expression to their feelings—but this does not by any means appear to have been common. Paul required that "all things be done decently and in order." "For God is not the author of confusion, but of peace." 1 Cor. 14.

The most powerful and salutary revivals have been remarkable for their solemn silence. "The speechless awe," the tearful eye, the heaving bosom, the breathless and fixed attention, the countenance marked with expressions of the deepest solicitude, could not fail to produce the conviction that God was in his holy temple, making bare his arm, and subduing the hearts of his foes.

The Rev. Wm. C. Walton, a man of much discrimination and experience in revivals, remarks, "whenever animal feeling rises to such a pitch in any meeting as to produce confusion or to unfit the minds of the anxious for receiving the truth and feeling its force, I have no hesitation in checking it, and the plan which I have never found to fail, is tenderly to admonish them that truth is the only instrument of conviction and conversion, and that animal feeling is useful only so far as it can be made subservient to the impression of truth. With such remarks as these I call upon them to engage in silent prayer. This I believe is a sovereign remedy for the evil."

2. A revival of religion does not consist merely in numerous accessions to the visible Church. All depends on the nature of these accessions. Do they consist of those who give credible evidence of piety or are they constituted of those who are merely moral, orthodox or serious? In the latter case, instead of affording evidence of a prosperous state of Religion, they indicate a state of deplorable darkness and declension.

3. A Revival is not a *miracle*. A miracle is an event above and contrary to the established order of nature. But a revival is brought about, under God, in perfect accordance with the nature and constitution of the human mind. The laws of mind, instead of being suspended are brought into active operation. The agency of the spirit calls into exercise the agency of man. The means are adapted to the end, and if rightly employed, seldom fail of its accomplishment.

4. Again, a genuine revival is the result of the spirit's effusion. He alone can awaken the dormant energies of the Church—"convince of sin"—"take away the heart of stone"—and communicate "the joy of salvation." It is only when the "spirit is poured upon us from on high" that the "wilderness becomes a fruitful field, and the fruitful field shall be counted for a forest." Isaiah 35. 15. Hence the inefficacy of all external means without the accompanying blessing of God. Ministers may "weep between the porch and Altar," crying, "spare thy people and give not thine heritage to reproach"—they may preach the most able and pungent discourses—warning, inviting, entreating, and exhorting—but but painful experience will convince them that it is "not by might nor by power, but by the spirit of God," that Zion is to be enlarged, and sinners converted from the error of their ways. A revival of religion is eminently the work of God. "O Lord revive the prophet, revive thy work." "Wilt thou not, says the Psalmist, revive us again, that thy people may rejoice in thee."

The design of these remarks, is not to produce indifference, but to excite a proper spirit of dependence. While we give to God the glory which is his due, let us not lose sight of our own responsibility. If Paul plant, and Apollos water, God will give the increase. 5. The grand means or instrumentality in promoting a revival is truth. The measures by which the attention of men is to be called up to the truth, may indeed be various. The Scriptures have left it discretionary with the Church to employ such as circumstances may demand. The order of our services in the Sanctuary, though not of divine appointment, is notwithstanding regarded expedient and useful. For our various benevolent institutions, yet we all believe them to be in consonance with the spirit of the Bible and eminently calculated to advance the cause of truth. While we should carefully avoid every measure of an injurious tendency, it is our duty by every lawful and proper means to save those who are perishing in sin.

It ought however never to be forgotten, that measures are useful only so far as they awaken attention to truth. Whatever is calculated to keep out of view the truth, or prevent men from calmly contemplating it, must be hurtful and ruinous. Truth—the truth as it is in Jesus—is the only proper instrument of holiness in man. Just in proportion as divine truth is clearly & fully presented in a revival, may we hope that the work will be pure and its effects salutary. All revivals that will not bear the test of truth, are, to say the least, of a very dubious character. If the feeling that exists is destroyed by the faithful exhibition of the doctrines and duties of Christianity, we have no evidence that it is of a gracious nature. 6. A revival of religion usually begins with the Church. To this rule there may be some exceptions. Instances have occurred in which the spirit of God has been owned in the conversion of sinners, while the Churches were wrapt in spiritual slumber, or possessed nothing more than the "form of Godliness." Such appears to have been the fact in reference to the ministry of Wesley & Whitefield, particularly at the commencement of their career. In general, however, a revival originates with the professed people of God. It may indeed be sometimes impossible to trace the work to its origin. The Church as a body may be asleep, while a few retired and unnoticed individuals may be mourning over the desolations of Zion, and pleading in faith for the promised spirit.

The state of things which usually precedes a revival of religion is something like the following:—The professed people of God become deeply sensible of their past wanderings, and abased in the dust of humiliation. When they think of their violated engagements, abused mercies, and spiritual apathy, painful convictions take hold upon their minds, and sometimes their hopes for a season utterly fail. They now return unto him from whom they have revolted, and earnestly plead that he would restore unto them the joy of his salvation. The Lord in mercy hears their cry, lifts upon them the light of his countenance, and quickens their languishing graces. Stumbling-blocks are now removed, past animosities and divisions are healed, brotherly love abounds, & the condition of the impenitent, becomes a matter of the most anxious solicitude. In the closet, in the family, and in the social circle, prayer—agonizing and believing prayer, is made continually to God. His people cry unto him night and day for deliverance, and while they look to him for help they devote themselves with renewed purpose to his service. Their mouths are open to plead his cause. They speak often one to another, and warn with tears, their perishing fellow-men to flee from the wrath to come.

And now "stand still and see the salvation of God!" The Church being thus revived, the arm of the Lord is made bare in the congregation—The Holy Ghost descends upon the people—Ministers preach with new unction and energy—solemnity rests upon every countenance—An awful sense of the divine presence pervades the assembly—Arrows of conviction penetrate the heart, and the gospel becomes the "power of God unto salvation." 7. This leads me to add.—In a revival of religion sinners are awakened and convicted. They not only realize their danger but also their depravity and guilt. The law of God comes home to their consciences and all their former hopes die. They view themselves as in a state of total alienation from God—enemies to his holy character, and rebels against his righteous government. The sins of their past life crowd up before their vision.—The fountain of pollution within is uncovered to their view, and with the Psalmist they are ready to exclaim, "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up." God appears as a consuming fire—they see that they lie under his displeasure—that they deserve his vengeance—and that in condemning them he will be most holy and just.

8. But this is not all. Sinners are not only convicted, but also converted. The enmity of their hearts is slain, the weapons of their warfare are grounded, and God becomes the object of their supreme love and confidence. Sin is hated and renounced, and Christ is received as the only and all-sufficient Savior. The curse of the broken law is now removed—their sins, however aggravated, are all forgiven—Heaven smiles propitiously upon their souls—the "Comforter" descends and dwells in their hearts, sealing them unto the day of redemption, and witnessing with their spirits, that they are the children of God.

Now are these the converts of a day. Throughout the whole course of their future life, they give proof that they have "believed to the saving of their souls." While others who were merely the subjects of conviction or delusive hope relapse into their former sins, these "hold on their way." He who has begun a good work in them carries it on until they day of Jesus Christ. They are "steadfast, unmovable, always abounding in the work of the Lord."

11. Such is the nature of a Revival, we now proceed to consider its reality, or to show that it is the result of the special agency of the Holy Spirit. 1. A revival of religion is an event perfectly reasonable and credible in itself. The necessity of regeneration is one of the prominent doctrines of Christianity, and almost universally admitted by those who profess to receive the Bible as a divine revelation. Admitting the reality of this change in one instance, what reason can be given why numbers may not simultaneously become the subjects of the same change? If one conversion may take place in a day, why not two? If two, why not four—scores and even hundreds? Who will "limit the holy one of Israel?" Who will say to his Spirit, "thus far shalt thou go and no further?" When we take into consideration the power of God, we must believe that the same influence which subdued a persecuting Saul, can subdue the heart of any and of every sinner. He has the hearts of all in his hands and can turn them with the same ease as he does the rivers of water. "All things are possible with him" that do not imply a contradiction, or involve an absurdity.

If there be no reality in revivals why do we make them the subject of prayer? Is it not common both for Ministers and their people to supplicate for this blessing? To plead that God would revive his work—pour out his Spirit—establish his kingdom—and let nations be born in a day? If we do not believe that sinners in any considerable number may be converted at one time, what possible sincerity and consistency can there be in such prayers? And then, how many of our Hymns are made up of similar petitions. Listen to those impressive lines which have just been sung by the Congregation:—

"A rill, a stream, a torrent flows!  
But pour a mighty flood;  
Oh! sweep the nations, shake the earth,  
'Till all proclaim Thee God."

And yet is there no reality in revivals? Must we be satisfied with only occasional instances of conversion—"so few and far between," that the great mass of immortal mind shall still remain unaffected, and the souls of men perish by millions? Shall Jesus never see of the travail of his soul and be satisfied? Shall his kingdom never extend with more rapidity? Shall Earth never proclaim him her God?

2. I remark in the second place, that the effects produced by a revival are such as can be accounted for only by attributing them to divine influence. During these seasons of gracious visitation, individuals are convinced of the truth, and how to its majesty—hypocrites are unmasked and are "surprised with fearfulness"—the deceived renounced their delusions—the secure are alarmed—oppressors are arrested—profligates are reclaimed—the young forsake their vanities—the inquiring soul is led to Jesus—the broken heart is bound up—backsliders are reclaimed—the people of God are united in love, and consecrate themselves with new zeal to the service of the Redeemer.

Now to what can these effects be ascribed? To human agency? We claim no such power. Our strength is perfect weakness, our wisdom perfect folly. The combined influence of men and angels cannot change a single heart—reclaim a single wanderer—or kindle one holy emotion in the bosom of a believer. Human eloquence may produce astonishing effects. It may arrest attention, call forth applause, excite the sympathies, raise the soul to raptures, and produce a temporary reformation; but the eloquence of an Apollo cannot destroy the power and the love of sin. Man may speak to the ear, but God alone can speak to the heart. Besides, we often see revivals attending the labors of men who are by no means remarkable for their powers of oratory. The calm, dispassionate, discriminate exhibition of divine truth, as in the case of Pres. Edwards, has electrified a whole congregation, and wrung the heart with the most intense anguish. Though this devoted servant of Christ was far from being eloquent in the usual acceptance of the word, yet the most surprising effects accompanied his preaching, not only among his own people but also in his excursions abroad. His well known sermon entitled, "Sinners in the hands of an angry God," from Deut. 32. 35. was the cause of an immediate and general revival of religion throughout Enfield in Connecticut. "When they went into the meeting house, the appearance of the assembly was thoughtful and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards of Northampton preached; and before the sermon was ended, the assembly appeared deeply impressed, and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard."

I may also inquire, why cannot Ministers always produce such effects? Why do the same sermons, preached with the same earnestness, and apparently under equally favorable external circumstances, leave a congregation entirely unmoved, while at other times they are attended with such remarkable power? Why too do revivals sometimes occur in places where the voice of the preacher is unheard? A sudden death—the reading of the Bible or of a Tract has awakened attention throughout a whole community, and resulted in the hopeful conversion of numbers—why is it that revivals have taken place under the ordinary means of grace, after those means had long been employed in vain? Why is it that individuals away from the Sanctuary—in their dwellings—in their stores—or in their excursions of pleasure, have been suddenly smitten with conviction without any knowledge of the fact that a special attention to religion existed, and that others were in a similar state of mind? Dare any attribute these effects to *Satanic influence*? Then Satan must be divided against himself. If it be his aim to destroy men, it must be his policy to keep them secure. Instead of enlightening the mind, he enshrouds it in darkness. Instead of arresting men in their sins, he leads them on to increased rebellion.

No adequate cause can be assigned for the effects which have been described but the agency of the Spirit. Who but He can wake up the guilty conscience and set home upon the sinner his guilt? Who but He can subdue the proud obdurate heart of man and melt it into the tenderness of contrition? Who but He can turn the current of the affections, and direct it to things above? God claims the work as his own, and woe to those who dare treat it, either with indifference or contempt. "Behold, says he, ye despisers and wonder and perish; for I work a work in you days, a work which ye shall in no wise believe, though a man declare it unto you."

3. Revivals of religion are indispensably necessary to the introduction of the Millennium. It is generally believed that before the end of the world Jesus Christ will reign a thousand years, or in other words that true religion will universally triumph and prevail—that "the Lord will make bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," that "the Heathen will be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Admitting that such will eventually be the happy state of our Earth, we may ask, how is this glorious era to be introduced but by copious effusions of the Spirit in revivals of religion? It is thus that the prophet accounts for the future extension & establishment of the Church. "Who, says he, hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Isaiah 66. 8.

Were conversions never to be more frequent and numerous than they are now, in vain do we look for the fulfilment of prophecy in reference to the latter-day glory. The multiplication of Ministers, the establishment of schools, the circulation of Bibles and Tracts, however indispensable they may be, never can redeem our World, independently of the outpouring of the Spirit in the conversion of multitudes. If the Church had not been thus favoured in its infancy, Christianity never could have been established; and if revivals of still greater power and extent are not witnessed, the ultimate triumph of the Redeemer's cause never can be achieved. The time must come when instead of numbering conversions by hundreds, we must number them by thousands and tens of thousands. What has recently occurred at the Sandwich Islands is only the beginning of the work. The Church has reason to expect still more marvellous displays of divine power, and it becomes her to beware lest by her unbelief she retard the mighty work of the Saviour in the redemption of souls.

4. That Revivals of religion are the work of God will further appear from the promises and predictions of the Bible. The Scriptures assure us that such scenes shall be witnessed in the Church, and expressly ascribe them to divine influence. In the Old Testament, we find many passages bearing upon this point, some of which may have had a partial fulfilment in the history of the Jews, but whose full accomplishment is evidently reserved for Gospel times. "I will pour water says Isaiah, upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thee, and my blessing upon thine issue: offspring: And they shall spring up as among the grass, and as willows by the water courses. One shall say, I am the Lord's; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44. 3—5.—Again "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee—Who are these that fly as a cloud, and as the doves to their windows?" Isa. 60. 5. 8.—see also Isa. 2.2.3. Joel 2. 28—32. Zechar. 12. 10.

If we refer to the New Testament, we shall find the same things promised there. The Gospel dispensation is emphatically denominated the "ministration of the spirit"—the dispensation in which the spirit is to be poured out, and in which his peculiar work in the conversion of souls is to be advanced to an extent altogether unknown before. When the Saviour was on the Earth, he promised that after he had taken his seat upon his mediatorial throne, he would send the Spirit, not only to guide his disciples into all truth, and comfort them in all their sorrows but also to "reprove the world of sin, and of righteousness, and judgement," and lest any should think that this divine agency was limited to the apostolic days, "the promise said Peter, is unto you and your children, and unto all that are afar off." What has already been witnessed, may be regarded as only the "first fruits" of the Spirit—the harvest is yet to come. The Gospel is to be preached to every creature—Satan is to be "cast out,"—the fullness of the Gentiles is to come in and all Israel to be saved." Then will be the marriage supper of the Lamb. Then shall "all know the Lord from the least even unto the greatest." Then from the lips of a "great multitude," and as the voice of many waters and of mighty thunderings will be heard the cry, "Alleluia: for the Lord God Omnipotent reigneth."

5. Finally, we refer to the History of the Church. In consulting sacred and ecclesiastical history, we find that revivals of religion have been of frequent occurrence, and have ever been regarded by the pious as the work of God, and the richest blessings. As the former dispensations, were comparatively dark, and designated as introductory to a more glorious state of the Church, we are not to look for that manifest and powerful influence of the Spirit which is witnessed under the Christian economy. The work of redemption however has always been advancing. From the time that a Saviour was first promised, divine agency has been exerted in the regeneration of men, and God has ever had a seed to serve him.

The first revival of which we have any record, occurred in the days of Enos. Then, it

is said "began men to call upon the name of the Lord." Gen. 4. 26. The meaning cannot be, that prayer was then offered for the first time; for it had no doubt always constituted a prominent exercise of the pious. Whether the passage refers to the prevalence of an unusual spirit of prayer or to the appointment of public worship, we may justly regard it as expressive of a revival of vital piety. It is the opinion of Pres. Edwards, that among the young generation of Israelites in the wilderness, there existed a peculiarly prosperous state of religion: While those who were twenty years old and upwards, at the time they left Egypt, were noted for their perverseness and excluded from the promised land, among those who were under that age, and also among those who were born during the march in the wilderness, there appears to have been a far better state of things to which Jehovah is represented as referring with peculiar approbation. "I remember thee, the kindness of thy youth the love of thine espousals, when thou wast after me in the wilderness—Israel was holiness to the Lord." Jer. 2. 2.

There was also a remarkable revival among the Jews after their return from the Babylonish captivity; as appears from the books of Ezra and Nehemiah. When the law was read and expounded, the people became deeply affected, appointed a Fast, humbled themselves for their sins, renewed their Covenant, and manifested their sincerity by an immediate reformation.

Under the ministry of John the Baptist, there appears to have been an uncommon manifestation of divine power in the conversion of souls. "Then went out to him Jerusalem, and all Judea and all the region round about Jordan and were baptized of him in Jordan confessing their sins." Although the goodness of many who were affected by the preaching of the Harbinger, proved "like the morning cloud and the early dew" yet others, no doubt, were the subjects of a permanent and saving change, and afterwards welcomed with joy the promised Messiah.

With regard to the success of Christ's ministry, we have nothing definite. His work was not so much to convert souls, as to prepare the way for their conversion. Yet the number of his disciples seems to have been considerable. We read of five hundred by whom he was seen after his resurrection, and these may have been but a small part of those who had enrolled themselves among his followers. After the descent of the spirit on the day of Pentecost, Revivals increased both in extent and power. On that memorable day, 3000 were added to the household of faith, and soon after we read, that "the number of men was about 5000"—which, if distinct from those already mentioned, would make the number in all 8000. The good work, commenced at Jerusalem, quickly extended throughout Judea and other parts of the world. "The hand of the Lord was with his servants, and a great number believed and turned unto the Lord." Acts 11. 21. After the dispersion of the disciples, occasioned by the persecution at Jerusalem, Philip was directed to Samaria, where his labors were attended with an immediate revival. "There was great joy in that city." Acts 8. 8—12.

The gospel having met with such signal success among the Jews and Samaritans, was next preached to the Gentiles, Among them the doctrine of the cross was accompanied with similar power. The work commenced with Cornelius and his friends, and very soon multitudes in different places, "became obedient to the faith." At length arose the Apostle Paul, and such were the effects following his ministry and that of his fellow laborers, that very soon it was said, they had "turned the world upside down." At Ephesus "the word of the Lord grew mightily and prevailed." At Thessalonica "many believed." At Iconium "a great multitude, both of the Jews and also of the Greeks, believed." Thus revivals extended throughout the whole Roman Empire, and so great was the encouragement which the Apostles had in their labors that with devout gratitude they could record, "thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place."

Revivals of religion however were not confined to the primitive days of christianity. Subsequent to that period, there have been frequent seasons in which the word of the Lord has had free course and has been glorified. To pass over the preceding centuries, let us come down to the glorious era of the reformation. Under Luther and Melancthon in Germany—Zuinglius in Switzerland—Knox in Scotland—Calvin in France, Hooper, Latimer and Rogers in England, the arm of God was made bare in the conversion of thousands. Many of these conversions may have been merely nominal, but vast numbers we have reason to believe were real and saving. It is related that when Viret preached in the open air in the city of Lyons, thousands were permanently impressed by his ministry. Many who were drawn to hear him from mere curiosity, became so deeply affected as to be disqualified for a season to attend to their secular concerns.

In the year 1625 a powerful revival took place in Scotland which by its opposers was denominated "the stewarion sickness." But few Sabbaths passed away without the conversion of souls. Many who lived at a distance on hearing the report of these things visited the scene of the Spirit's effusion, and became themselves the subjects of the work. Another revival was enjoyed in Scotland in 1630. It commenced under the preaching of Mr. Livingston. The night previous had been spent by christians in agonizing prayer, and when the servant of God the following day delivered his message, the Spirit descended in such power, that about 500 are supposed to have been hopefully converted to Christ.

In the year 1630 there was a most remarkable revival in Ireland. Ministers were "filled with faith and with the holy Ghost," and the people overpowered by the influence of truth. It sometimes appeared as if the whole congregation must be subdued. Many would travel the distance of thirty or forty miles to the Communion and forego with pleasure their customary food and sleep.

In the 17th century, after the spirit of vital piety awakened by the Reformation, had declined both in the Reformed and Lutheran churches of Germany, religion was again revived under the labors of several distinguished and excellent men. Spener of Frankfurt published a book entitled *Pious Desires*, in which he exhibited in the most striking colors the sad and degenerate state of the churches and the remedy he proposed was in establishing select societies for religious exercises, such as prayer, reading the Scriptures, conference, and the like. These measures were signally owned and blessed. "Professor Franckius, Schadius and Antonius became the warm admirers & the avowed disciples of Spener & presently the system of the pietists began to wear an aspect formidable to its adversaries."—"Such was the singular and real piety of this

people, that persons of eminent wisdom and sanctity, bore commonly the same opprobrious name."

About the year 1732 or 1733 God was pleased to pour out his spirit upon Saltsburg in Germany with such power, that above 20,000 by the reading of the Bible alone, determined to throw off the shackles of Popery, and embrace the Reformed religion. So ardent was their attachment to the truth, that they were willing to suffer the loss of every earthly object in order to enjoy the preaching of the gospel in its purity. With tears they besought Protestant Ministers to preach to them in the places to which they had been banished for their adherence to evangelical doctrine and religion.

About the middle of the 18th century arose those burning and shining lights, Whitefield and Wesley. Though divided in doctrine they were men of kindred spirit and zeal. Not only in Europe but in America the Lord wrought by their instrumentality in a most wonderful manner. In the open air, as well as within the walls of the sanctuary, the word of truth, as it dropped from their lips, fell like lightning upon the people causing a general commotion and awakening.

About the same time many Ministers, in N. America preached with great power and effect. Amongst these distinguished servants of God we may mention Edwards, Davies, Brainerd, Bellamy, Buell, and the Tenants. So extensive was the revival at that time, that some good men regarded it as the introduction of the Millennium. About 25,000 are supposed to have been added to the different churches. One hundred and eleven Ministers most of whom were convened at Boston in 1743, bear testimony to this revival as a glorious work of the spirit of God.

"About the commencement of the 19th century revivals of religion prevailed in the Carolinas, Georgia, Kentucky, Ohio, Tennessee, Pennsylvania, New York, New Jersey and New England, especially Connecticut. More than 100 towns in that state were visited with the effusion of the Holy Ghost." Since then, there has been an almost uninterrupted series of revivals in our land. "During the year 1831 and 1832 probably as many as 100,000 were converted to Christ. Between 350 and 400 young men in our public institutions of learning were hopefully brought to rejoice in the Saviour of sinners."

Who then can doubt whether Revivals be the work of God? If there is no reality in Revivals there is no reality in religion, the Bible is a "cunningly devised fable," and the hopes of the believer a vision of the imagination. That there are no evils incident to Revivals we dare not say; but what then? shall we reject the good on account of the evil?—There are sometimes evils connected with rain. The clouds have poured forth such cataraacts as to occasion much damage and distress; but is not rain notwithstanding a blessing? Every thing human is marred with imperfection. "The best men," says Mathew Henry, "are men at best." Let us "prove all things and hold fast that which is good."

Inferences.

1. If a Revival of religion be the work of God, then it is one of the richest blessings. It is now that Jehovah magnifies his infinite power, wisdom and benevolence. When he appears to build up Zion, he "appears in his glory." It is now that the Church puts on her strength and "comes forth clear as the sun, fair as the moon and terrible as an army with banners." It is now that Christ "beholds the travail of his soul and is satisfied." It is now that angels tune their harps anew and celebrate the wonders of redeeming love.

How highly then should we appreciate the visitations of divine mercy! What though our fields bring forth their abundance, and our cup of earthly blessings run over, while the spiritual heavens remain as brass, and our graces are suffered to wither and die. Seasons of Revivals are eminently "times of refreshing." Nothing but such seasons can make the Church what it ought to be. Do you want to raise the standard of piety? A Revival may do more to promote this object, in one month, than can be done in ordinary circumstances during a whole year. Do you wish to sustain our institutions of benevolence? A revival of religion is a revival of benevolence. Would you secure young men for the ministry? Never are they furnished in greater numbers than in times of revival. Would you check the progress of error and vice? A revival advances both the cause of truth and morals. Would you undeceive the deceived? In revivals sinners in Zion become afraid—fearfulness surprises hypocrites.

2. How earnestly should we seek to secure the blessings of a revival. Great responsibility is connected with this subject. Though the work is the Lord's, it is effected by human agency. A Church without a revival is in a guilty state, and should be deeply abased on account of her declension and apostasy. Let us then "prepare the way of the Lord." Under a consciousness of our dependence, let us look to him in prayer, pleading with the prophet, "O Lord revive thy work." Feeling our utter unworthiness, let us ask for the blessing as a favor altogether unmerited—"in wrath remember mercy." The interests of Zion, and the salvation of blood-bought souls are in an important sense entrusted to us. Both are calling for our sympathies, our prayers and our efforts.

"O how can we slumber! when death is so near, And sinners are sinking to endless despair, Now prayer may avail, and they gain the high prize, Before they in torment shall lift up their eyes."

3. Finally, how important is it that candidates for the Gospel ministry should study the nature, and cultivate the spirit of revivals. No subject has a greater bearing upon their future usefulness. If they do not become wise to win souls, all their other wisdom will avail them nothing. Let it be your aim then, my young brethren, to become acquainted with the best way of presenting truth, and bringing it to bear upon the consciences of your hearers. Read the Bible with this specific object in view. Make yourselves familiar with the labors of the Apostles and of men who have been distinguished for ministerial success.—Study Edwards on Revivals. Read it again and again, until you enter into the spirit of the work; and the mantle of that holy man rests upon you. Above all, pray for divine illumination and guidance. Plead that you may be "vessels fit for the masters use"—Cultivate the spirit of a revival—the spirit of supreme love to Christ, and of expansive benevolence to man—the spirit of self-denial—of prayer and of entire consecration. Thus, while you are blessed yourselves, you will be made a blessing to others. Feeble as you are—unworthy as you are, you may make your influence felt in the conversion of thousands, and at the day of final trial appear with the souls for whom you have travelled in birth saying, "Here Lord am I, and the children whom thou hast given me."

Ah, how many of us called Christians are led like beasts, by the head; and how few like saints indeed, are led by the heart.

people, that persons of eminent wisdom and sanctity, bore commonly the same opprobrious name."

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