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THE HEIDELBERG CATECHISM. T. 4. ZUINGLE AT ZURICH.

ZUINGLIUS, on the very first Sabbath of his labors at Zurich, came forward with the Gospel of Matthew in his hands, declaring his intention to make Christ known, as far as possible, by a fair and full exposition of his own word. From that time forward, the explanation of the Scriptures in course, with an eye always to the clearest development of the evangelical doctrines, in their true relations and bearings, formed the chief exercise of his pulpit. All this was new, and gave rise to much talk among the people. Some of course were offended; but the great majority were highly gratified. Nothing however could be more detrimental to the interests of Rome.—Her errors were drawn continually into the most striking contrast, with the pure truths of revelation; and opportunities were presented and improved, in almost every lecture, for imbruing the minds of the people with sound and wholesome views in relation to points, which involved the character and credit of the reigning Church in the most serious manner. His preaching was in the plainest style, without ornament or art; being for the most part indeed extemporaneously delivered, with no written preparation. But order and light at the same time ran through the whole; in connection with such depth of thought, and wealth of illustration, fetched from all past time no less than the present, that while the most common persons heard him with lively interest, the refined and studious found themselves arrested and instructed in like degree. On the mornings of the market days, his pulpit was surrounded by people who came in from the country. Persons of taste and standing, who had been driven away from the sanctuary by the worse than heartless services of ignorant and profane priests, were now drawn back again; so that it became as fashionable to go to church, as it was fashionable before to stay at home.

One of the most shameful prostitutions, belonging to the history of Rome at this period, was the *trade in indulgences*. An inexhaustible fund of grace, formed from the superfluous merits of Christ and the saints, was supposed to be stored away under the stewardship of the pope, as the true and proper successor of St. Peter, to be applied according to his good pleasure for the remission of sins, whether in this world or in the next. The disposition of this spiritual treasure, which had been managed with some show of decency previously, was made to assume a perfectly scandalous form under the pontificate of LEO X. A regular trade was opened on the broadest scale, by which the remission of sins was to be made purchasable for money, all over Europe, as if it had been so much jewelry or other pedlar's ware; without any respect whatever to the idea of religion, except so far as it might be supposed to be involved in the professedly religious end, to which the avails of the traffic, so far as Rome was concerned, were said to be consecrated. The traffic was managed, as the Roman Government of old was accustomed to manage its taxes. The right of selling indulgences for a particular country was in the first place fancied out in a wholesome way; and then the party purchasing this right, had agents employed to retail the commodity from place to place, so as to make the greatest possible profit on the contract. The impudence of this traffic, created great dissatisfaction in different quarters.—Those who are acquainted at all with the history of Luther, know how much it had to do, in the case of the miserable *Tetzel*, with the commencement of the Reformation in Saxony. The same trade was carried on in Switzerland also, with the most shameless effrontery. *Bernhard Samson*, of infamous memory, who could boast that in eighteen years he had taken in by his commission, under three different popes, 1800,000 ducats, (100,000 each year), made his appearance here, in August, 1518, as agent for the sale of indulgences, in the name of Christ's viceregent at Rome. His reception in the mountainous districts, was not very encouraging. The simple minded shepherds felt themselves in no special need of the spiritual nostrum, they were invited to buy; not having heard till now indeed of some of the vices, for which its use was recommended. Zuingle's voice at this time was heard ringing its note of warning, over all the region round about, from Einsiedlen. As Samson drew on towards Bern, he began to attract greater attention; though nothing could well be more offensive to all sensible people, than the low mountebank style in which he went forward with the exercise of his commission. At Bern, he was so well pleased with the liberality of the people, that on the day of his leaving the place, he stepped out before the high altar of the cathedral, where his services were held, and gave notice that in consideration of what had been done there generally, he was now ready to bestow absolution on all who should kneel before him for a few moments in prayer, so that they should be as pure as when they first received baptism. Immediately all sank down upon their knees; which so animated him, that he went still farther than he had at first proposed, pronouncing free, even from purgatory and hell, all deceased citizens of Bern, without inquiring when, where or how they might have died. At Baden, as he attended the procession in the church yard, after having celebrated mass, he cried out, as though he could see the souls of those who were ransomed from purgatory rising towards heaven, "See; they fly!" Whereupon a fellow, who was counted somewhat crazy, made his way up to the steeple, and filled the air with feathers which he shook from a pillow; a joke, which made it necessary for the mountebank to quit the place in great dudgeon, amid the general derision of the people. Finally, his agency brought him to Zurich, where he was destined again to feel the weight of Zuingle's voice; who, during his progress through the land, had been transferred to this place, as we have seen, from Einsiedlen, and had here exerted himself more actively than before, being encouraged by letters from his diocesan, the bishop of Constance, to put a stop to the abominable traffic. In the end, by the time Samson reached Zurich, the authorities of the place were prepared to forbid his entrance.—He felt that his credit was entirely lost, and soon afterwards returned to Italy.

Moved by Zuingle's recommendation, the great Council of Zurich issued an order, in 1520, that all preachers in the State should confine themselves in preaching to the holy gospels, and writings of the Apostles, without

bringing forward the traditions and ordinances of men.

Zuingle continued to preach against various abuses in the Church. He was pointed and severe also, in rebuking the leading vices of the times. Of course, in the midst of all his popularity, he could not fail to make himself a mark also for the shafts of calumny and reproach. He was charged with being in league with Luther, which was in other words to be in league with the Devil himself. His very learning was suspicious; since Greek itself in those days, was counted heresy; and not content with this, he was making himself acquainted now with Hebrew, into the bargain. As the people generally had little knowledge of Luther's views, but had heard of him only as a miserable reprobate whom the Church could not tolerate in her bosom, the mere exhibition of his name in conjunction with the movements of Zuingle, was adapted to involve the latter in popular suspicion and distrust. His voice accordingly was raised against the malicious artifices of his enemies, in this case, in the most decided manner; though he certainly felt disposed to rejoice in any impression, which was made in any direction by Luther's writings.

"I have not learned the doctrine of Christ from him"—he would say, with the manly consciousness of one whom the truth had made free—"but from God's word itself: if Luther preaches Christ, he does what I also am doing; but although far more persons have been brought to God by him than by me, I will bear still no other name but that of my master, Christ."

The spirit of the Reformation, in the mean time, moved steadily forward. Men's minds were very extensively in a state, to be wrought upon by the new opinions which were proclaimed in their ears. Directly or indirectly, Luther's influence was coming to be more and more felt; and the general mind was found to be moving, more and more sensibly, in sympathy with the spiritual agitation, which was at work in other lands. In such circumstances, Zuingle's voice was attended necessarily with great effect. The superstitious usages of Rome came to be regarded by many, without respect. In a short time, the greatest freedom began to be exhibited by different persons, both in speech and conduct, with regard to these. As in all cases, in which communities are roused from the lethargy of ages by the exhibition of great principles in their proper power, much spurious or at least ignorant and misguided zeal was found also mingling itself with the general excitement. The most common persons were emboldened in many cases, to thrust themselves forward as the advocates of reformation views, (not always rightly apprehended,) even against those who were their superiors, in office and rank. At times, this freedom degenerated into downright impudence. Zuingle found it necessary, in different instances, to express his disapprobation of such conduct; and his enemies, of course, made the most of it, to discredit the reformation itself, which he was laboring to effect.

It was adapted still farther to exasperate those who were devoted to the old order of things, when some were found bold enough, under the influence of the new views they had received, to cast off, in particular instances, the authority of rules that had heretofore been counted sacred. Thus it happened now, in the case particularly of the numerous *fasts* which the Church had prescribed. Marriages began also to occur among the priestly class, occasionally, at first in the most private manner, but in the end with the greatest publicity; and in the face of the reigning superstition, on the subject of the *celibacy* of the clergy. It was a memorable occasion, when *William Roubli*, vicar of Wytcion, in the immediate vicinity of Zurich, set the example of a public wedding—the first that had occurred in the case of a priest, for centuries, in Switzerland—by taking *Adelheid Seeman* to wife, in the midst of more than fifty friends, assembled to witness the transaction. The ceremony took place, on the 28th of April 1523, in the open air, and under the fresh breath of Spring, in the midst of a lovely orchard, whose trees at the time were all in full bloom.* A religious address ("eine oekliche Predigt") was delivered by Jacob Von Schwaezerbach, in which all were exhorted to love God for the holy scriptures, and for the liberty which was beginning to be asserted, through their power, in opposition to the unrighteous restrictions of popes and bishops. This striking example was soon followed by a number of similar cases; and in the end by Zuingle himself, who in the course of the following year, the 41st of his age, found in *Anna Reinhard* an amiable and virtuous companion, to cheer him under the remaining trials of his life.

At length, outrages were committed occasionally, as was the case also, in other countries during the Reformation period, upon objects that were counted sacred in the Roman Catholic Church. Offences of this sort, of course, could only do harm to the evangelical cause; which was held responsible for them, however it might be disapproved by its enlightened friends.

What has now been said generally of the spirit which was working in men's minds, at this period, must not be restricted in its application to the single canton of Zurich. The Reformation had begun to be felt also, in other parts of Switzerland. The word of the Lord sounding out from Zurich, in connection with other influences growing out of the character of the age itself, wrought mightily to shake the foundations of the papal system in every direction. At Bern, the work was carried forward warmly by *Sebastian Meyer* and *Berthold Haller*, men who stood in intimate correspondence with Zuingle, and adapted with great success his biblical method of preaching. The favor which was at first manifested however towards the Gospel, on the part of those in authority, soon after gave way before the apprehension of changes, which might affect the comfort of the higher classes in the State as well as the Church. In *Lucerne*, the leaven of divine truth had been introduced in some measure by *Oswald Myconius*, who was settled here, in his native city, as principal teacher, in the year 1520. The voice however was against all innovations, as favoring of Lutheranism and irreligion. *Basel* exhibited a state of spiritual turmoil, in which the most contradictory elements, and the most irreconcilable interests, were actively at work. *Capito* and *Hedio* had early opened the way here for the principles of the Reformation. In the end, the celebrated *Oecolampadius*, was settled in the place. Having,

* "Wie wol die Brunt in jungfäulichen Kleiden und Zierden bekleidet war," says *Bernhard Weiss*, a spectator of the solemnity, "und wie man so in einhubscheu Baumgarten, da alle Baume voll Blüth waren, zimlich ass, weare lang zu schreiben."

after much cautious and earnest thought on the subject, resolved to identify himself with the new interest, he proved its main prop in that important city. The varied experience through which he had passed, had formed his naturally considerate mind to the greatest prudence and moderation. By these qualities he was eminently fitted for the difficult station in which he was placed, and became the most important helper and counsellor that Zuingle had in all Switzerland. *Schaffhausen* was early blessed with some rays of light, derived indirectly from Wittenberg, which led to a measure of salutary action, on the part of the Council, in relation to the licentiousness of the clergy and religious holidays. Four and twenty of these last, were abolished at one stroke, as a nuisance to the State. Towards the close of the year 1522, however, a still more active and decided spirit began to display itself in this direction, through the zealous labors of *Sebastian Wagner*, who brought with him from Zurich the views he had there imbibed from Zuingle, on the necessity of a full and active reformation. His preaching, which was directed boldly against the doctrine of the mass itself, drew great attention, and had a powerful effect. To withstand him, the friends of the old order of things called *Erasmus Ritter*, a celebrated polemic of Bavaria, to the place. The pulpit now rang with controversy. The people became like the waves of the sea, "driven of the wind and tossed." The Senate was divided and knew not how to act. In *St. Gall*, the new doctrines wrought still more powerfully; not without a strong tendency at the last towards fanatical excess.

The place stood in friendly connection with Zurich, and felt from the first the effects of the spiritual revolution which was going forward there. An important influence was exerted also by the distinguished scholar *Vadian*, a native of this place, who after having studied and taught with great reputation at Vienna—where at one time Zuingle was his fellow-student—came back and settled here in the end, amid the most flattering testimonies of affection and respect. He was a man of liberal and generous mind, the open friend still of Ulrich Zuingle, and an avowed admirer also of the writings of that arch heretic, Luther, himself. A circle of friends was soon gathered around him, to whom in leisure hours he communicated freely from the stores of his own knowledge; bringing all to bear especially on the interpretation of the holy Scriptures, and the errors generally of the School Theology. Soon the gospel began to be exhibited, both in town and country, with a measure of freedom, by different persons. By no one, however, in so stirring a manner, as by *John Kessler*, who had once indeed been a candidate for the ministry, but was now only a common saddler by trade; having felt himself constrained, when the light of the gospel first began to dawn upon his mind, to decline a vocation, the duties of which, as the Church then stood, he could not conscientiously undertake to perform. He had heard it seems both Luther and Melancthon, and read their writings; and finding himself now still farther confirmed in the truth, by the instruction of *Vadian*, he began to preach to it to others with great popularity and effect; in the strong homely dialect of the common people; first in a private house, but soon in larger places, under the growing demand of the numbers that pressed to hear him. So far was the common mind roused, that a priest could hardly appear in the street, without being challenged to dispute on the subject of religion. Kessler's meetings were, after a time, suppressed. But other eloquent preachers were brought in, immediately afterwards, from abroad; after whom there was such a run, on the part of the people, that they found it necessary often to preach in the open air, for want of room. The body of the priesthood of course were thrown into great commotion by all this; but they could not stem the tide.

It is not necessary to notice in detail, the condition of other cities and cantons. The first workings of the Reformation, throughout the land, are not indeed easy to trace. What has now been said, may suffice to show the general life and spirit of the times, in a religious point of view. All Switzerland was coming to be simultaneously in agitation, "as the trees of the wood are moved by the wind." This was the result of deep causes generally, out of which the religious revolution of the 16th century, was fast rising to the surface of life's history, all over Europe; causes, which gave birth to both Zuingle and Luther, that they might afterwards serve as organs, for the accomplishment of the great end, towards which the age was already rolling in its innermost depths; causes, which must have soon heaved Europe to its centre, though neither Zuingle nor Luther had ever been born. At the same time, the immediate agency of Zuingle, in bringing things to the position which they had now assumed, was too clear to be denied; and it was natural that the enemies of the reformation doctrines should look upon him, as the sole cause of all the troubles which were beginning to be experienced. He had kindled the spark in Zurich, which had now become a general conflagration from one end of the confederacy to the other. In every direction accordingly, he was held responsible, not only for the legitimate fruits of his opinions and conduct but for all the impudences and excesses and outrages of whatever kind, with which the opposition to the established system might have been dishonored, in any part of the land. His name was now loaded with reproach. The roughest epithets were bestowed upon him, far and wide. In *Lucerne* he was burnt in effigy, in the very face of a delegation present at the time from Zurich.—Zurich was reproached also on his account, and called upon from a distance, to rid Switzerland of the public pest she carried in her bosom.

All this wrought powerfully of course on the popular mind in this city, so far as it was still under the authority of the reigning superintendence. Priests and monks, in many cases, were active in stirring up prejudice and passion, at his expense. Zuinglius and his coadjutors in the gospel work, were represented to be traitors both to Church and State. The Senate was held to be deceived by him; and things were now brought so far, it was maintained, that he might be said to lead it by the nose.

To such posture had affairs come with this great year, in the year 1523. There was no open breach as yet between him and Rome. He had indeed sufficiently demonstrated his own temper, with regard to this anti-christian power. A pension which he had once accepted from that quarter, before he had lost his reverence for the pope, was afterwards most decidedly rejected; and latterly his ministry might be regarded as wholly hostile to pope-

ry, in all its essential principles and forms.—Still he stood under the broad shadow of Zurich's Senate; and Rome had no mind to quarrel with the magistracy of that freeminded city. To the last accordingly, it was attempted to win him back to the papal cause, and the most friendly and flattering advances were made towards him in its behalf. So late as January 23, in the same year, he received a letter from pope *Adrian* himself, couched in the most complimentary terms, inviting his confidence and intimating a disposition to bestow upon him the highest honors. All these advances, he steadily rejected, and continued to preach as before. But this state of things could not hold permanently. All Switzerland was in commotion. The great practical question of the Reformation, was pressing in every quarter to a practical issue; and all eyes were turning towards Zurich, as the point, from which, in the nature of the case, the most important judgment was expected to proceed. Was Zuingle to be tolerated, and his doctrines endured or not? That was the question, which Zurich must now answer.—Let her Senate consider what they mean to do. The hour of neutrality or indifference has come to an end. Let Zuingle too bethink himself well of his own position. His life has reached its crisis. Can he stand alone, as Luther stood at Worms, and bare his head to the storm, in the spirit of that sublime word: "Hier steh ich, ich kann nicht anders, Gott helfe mir; Amen?"

J. W. N.

For the Weekly Messenger.

The Horrible Inquisition of Spain. PUNISHMENTS INFLICTED BY THE INQUISITION.

The liberty—the life of a Spanish citizen depended almost always on the false report of a false witness; he lived in the prospect of prison, tortures, and the funeral pile.

Among the punishments which the inquisitors made their victims undergo, first in rank were those which they suffered during their imprisonment. The prison of the holy office were, in the greatest part of the places, contracted rooms of twelve feet in length, and ten in width, and received only a feeble ray by a small window pierced immediately above, so that the prisoners could scarcely distinguish objects. Half of the rooms contained alcoves in which they slept; but as there was scarcely room enough for three persons, and as double that number were often shut up in each chamber, the most robust were obliged to sleep on the ground, where they had scarcely as much room as is usually appropriated to the dead in their graves. The chambers were so damp, that the mats which were granted to these unfortunate beings, in a short time decayed. The other moveables in the dungeons consisted of a few earthen vessels, which were removed only once a week, a circumstance which obliged them to live in an atmosphere so unhealthily that the greatest part died, and those who went out were so disfigured that they were taken for walking corpses. But it was not enough to put men in places so close and infected; the inquisitor prohibited them books, and every thing else which could for an instant make them forget their unhappy situation. Complaint was even interdicted; and when an unfortunate prisoner uttered any groans, they punished him by gagging him a number of days, and by scourging him cruelly the whole length of the corridor, if the first measure was not sufficient to force him to silence. The same punishment of whipping was inflicted on those who made a noise in their chambers, or who disputed among themselves: in the latter case they considered the whole company as guilty and scourged them all. This punishment was inflicted on all, without distinction of age or sex; so that young ladies, nuns, and ladies of distinction, were disrobed and beaten humbly.

Such was the state of the prisons of the Holy Office; and the treatment which the prisoners suffered, towards the close of the fifteenth century. Since then some meliorations have successively taken place in the interior of the prisons; but the fate of the prisoners has been almost always the same, and many of these unfortunate persons have voluntarily given themselves up to death, to put an end to their own sufferings. Others more worthy of pity were taken from their prisons to be conducted into the *chamber of torment*: there they found the inquisitors and the executioners. There every person accused, who had refused to declare himself guilty, received trial.

A subterranean vault, to which they descended by an infinity of windings, was the place appointed for the application of the torture. The profound silence which reigned in this *chamber of torment*, and the terrible appearance of the instruments of punishment, feebly seen by the vacillating light of two flambeaux, must necessarily have filled the mind of the victim with a mortal terror. Scarcely had he arrived, before the inquisitors and executioners, who were clothed with long robes of sackcloth, and their heads with a hood of the same stuff, pierced with holes for the eyes, mouth and nose, seized and stripped him even to his shirt. Then the inquisitors, joining hypocrisy to cruelty, exhorted the victim to confess his crime; and if he persisted in denying it, they ordered that the torture should be applied in the manner, and for a length of time, which they deemed proper. The inquisitors never failed, in case of injury, death, or fracture of limbs, to protest that the act was to be imputed to the accused alone.

There were three modes of making trial: the cord, fire, and water. In the first case, they tied the hands behind the back of the patient by means of a cord passed through a pulley attached to the roof, and the executioners raised him as high up as possible. After having left him some time thus suspended, they loosened the cord so that the unfortunate prisoner fell suddenly within a half a foot of the ground. This terrible jar dislocated all the joints; and the cord cut the wrists and entered often into the flesh, even to the very sinews. This punishment which was renewed every hour, left the patient without power and without movement; but it was not until after the physician of the Inquisition had declared that the sufferer could no longer support the torture without dying, that the inquisitors remanded him to prison. There they left him, a prey to his sufferings and to despair till the moment that the holy office had prepared for him a torture still more horrible.

This second trial was made by means of water. The executioners stretched their victims in a wooden instrument of torture, in the form of a spout, fitted to receive the body of a man without any other bottom than a stick which traversed it, and on which the

body, falling backwards, was bent by the effect of the machinery, and took such a position that the feet were higher than the head. It resulted from this situation that respiration became very painful, and that the patient suffered the most dreadful agonies in all his limbs, in consequence of the pressure of the cords, the knots of which penetrated into the flesh, and caused the blood to flow, even before they had employed the bands. It was in this cruel position that the executioners introduced at the bottom of the throat of the victim a piece of fine linen, wet, a part of which covered the nostrils. They afterwards forced the water into the mouth and nose, and then left it to filter so slowly that one hour, at least, was exhausted, before the sufferer had swallowed a drop although it trickled without interruption. Thus the patient found no interval for respiration. At every instant he made an effort to swallow, hoping to give passage to a little air; but as the wet linen was so placed as to prevent this, and to cause the water, at the same time, to enter by the nostrils, it will be perceived that this new combination must necessarily place great difficulty in the way of the most important function of life. Thus it often happened that when the torture was finished, they drew the fine linen from the throat all stained with the blood of some of the vessels which had been ruptured by the struggles of the unfortunate victim. It ought to be added, that every instant a powerful arm turned the fatal lever, and at each turn the cords which surrounded the arms and the legs, penetrated even to the bones.

If, by this second torment, they obtained no confession, the inquisitors afterwards had recourse to fire. To make this trial, the executioners commenced by tying the hands and feet in such a manner that the sufferers could not change their position: they then rubbed the feet with oil and lard, and other penetrating substances, and placed them before the fire, until the flesh was so roasted that the bones and sinews appeared in all parts.

Such were the barbarous means which the Inquisition of Spain employed, to make its victims confess their often imaginary crimes. A person must have been very robust to support these cruel tortures, which were renewed many times during the course of procedure, so that scarcely had the accused begun to recover strength, when he was put to another test. Things were carried to such lengths by the inquisitors, that the council of the *Supreme* was obliged to prohibit their applying the torture more than once to the same person; but the cold hearted and barbarous monks immediately found means to elude this prohibition, and, by an artifice which it is impossible to excuse, when they had tortured a victim during an hour, they remanded him to prison, declaring that the trial was *suspended* until they should judge proper to continue it. It was thus they left their prisoners, and forced them almost always to confess themselves more guilty than they really were. Fatigued with suffering, death appeared to them a relief; many gave themselves up to it in the prisons, and others saw without pain the preparations of the *auto de fe*, which should deliver them to the flames—a description of which shall be given in my next communication.

Baltimore, Dec. 14th 1840.

RELIGIOUS SELECTIONS.

The Dying Christian.

Thus speaks the dying Christian: When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Beside, I shall not be abandoned to my own frailty; but my patience and constancy will be proportional to my sufferings, and that powerful arm which hath supported me through life, will uphold me under the pressure of death. If I consider my sins, many as they are, I am invulnerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body, I perceive I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall, ye imperfect senses, ye frail organs, fall, house of clay, into your original dust, you will be sown in corruption, but raised in incorruption; sown in dishonor, but raised in glory; sown in weakness but raised in power. (1 Cor. xv.) If I consider my soul, it is passing, I see, from slavery to freedom. I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colours, the fragrance of odiferous smells. I shall surmount heaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy to which I go, I have, I own, very inadequate notions of it; but my incapacity is the ground of my expectation: could I perfectly comprehend it, it would argue its resemblance to some of the present operations of the mind.—If worldly dignities and grandeurs, if accumulated treasures, if the enjoyments of the most refined voluptuousness, were to represent to me celestial felicity, I should suppose, that, partaking of their nature, they partook of their vanity. But, if nothing here can represent the future state, it is because that state surpasseth every other. My ardour is increased by my imperfect knowledge of it. My knowledge and virtue I am certain will be perfected; I know I shall comprehend truth and obey order; I know I shall be free from all evils, and in possession of all good; I shall be present with God, I know, and with all the happy spirits who surround his throne; and this perfect state I am sure will continue for ever and ever. Such are the all-sufficient supports which revealed religion affords against the fear of death. Such are the meditations of a dying Christian; not of one whose whole Christianity consists of dry speculations, which have no influence over his practice, but of one who applies his knowledge to relieve the wants of his life.—*Saurin*.

Anecdote of Jeremiah Elate.

"Fifty years ago," said this venerable teacher, "I was master of the Orphan Asylum, in Stuttgart, and had a whole room full of children to instruct. It was my duty to pray every morning for meekness and patience in the fulfilment of this arduous duty. One day I was walking up and down among the children, I observed a boy, about twelve years of age, leaning with both his elbows upon the table; I reproved him for this improper behaviour and walked on. The next time I

passed, he was doing the same thing; and I was obliged to repeat my desire that he should take his arms off the table. He obeyed me for the moment; but when I returned for the third time, I found him angry and perverse; and could read in his face that he was determined to despise my orders. I was much annoyed, but restrained myself, and prayed inwardly for strength to exercise patience towards this poor child, even as my God had been patient towards me. My ill-humor vanished immediately, I became calm, and was enabled to continue my instructions. The boy obstinately remained in the same attitude, but I took no notice of him. When school was over, I sent for him into my study, praying in the meantime for wisdom and composure of mind. He stamped in and banged the door after him in a violent passion. Why do you bang the door so violently? I asked. 'I did not bang it,' he replied. 'Yes you did, my boy,' said I. 'I tell you I did not,' was the answer. Upon this I went up to him, took his hand, and asked him in a gentle voice, 'do you know, my son, against whom you are sinning? it is not against me, but against your Saviour, your best friend, examine yourself, and try to find out why you behave in this manner.'

"The boy's heart was touched; he burst into tears and entreated me to forgive his wicked behaviour. 'I had determined this morning,' continued he, 'to tease you by my disobedience till you should beat me, thinking you would suffer much more from it than I should. Pray, pray forgive me; I will never do so again in all my life.' I pointed out to him from what a great temptation he had been delivered, and then dismissed him, with the assurance that I had long since forgiven him. He left me, but still appeared almost inconsolable. In the afternoon, having finished my classes, I was sitting alone in my little study, when I heard a knock at the door. The boy came in, his eyes red with weeping, and saying it was impossible I could have forgiven him, for he had behaved towards me like a devil. He begged I would tell him once more that I had forgiven him, repeating that he would never vex me again, not even by a look. I again assured him of my full forgiveness, but told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly hear his prayer, if his repentance was sincere. The boy however left me, still crying.

"I had scarcely risen the next morning, when my little penit came again, crying so bitterly that I was quite astonished. He said the remembrance of his conduct the day before had prevented his sleeping, and entreated me with his whole heart to continue to love him as I had done before. He could not imagine what had led him to form such a naughty resolution, and assured me he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had been possible for me to bear with this wicked behaviour as I had done. To this I answered, 'dear child I cannot exactly explain that to you; but if I must express it in a few words, it is because I have myself received much mercy from the Lord; that I have been enabled to show mercy towards you.' Thus spoke this venerable man, and concluded his narrative with the satisfactory intelligence that the boy had from that day become his best scholar, and was still living in Stuttgart, esteemed by all who knew him as an honest and virtuous citizen."—*From the German of Dr. G. H. Schubert*.

Out of his Element.

[The ironical passage is transcribed for the Journal from one of Dr. Barrow's Sermons on Contentment.]

Look upon the world as it is commonly arranged and ordered by men; thou, perhaps, art displeased that thou dost not prosper and thrive therein; that thou dost not share in the goods of it; that its accommodations and preferments are all snapt from thee; that thy pretences are not satisfied, and thy designs fail; this thou dost take to be somewhat hard and unequal, and therefore art grieved. But if thou art wise, thou shouldst not wonder; if thou art good, thou shouldst not be vexed hereat; for thou hast not, perhaps, any capacity for this world; thy temper and disposition are not framed to suit with its way; thy principles and rules do clash with it; thy resolutions and designs do not all comport with prosperity here; thou canst not, or wilt not, use the means needful to compass worldly ends; thou, perhaps, hast a meek, quiet, modest, steady disposition; thou canst not be pragmatical and boisterous, eager and fierce, importunately troublesome, intolerably confident, unaccountably versatile and various; thou hast certain pedantic notions about right and wrong, certain romantic fancies about another world, (unlike to this,) which thou dost stultify adhere to, and which have an influence upon thy actions; thou hast a squeamish conscience, which cannot relish this, cannot digest that advantageous course of proceeding; a scrupulous humour that hampereth thee, and burthens thee from attempting many things which would serve thy purpose; thou hast a spice of silly generosity, which maketh divers profitable ways of acting, (such as forging and feigning, supplanting others by detraction and calumny, soothing and flattering people,) to be below thee and unworthy of thee; thou thinkest thyself obliged, and art peremptorily resolved to observe strict rules of justice and humanity, or charity; to speak as if thou meantest; to do as thou wouldst be done to; to wrong no man anywise; to consider and tender the case of other men as thine own; thy designs are honest and moderate, conducive to, (or at least consistent with,) the public good, injurious and hurtful to no man; thou carriest on thy designs by fair ways, by a modest care and harmless diligence, nor canst be drawn to use any other, how seemingly needful soever, which do savor of fraud, violence, an honest sort of wrong or baseness; thou hast an honest pride and haughtiness of mind, which will not let thee condescend to use those sly tricks, crooked ways and shifts, which commonly are the compendious and most effectual ways of accomplishing designs here; thou art, in fine, (like *Helvidius Priscus*), in thy dealings and proceedings, willfully and peevishly honest; such an one, perhaps, thou art, and such is thy way; and canst thou hope to be any body, or get any thing here; will such superstitious joy, such a conscientious simpleton, such a bashful sneaksy, so fantastic a philosopher, pretend to any thing here? No! thou art here a fish on the land, quite out of thy element; this world is not for thee to thrive in.—*S. S. Jour.*

ORIGINAL.

Letter from Rev. Mr. Schneider.

We have the pleasure of laying before our readers, the following letter from Mr. Schneider, addressed to the senior editor of this paper, which will, doubtless, prove interesting as containing information of the present state of some of the Asiatic churches, of whom mention is made in St. John's Revelation.

BROCSA, ASIA MINOR, Sept. 25, 1840.

My Dear Brother:

Several months ago I visited three of the seven churches of Asia Minor. It has been my intention to give you a brief account of the present state of these places, but various circumstances have thus far prevented. Thinking you may be interested in particulars respecting them, I now fulfil my design.

Thyatira, Philadelphia, and Sardis are the three named. Thyatira is situated about 60 miles in a north eastern direction from Smyrna, near a branch of the Caicus in a large, rich and beautiful plain, which is almost completely surrounded by mountains, giving the whole somewhat the appearance of a vast amphitheatre. The external appearance of this city, as well as that of Philadelphia, presents nothing different from other Turkish cities of the same size. As you enter it, you observe that the houses are rather low, and many of them only mud or earth. The streets are most of them narrow and dirty. The minarets of Turkish mosques strike the eye in various directions, and the city is well supplied with water. Relics of antiquity of any special interest are not found, except some fragments of marble with inscriptions. In one place six pillars in a row, nearly buried under ground, are seen. They are supposed to indicate the site of the ancient market place.

The population is sometimes estimated at 15,000. Of this number 1,500 are Greeks, and about 200 Armenians. The remainder are Mussulmans. These last have 9 mosques, and the Christians have each of them one church, both now. That of the Greeks is quite splendid, glittering with the ornaments of numerous pictures of saints and angels, and of other appurtenances of an oriental church. My mind was deeply affected with sadness as I beheld the marks of their ignorance of true spiritual worship & their attachment to a mere external, though imposing, form of worship. As the Greeks here only understand the Modern Greek imperfectly, and their whole church service is in Ancient Greek, they can derive scarcely any benefit from it. O how sad is the thought, that in the very place, to which the Savior once addressed an epistle by one of his apostles, there should be such blindness of mind—such entire ignorance of what true and acceptable worship is—such a blind devotion to saints and angels and ancient traditions, to the neglect of the Lord of glory and his own blessed word. So far as yet known, none of the Christians here retain the spirit of the gospel. No trace of true and vital godliness is to be found.

In the Armenian church there are not so many pictures. The Greeks have a pretty good school. We had pointed out to us the spot where stood the church, according to tradition, in which the Ministers, whom St. John addressed, used to worship. But it is doubtful whether there is any foundation for such an opinion.

A famous plant of excellent dyeing qualities I met with in this region. It is supposed that it may be the same as that with which purple was colored of old, as is mentioned in Acts 16 chapter and 14 verse.

Philadelphia nearly 90 miles east of Smyrna, is beautifully situated on the slope of a hill at the base of Mt. Tmolus, and commands a fine view of the plain stretching out towards the N. East more particularly. It is surrounded by many vineyards. The old wall still remains in a considerable state of preservation. At a distance the city appears quite well; but as soon as you enter it, you find nothing more than an ordinary Turkish town. There are about 15,000 inhabitants, of which between 1,000 and 1,500 are Greeks. All the remainder are Turks. There are 7 mosques, and as many as 15 or 30 Greek churches; but all except 5 are in a state of decay, and hardly ever used. The Greeks have entirely lost their own language and speak only the Turkish; so much so that even the priests themselves do not understand the prayers and the scriptures which they chant at their services, it being all in Ancient Greek. The same evidence of superstition and ignorance of spiritual religion, observable in Thyatira, are also seen here. No marks of primitive Christianity, as it existed in the days of the apostles, remain.

Few remains of antiquity are found. The ruins of a large old church are pointed out as the relics of the church where assembled the disciples of our Lord, whom he addressed in the Apocalypse. But there can be no foundation for such a tradition, as the early Christians had no magnificent temples of worship.

Sardis, about 60 miles eastward of Smyrna, is entirely in ruins. In the language of another, "The situation of this city, so famous in sacred and profane history, was admirable. It occupied a gentle swell of land which overlooks a magnificent plain (the Lydian or Sardinian) stretching away to a great extent easterly and westerly. Across the plain to the north, five or six miles distant, another moderate elevation, can be seen the immense mounds built by the Lydian kings, either to secure their treasures, or to bury their bodies; and among them, and eminently conspicuous, that of Alyattes, the father of Croesus. This barrow, or mound of Alyattes was described by Herodotus as beyond comparison the greatest work in Lydia; inferior only to the works of the Egyptians and Babylonians." The ruins are vast and extensive, and show full well how magnificent must have been the palaces, temples and churches, whose former existence they indicate. The Pactolus a mountain torrent, which was said to have brought down sands of gold, flowed through the western part of the city. Only a few poor Turkish families are living in the rudest huts. One of these is planted within the very walls of what is supposed to be the palace of Croesus. But how changed!

What a lesson does the present condition of these places afford to all Christian churches. What a warning, not to abuse their privileges, lest a doom similar to that which has befallen these once favored churches, should become their portion. O may not the churches of our favored land ever be visited in like manner. May they ever hold fast to the precious doctrines of the gospel, and ever exhibit them in their lives; never substituting for them the notions and traditions of men, but abiding by the pure and simple word of God. Let them take warning.

Your brother,

B. SCHNEIDER.

Rev. B. S. SCHNEIDER.

For the Weekly Messenger.

Messrs Editors:

I wish you would be kind enough to give the following communication a place in your valuable paper. It was sent to the senior Editor of the "Lutheran Observer" with a view of publication in that paper, but he declines printing it on the ground that he has not sufficient acquaintance with the author. So I understand him. You will observe that the communication is couched in very respectful language, and one would think it ought to be politely answered, without a very extensive acquaintance with the writer, on the part of the learned and liberal minded Doctor.

Some weeks ago he wrote and published an article on the progress of Lutheranism in Baltimore, which surprised me a little, for I had no idea that there were so many Lutheran churches and members in that city, and having some little acquaintance with the matters he wrote about, and believing that he was not just as correct as possible in every thing that he said, I thought it would be well enough to send him a polite communication on the subject, which I did; but he very generously declines giving it a place in his respectable sheet. Perhaps the secret of the matter is, that the Doctor could not just find room for it. As his paper is very strong sometimes, it is not to be expected that he can always find space for every piece that is sent him, and as mine was of no very great importance at any rate, I suppose he thought there would be no harm in throwing it to one side. But some how or other I should like to see the piece I wrote him in print, and answered too, and therefore I send it to you, respected Editors, for the purpose of publication, and I hope the generous hearted editor will try to find time and space to answer it in his respectable Observer.

J. H. For the Lutheran Observer.

Rev. Mr. Kurtz, Doctor of Divinity.

Dear Sir:—I have just been looking over a late number of your excellent Observer, and am pleased to find that it abounds with its usual interesting instructive matter. Among other things of deep interest there is an editorial on the "progress of Lutheranism in Baltimore," which was no doubt read with much pleasure by your numerous subscribers. The account you have given of the progress of Lutheranism in Baltimore is well calculated to create in every Lutheran breast especially feelings of gratitude, and to inspire his heart with fresh confidence and diligence in his Masters service.

You will permit me to state, however, dear Sir, that I had no idea Lutheranism had made such rapid strides in your monumental city. It has not been long since I had a pretty extensive acquaintance with the extent of Lutheranism in Baltimore. The situation in which I was placed whilst residing in your midst furnished me with facilities, of becoming intimately acquainted with the state of several Churches in your city, and among others the venerated Lutheran Church.

The church in Gay street, under the care of the Rev. Mr. Scheib, was generally acknowledged to be thoroughly rationalistic. It was said that at least four-fifths of this very large congregation believed with their pastor;—that they were not only his personal but theological friends. "Like priest, like people." And according to your own clear showing in several articles lately written on the state of this congregation and published in the Observer, the fundamental doctrines of the Lutheran Church and of the Bible have no longer a footing in this church. Would not this congregation be more appropriately called rationalistic, or infidel, than Lutheran? And has not the Evangelical Lutheran Church in the United States actually lost, for years to come and probably forever, one of its strong holds in your city? Would it not have been as well in speaking of the progress of Lutheranism in Baltimore, to have left out of the account the Gay street concern altogether.

The Rev. Mr. Haebert is indeed a fine orthodox preacher, and has a large and respectable congregation. This church can scarcely be called Lutheran. A very considerable portion are Reformed, and in principle will probably remain so. In the administration of the Lord's supper, you know that the bread is given to the Reformed, and the water to the Lutherans. The Reformed are only nominal, not real Lutherans. This remark will also hold good in regard to the church lately organized on the Point, and which worshipped in a large room in July last, and consisted at that time of some 25 or 30 members. A very considerable proportion of this small society are Reformed.

The Rev. Mr. Morrison's congregation is indeed large and respectable. He is a very smart man, and it always afforded me great pleasure to hear him preach. And by the way, is not this the only real Lutheran congregation in Baltimore? You will be kind enough to answer this and other questions when you reply to my communication in the Observer.

In relation to the church at Canton, I can't say much as I have no acquaintance with its affairs. But from what I saw in the Observer four or five weeks ago, I should not think it was altogether Lutheran. I allude to the account given by X. of its dedication. Not a word is said about its being a Lutheran church. I always thought it was customary to say for whose use a church was built when an account of its dedication services was published. From the fact that brethren of several denominations assisted on the occasion, I concluded that the house was for general use—that is, for ministers of all evangelical denominations. If I am mistaken, you will please set me right.

I rejoice to learn that you are about organizing a second English Lutheran church in the South Western part of the city. This is doubtless a necessary step, as Dr. Morrison's Church is full. May the Great Head of the church crown all your praise worthy efforts to advance the interest of his cause with great success.

JAMES HENDERSON.

For the Weekly Messenger.

Messrs Editors:

I have been instructed and edified too, from reading the many truly excellent remarks on the Centenary subject, contained in your papers for some time past—I mean the "Messenger" and "Christliche Zeit-schrift". As editors, you have fully opened up the nature, object and aim of this praise-worthy undertaking. And a number of your gifted correspondents have followed it up in a pleasing variety of shapes, until I am fully convinced now, that it is both our privilege as well as our duty, as a Church to enter fully and as with the heart of one man, upon this glorious work.

I fully agree with you, Messrs Editors, that we should, above all other considerations, become imbued with the spirit of heart-felt religion, before we enter upon this work. Let us pray and labor for the outpouring of the Holy Spirit upon our churches throughout the land; let us look to God for a heavenly blessing, and then, when we are warmed up by the holy fire from God's altar—yes, then we shall not only come up cheerfully, but nobly to the help of the Lord in this blessed work. Let us "sanctify ourselves unto the Lord"

and sanctify, or set apart, also, all that God has given us, for holy purposes, and our hearts will readily "devise liberal things," that shall make "glad the city of our God." Already do I hear the triumphs of Divine Grace in various of our churches—and Oh! that God may pour down upon us during this Centenary year such a tide of blessings, that it shall be an era indeed, not only in the Church, but also in the world.

That Centenary Hymn, too, is sweet—touching and to the point. In reading it, I felt as if partook much of the sacred inspiration from on High. Thanks to Mrs. Peirson for it—and I trust a little more than mere thanks will be hers.

In conclusion permit me to add, that I have been exceedingly glad to find the addition of so many valuable correspondents in the columns of our paper. Truly, the amount of original matter contained in our weekly sheet is not only considerable, but it is also highly creditable. We have the weekly sketches on the Heidelberg Catechism from "J. W. N." the serious counsels of "Ann," now and then; the astronomical reflections of "O. P. Q." the warm and stirring appeals "about the Centenary" by "R. J." History of the Reformed Church in this country by "N. R." and the Classics of Zion; and many others. Why, sirs, you are giving us a feast, every week! No wonder that Mr. Traxler spoke so highly of the Weekly Messenger "to his wife and daughter! By the way, I hope "W. M. N." your new correspondent, will let us hear frequently from himself—and Mr. Traxler, alias Drechsler. There are a good many Traxlers in the world, who don't stop "at an illumination," or a "political convention," but who are not careful about higher and holier matters.

S.

For the Weekly Messenger.

Some who will do nothing for the Centenary.

Messrs Editors:

So far as I have been able to inform myself on the subject, the proposed Centenary effort is likely to be exceedingly popular among the ministers and people generally. Indeed, I have not met with any one who is opposed to the measure. All seem disposed to admit, that an effort to advance the cause of the Redeemer amongst us, combining piety with benevolence, is a most praiseworthy and laudable object. But I can foresee, methinks, that there are several classes of persons who, (although from different grounds) will hang back, if they do not openly oppose it.

1. The first class will be those, whose heart is "wedded to the world"—who have no higher aim, than worldly distinction—who don't like to give a dollar, unless they can see by the eye of sense, the profits to be derived from giving. They cannot see it to be their duty to give to such objects—and the reason is, they are blinded by "lucre." They are of those who supremely "love the world," and they do not, therefore, love God or his cause and Kingdom. They can spare money to buy farms, or build houses, for their sons, but as to enlarging in any way, the Vineyard of God, they have no heart for it.

To the same class belong those, who are generous in giving to objects of a mere worldly nature. The completion of a Rail Road, or some other public improvement is aided by their hundreds, or the elevation of a particular candidate for office, can freely command a round and liberal sum—but, then, that is something quite different. The institutions of Religion and Learning, conferring lasting benefits upon the whole race—blessings infinite and exalted though they be, are scarcely ever thought of, and of course little valued by them. They have nothing to give to such objects—or if a little is given, it is given grudgingly and unwillingly.

2. There is a second class—but a small one in point of numbers—who are in some very important particulars, the opposite of the one just mentioned. They are among the religious portion of the community. With them personal religion is every thing, and they are zealous in promoting a devotional spirit in the sphere of their influence. Are they ministers? They labor with ardor for the conversion of sinners. But beyond this, they will scarcely move. They are worthy of commendation, as far as they go—and, what is more important, they are worthy of being imitated by those, who are awfully deficient in this respect. But certainly they are sadly mistaking one important part of their duty.

With as much propriety might a farmer be looking to nothing else than his wheat-fields, and to see that the crops are taken in, to the neglect of other and equally important duties on his farm. Now, if ministers would view the matter rightly, they would at once see, that the one duty should be done, and the other not left undone. But that such is not the case, we all know, both in and out of the ministry—both on the one and the other extreme, and I have no doubt, Messrs. Editors, you will find, that whilst those of the first class will "stand all the day idle," look on and do nothing, you will find also some who are very loud in their professions of zeal, and who like to take the lead in other good works, but when it comes to an effort such as we have reason to believe, God will bless, but which does not just happen to be of a particular cast, will look on coldly, like the first, and will do next thing to nothing, or nothing at all.

A FRIEND TO SYMMETRY.

EXPERIMENTAL RELIGION.

From the Watchman of the South.

Religious Experience.

Growth in grace.

This part of the subject will be concluded with some practical directions how to grow in grace, or make progress in piety.

1. I set it down as a certainty that this object will never be attained without vigorous, continued effort; and it must not only be desired and sought, but must be considered more important than all other pursuits, and be pursued in preference to every thing which claims your attention.

2. While you determine to be assiduous in the use of the appointed means of sanctification, you must have it deeply fixed in your mind, that nothing can be effected in this work without the aid of the Divine Spirit. "Paul may plant and Apollos water, but it is God that giveth the increase." The direction of the old divine is good; use the means as vigorously as if you were to be saved by your own efforts, and yet trust as entirely to the grace of God, as if you made use of no means whatever.

3. Be much in the perusal of the Holy Scriptures, and strive to obtain clear and consistent views of the plan of redemption. Learn to contemplate the truth in its true nature, simply, devoutly, and long at a time, that you may receive on your soul the impression which it is calculated to make. Avoid curious and abstruse speculations respecting things unrevealed; and do not indulge a spirit of controversy. Many lose the benefit of the good impression which the truth is calculated to make, because they do not view it simply in its own nature, but as related to

some dispute, or as bearing on some other point. As when a man would receive the genuine impression which a beautiful landscape is adapted to make, he must not be turned aside by minute inquiries respecting the botanical character of the plants, the value of the timber or the fertility of the soil; but he must place his mind in the attitude of receiving the impression which the combined view of the objects before him, will naturally produce on the taste. In such cases, the effect is not produced by any exertion of the intellect, all such active striving is unfavorable, except in bringing the mind to its proper state. When the impression is most perfect, we feel as if we were mere passive recipients of the effect. To this there is a striking analogy in the way in which the mind is impressed with divine truth. It is not the critic the speculative or polemic theologian, who is most likely to receive the right impression, but the humble, simple hearted, contemplative Christian. It is necessary to study the Scriptures critically, and to defend the truth against opposers; but the most learned critic and the most profound theologian must learn to sit at the feet of Jesus in the spirit of a child, or they are not likely to be edified by their studies.

4. Pray constantly and fervently for the influences of the Holy Spirit. No blessing is so particularly and emphatically promised in answer to prayer as this. And if you would receive this divine gift, to be in you as a well of water springing up to everlasting life, you must not only pray, but you must watch against every thing in your heart or life which has a tendency to grieve the Spirit of God. Of what account is it to pray; if you indulge evil thoughts and imaginations almost without control; or if you give way to the evil passions of anger, envy, pride and avarice, or bridle not your tongue from evil speaking. Learn to be conscientious; that is, obey the dictates of your conscience uniformly. Many are conscientious in some things, not in others; they listen to the monitor within, when he directs to important duties; but in smaller matters, they often disregard the voice of conscience and follow present inclination. Such cannot grow in grace.

5. Take more time for the duties of the closet, and for looking into the state of your soul. Redeem an hour daily from sleep if you cannot attain it otherwise; and as the soul's concerns are apt to get out of order, and more time is needed for thorough self-examination, than an hour a day, set apart periodically, but as your necessities require, days of fasting and humiliation before God. On these occasions deal faithfully with yourselves. Be in earnest to search out all your secret sins and to repent of them. Renew your covenant with God, and form holy resolutions of amendment in the strength of divine grace and if you find upon examination that you have been living in any sinful indulgence, probe the festering wound to the core and confess your fault before God, and do not rest until you have had an application of the blood of sprinkling. You need not ask why do you not grow while there is such an ulcer within you. Here it is to be feared is the root of the evil. Sins indulged are not thoroughly repented of and forsaken; or the conscience has not been purged effectually, and the wound still festers. "Come to the fountain opened for the washing away of sin and uncleanness." Bring your case to the great Physician.

6. Cultivate and exercise brotherly love more than you have been accustomed to do. Christ is displeased with many of his professed followers; because they are so cold and indifferent to his members on earth and because they are a stumbling block to the weak of the flock; their conversation and conduct not being edifying but the contrary. Perhaps these disciples are poor, and in the lower walks of life, and therefore you overlook them, as beneath you. And thus would you have treated Christ himself, had you lived in his time; for he took his station among the poor and afflicted; and he will resent a neglect of his poor saints with more displeasure than he will of the rich. Perhaps they do not belong to your party or sect, and you are only concerned to build up your own denomination. Remember how Christ descended to treat the sinful woman of Samaria, and the poor woman of Canaan, and remember, what account he has given of the last judgment, when he will assume to himself all that has been done or neglected to be done to his humble followers of Christ. In former days, "They that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written for them that feared the Lord and thought upon his name."

7. If you are in good earnest to make greater progress in piety, you must do more than you have done for the promotion of God's glory and of Christ's kingdom on earth. You must enter with livelier, deeper feeling into all the plans which the Church has adopted the advance these objects. You must give more than you have done. It is a shame to think how small a portion of their gains some professors devote to the Lord. Instead of being a tithe it is hardly equal to the single sheaf of first fruits. If you have nothing to give labor to get something. Sit up at night and try to make something for Christ, that need of it. Sell a corner of your land and throw the money into the treasury of the Lord. In primitive times many sold houses and lands and laid the whole at the apostles' feet. Do not be afraid of making yourselves poor by giving to the Lord, or to his poor. His word is better than any bond, and he says "I will repay it." Cast your bread on the waters and after many days you will find it again. Send the Bible—send missionaries—send tracts to the perishing heathen.

8. Practice self denial every day. Lay a wholesome restraint upon your appetites. Be not conformed to this world. Let your dress, your house, your furniture be plain and simple as becometh a Christian. Avoid vain parade and show in every thing. Govern your family with discretion. Forgive and pray for your enemies. Have little to do with party politics. Carry on your business on sober judicious principles. Keep clear of speculation and surety-ships. Live peaceably with all men as much as in you lies. Be much in ejaculatory prayer. Keep your heart with all diligence. Try to turn to spiritual profit every event which occurs. And be fervently thankful for all mercies.

9. For your more rapid growth in grace, some of you will be cast into the furnace of affliction. Sickness, bereavement, loss of property of reputation, may come upon you unexpectedly, and press heavily on you. In these trying circumstances, exercise patience and fortitude. Be more solicitous to have the affliction sanctified than removed. Glorify God while in the fire of adversity. That faith which is most tried is commonly most pure and precious. Learn from Christ how you ought to suffer. Let perfect submission to the will of God be aimed at. Never indulge a murmuring or discontented spirit. Repose

with confidence on the promises. Commit all your cares to God. And make known your requests to him by prayer and supplication. Let go your too eager grasp of the world. Become familiar with death and the grave. Wait patiently till your change cometh; but desire not to live a day longer than may be for the glory of God.

A. A.

RELIGIOUS SELECTIONS.

My Fruit Tree.

Written by Dr. Watts to a lady on the death of several young Children.

I have a comely fruit-tree in the summer season, with the branches of it promising plentiful fruit; the stock was surrounded with seven or eight little shoots of different sizes, that grew up from the root at a small distance and seemed to compose a beautiful defence and ornament for the mother tree. But the gardener, who espied their growth, knew the danger; he cut down those tender suckers one after another, and laid them in the dust. I pitied them in my heart, and said "How pretty were these young standards! How much like the parent!—How elegantly clothed with the raiment of summer!—And each of them might have grown to a fruitful tree!" but they stood so near as to endanger the stock; they drew away the sap, the heart and strength of it, so far as to injure the fruit, and darken the hopeful prospects of autumn. The pruning knife appeared unkind indeed, but the gardener was wise; for the tree flourished more sensibly, the fruit quickly grew fair and large, and the ingathering at last was plentiful and joyful.

Will you give me leave, *Velina*, to persuade you into this parable? Shall I compare you to this tree in the garden of God? You have had many of these young suckers springing up around you; they stood awhile your sweet ornaments, and your joy, and each of them might have grown up to a perfection of likeness, and each might have become a parent tree. But say, did they never draw your heart off from God? Did you never feel them stealing any of those seasons of devotion, or those warm affections that were first and supremely due to him that made you? And when they had been cut off successfully and laid one after another in the dust, have you not found your heart running out more towards God, and living more perpetually upon him?—Are you not now devoting yourself more entirely to God every day, since the latter was taken away? Are you not aiming at some greater fruitfulness and service than in times past? If so, then repine not at the pruning knife; but adore the conduct of the heavenly husbandman, and say "All his ways are wisdom and mercy."

But I have not yet done with my parable. When the granary was well stored with excellent fruit, and before winter came upon the tree, the gardener took it up by the roots, and it appeared as dead. But his design was not to destroy it utterly; for he removed it far away from the spot of earth where it had stood and planted it on a hill of rich mould, which was sufficient to nourish it with all its attendants. The spring appeared, the tree budded into life again, and all those fair little standards that had been cut off, broke out of the ground afresh, and stood up around it (a sweet young grove) flourishing in beauty and immortal vigor.

You know not where you are *Velina*, and that I have carried you to the hill of paradise, to the blessed hour of the resurrection. What an unknown joy it will be, when you have fulfilled all the righteousness in this lower world, to be transplanted to that heavenly mountain! What a divine rapture and surprise of blessedness, to see all your offspring around you that day, springing out of the dust at once, making a fairer and brighter appearance in that upper garden of God, and rejoicing together, (a sweet company) all partakers with you of the same happy immortality; all fitted to bear heavenly fruit, without the need or danger of a pruning-knife. Look forward by faith to that glorious morning, and admire the whole scheme of providence and grace. Give cheerful honors beforehand to your Almighty and all-wise Governor, who by his unsearchable counsels has filled your best wishes, and secured your dear infants to you for ever, though not just in your own way; that blessed hand which made the painful separation on earth, shall join you and your babes together in his own heavenly habitation, never to be divided again, though the method may be painful to flesh and blood. Fathers shall not be in vain, nor Mothers bring forth for trouble. They are the seed of the blessed of the Lord, and their offspring with them. Isaiah lxx. 23. Then shall you say, "Lord, here am I, and the children thou hast given me. For he is your God and the God of your seed in an everlasting covenant."—Amen.

Never grudge either purse or person for Christ. I can say this, that I never was loser by any time spent, or by any money given for him.

We should reckon him a madman that would throw away a father's estate, but he is much more foolish who throws away a father's God.

O how God hath exemplified that law in his conduct towards me. "If thine enemy hunger, feed him; if he thirst, give him drink; and in so doing I hope he hath heaped hot melting coals on my head."

So far as ever I observed God's dealings with my soul, the flight of preachers entertained me; but it was scripture expressions which penetrate my heart, and that in a way peculiar to themselves.

Oils and Essences.

Aromatic herbs, such as mint, peppermint, pennyroyal, sage, mardyng, lavender, and rosemary, derive their effects from a volatile oil, which is obtained from them by distillation. These oils are very powerful medicines in small doses. Thus for instance, the oil of peppermint in larger doses than two or three drops, would be unsafe. Oil of tansy, over three drops, is also highly dangerous, and one or two teaspoonfuls will inevitably destroy life. The same is true of other oils, as a general remark.

Essences are nothing but the spirits of these oils, i. e. the oils dissolved in alcohol, and are comparatively safe. Thus the essence of peppermint may be taken in considerable quantities, (comparatively speaking) without detriment, while the oil of peppermint would be only safe in doses of from one to three drops.

This distinction between oils and essences is worthy of being remembered, as many accidents may be prevented thereby. Let it then be recollected that oils are dangerous, essences comparatively safe.

A PHYSICIAN.

THE WEEKLY MESSENGER.

CHAMBERSBURG, JANUARY 6, 1841.

Documents from the Low Dutch Language.

In a few days we shall have this little pamphlet of about twenty pages, ready for delivery. As much is contained in it, calculated to throw light on the early history of the Church in this country, we should like to see it extensively circulated. Those who wish to order any number of copies, will do well to let us know immediately, as we intend to publish only a limited Edition.

The Centenary Hymn.

Having frequently been requested for copies of this Hymn, we intend to strike off a number of copies on colored paper. We shall probably give some suitable music in connection with the hymn.

Bound volumes of Synodical Minutes.

We have been at some pains to procure several sets of the Minutes of Synod from 1817 down to the present time, and intend having them bound in several volumes.—Those wishing the whole, or a part of the series will please let us know immediately. Some of the sets will necessarily be incomplete—not having succeeded in procuring copies of each year.

¶ We would be thankful to any brother who has a copy of 1824 to spare, to send it on to us, by mail, as soon as convenient. We will cheerfully pay for it.

The New Year.

But we are too late to say any thing on the New Year. Aye, it is too late—at least in one sense, for it has already set in. Well, be it so. We hope however, that our kind patrons will all have begun with new purposes and desires, to live more humbly before God, and more usefully to their fellow-men, than they have heretofore done. Every one should feel it to be his solemn duty, to become wiser and better—but how much more earnestly should the Christian desire it? he, who has vowed to God his Maker, to Christ his Redeemer, to live "not unto himself," but to him, whose he is by the right of creation, providence and grace? Should he not aim at, and labor for, more conformity to the Divine image? Follower of Jesus! look at the past—Have you lived as you ought? Do you now design to live as you should? Will you not from this time forward be more prayerful; more circumspect; more kind and gentle; more meek and humble; more zealous and devoted, in the cause and kingdom of your blessed Redeemer?

Look at the past! how many mercies have you received—how many blessings have you not enjoyed from a kind and gracious hand. They are more than you can enumerate or even remember. Gratitude, then, demands of you to render unto God the services of your heart and life.

Look at the future! Your pathway may lead you among trying scenes and trying circumstances. And if so, you will need a stronger arm than the arm of flesh to support you—other consolations than those which the world affords, to enable you to bear up with serenity of soul under your vicissitudes.

Look at the future! "This year thou shalt die," may perhaps be written by the recording angel beneath your name in the councils of heaven. And how is it with your fitness for heaven? Perhaps not yet thought of. Dear reader! ponder seriously this question between God and you own undying soul. To-day be wise—seek—"strive to enter in at the strait gate." Ere this year closes, your probation for eternity may have terminated—the day of grace may have ended—ended forever!

The Centenary Year.

Yes, it has commenced, this auspicious period. Hundreds of pious hearts beat with joyous expectation—with anxious solicitude in view of this important era in the history of the German Reformed Church. Good men will rejoice at so favorable an opportunity of aiding in the cause of religion and learning upon an enlarged scale, such as shall be felt throughout successive generations. They will reap rich blessings themselves. Whilst watering others they themselves shall also be watered. Whilst offering unto God, like Cornelius their "prayers and their alms," like him they will receive tokens of Divine favor and approbation.

It is the first Centenary which the Church in this country has celebrated. It will be the last which we, who are now living, will ever have the privilege of celebrating. The last—yes the last. Let us celebrate it, then, with all our hearts—let us do it in the right way—in a manner, that shall accomplish the most good in the world after we shall be no more among the "dwellers of the earth"—in such a manner as we shall wish, when we look back from the blest seats of glory in heaven.

Centenary—"The Work Begun."

Yes, and it is a good beginning. If every congregation would do proportionably as did Mercersburg, the end will be well. But we have only time to refer to the communication in another column, containing an account of the doings of this comparatively small congregation. We cannot forbear, however, to allude with feelings of pleasure to the spirit of the students in the Institution in their effort to endow a Scholarship, and particularly the Ladies in their endeavors to raise, among themselves, five hundred dollars for Beneficiary Education—and whilst it affords us much pleasure in knowing, that similar efforts are being carried on elsewhere, we can only devoutly pray, that God's blessing may attend all these efforts, and richly replenish with spiritual grace these noble-hearted benefactors.

By reference to our Editorial Correspondence, our readers will perceive, that the congregation in Easton has also made a beginning in the Centenary movement. Judging from the beginning made, we are led to look for a result, corresponding with the accom-

ed generosity of that congregation.—The same remarks hold good also in reference to other places mentioned under the same head.

As we have now entered on the *Centenary Year*, we expect to hear of similar beginnings, in the North and South, in the East and West, and throughout the whole length and breadth of the Church.

The Five dollar Education Plan

Is nearly completed. We have the pleasure of adding half a dozen new names this week. Come, fill up the little that yet remains to be done to complete the scheme! Five dollars a year for five years is a *Centenary offering* surely no great matter for many, even among our young friends. Fill up the scheme, then, we say—let it be done speedily. Nine or ten more such additions, and the work is done.

Increase of Subscribers.

We are looking forward to large accessions to our subscription list from week to week.—Let but the effort be made, by every one in his place, some more, some less, and we shall not be disappointed. We send a large number of the *Messenger* to Merceburg, and yet we have received a respectable addition to the list during the recent Centenary meeting, with the promise of a still larger increase. So be it.

Messrs Editors:

I have the pleasure to inform you, that success has attended the little effort, I proposed to make in behalf of the periodicals of the Church.—The papers are being more justly appreciated, and it requires very little effort to procure subscriptions, indeed I am so much encouraged as to propose to furnish you as many more, before the close of the Centenary year. I would therefore introduce to your acquaintance FIFTY new subscribers, (ALL GOOD) 40 to the *Messenger*, and 10 to the *Zeitschrift*. That these may prove a valuable accession to your lists, and the papers a source of pleasure and profit to them, is the true and sincere desire of

A LAYMAN.

☞ We herewith tender our sincere thanks, to "A Layman," for the prompt and successful manner with which he has prosecuted his effort. Not satisfied with having "done well," he is anxious to do "still better." Where are his brother lay-men who will imitate so noble an example? If you cannot raise 50 or 100, can you not raise 10, or 5, or less? Try.

The Snow.

We have had no mails since last Saturday. The snow of that day (about 12 or 14 inches in depth) has blocked up all rail road travelling, at least for a few days.

Methodist Church.

A number of the Methodists of New England have long been anxious to establish a Theological Seminary, in which to train up young men for the Ministry. But the measure being violently opposed by most of their people, those friendly to the measure formed themselves into an association and intend to prosecute the matter notwithstanding. At a recent meeting of the Association, the Rev. John Dempster, was elected Professor of Theology, and the Rev. John W. Merrill, Professor of Sacred Literature. It is to be located in Newbury, Vermont, and a building erected, so soon as \$15,000 are secured towards the endowment of the Seminary. The General Conference has not given the measure its sanction, although it is said that some of the Bishops, at least, are favorable to it.

"Heidelberg Catechism."

The series of articles under this title, from "J. W. N.," are increasing in interest. We hope they will be carefully read, as affording much important history, especially valuable at this time. The present number is one full of valuable matter.

We notice the re-publication of these articles in the (New York) "Christian Intelligencer."

Boonsboro', Md.

An interesting work of divine grace has been in progress for sometime in this place. It commenced at a protracted meeting held in connection with a communion season observed on the first Sabbath in December last. We had the pleasure of spending a day in that vicinity week before last. The work had then been in progress for nearly three weeks, and the interest seemed to be still maintained. Preaching was had on every evening, and various meetings were held during the day. So far as we could ascertain from inquiry and personal observation, between twenty and thirty persons professed to be hopeful subjects of the work. The brethren from abroad, who labored in connection with the resident pastors, were the Rev. Geo. A. Leopold, and R. Douglas. It is pleasing thus to learn of one and another instance of the outpouring of the Spirit of God, and we hope it shall be our privilege to record many works similar to the above.

Death of Mr. Grundy.

The death of the Hon. Felix Grundy, United States Senator from Tennessee, was announced to the Senate on the 29th ult.

"Lead us not into temptation."

The following is a good illustration of the fulfillment of this petition of the Lord's prayer:—

"Three Indians in the vicinity of Green Bay became converts to the Temperance cause, although previously addicted to putting the enemy in their mouth that stole away their brains. Three white men formed the charitable resolution of trying their Indian sincerity. Placing a canteen of whiskey in their path, they hid themselves in the bushes to observe the motions of the red men. The first one recognized his old acquaintance with an 'uh!' and making a high step he passed on. The second laughed, saying 'me know you!' and walked around. The last one drew his tomahawk, and dashing it to pieces, said 'uh, you conquer me, now I conquer you.'"

Whitfield.

Once upon a time, when the celebrated Whitfield was addressing an immense crowd with his accustomed fervor and eloquence,

under the shade of a venerable tree in the Meadows at Edinburgh, a poor creature, thinking to turn him into ridicule, had perched himself on one of the overhanging boughs right above the preacher's head, and, with monkey-like dexterity mimicking his gesticulations endeavor to raise a laugh among the audience. Guided by the looks of some of his hearers, Whitfield caught a glance of him, but without seeming to have noticed him, continued his discourse. With the skill of a practiced orator, he reserved the incident for the proper place and time. He was expatiating at the moment on the power and sovereignty of Divine grace. With gathering force and earnestness he told of the unlikely objects it had often chosen, and the unlooked for triumphs it had often achieved. As he rose to the climax of his inspiring theme, and when in the full sweep of his eloquence, he suddenly paused, and turning round, and pointing slowly to the wretch above him, exclaimed in a tone of deep and thrilling pathos—"Even he may be the subject of that free, that resistless grace." It was a shaft from the Almighty. Winged by the divine Spirit, it struck the scoffer to the heart, and realized in his conversion the glorious truth it conveyed.—*Scottish Guardian.*

The following beautiful extract is from a Lecture delivered before the New York Mercantile Library Association, in March, 1839, by Rev. Geo. W. Bethune:—
"During a recent visit to the United States Mint, I observed in the gold room that a rack was placed upon the floor for us to tread upon; on inquiring its purpose, I was answered that it was to prevent the visitor from carrying away the minutest particles of the precious metal with the dust of his feet, which, despite of the utmost care, would fall upon the floor when the rougher edges of the bar were filed; and thus the sweepings of the buildings saved thousands of dollars in a year. How much more precious the most minute fragments of time! and yet how often are they trodden upon like dust, by thoughtlessness and folly!"

EDITORIAL CORRESPONDENCE.

Extract of a Letter from a Minister of East Pennsylvania Classis.

Dear Brethren: It may, perhaps, not be uninteresting to you to know that the celebration of the Centenary year has been commenced in the German Reformed congregation of Easton. On yesterday morning we had preaching in the German language. As it was not generally known in the country that the services would be in German, and the weather was very cold, the attendance was not as good as usual. The Rev. Mr. Pomp preached, and at the close of his sermon announced the commencement of the Centenary celebration. After stating its objects to be the revival of pure and undefiled religion in our hearts, and the establishment of our Church and its Institutions in the good old doctrines of the Reformation, he urged upon all the duty of cherishing a sense of fervent gratitude to God for his past mercies and of constant and faithful prayer throughout the year for the out pouring of his Spirit, upon all our congregations. That we may indeed be established and built up in our most holy faith. But more than prayer was necessary. It required, as he happily expressed it, both "ruth and that" (counsel and effort) to ensure the divine blessing. Mr. Pomp is the son of one of the first ministers sent out to this country by the Synod of Holland, and now lives in the services of the Church, the very book containing the Liturgy and forms prescribed for the German Reformed Church in Europe, which was put into the hands of his father, by that venerable body. He is of course much attached to the good old forms and usages of the Church, and the earnest and affectionate manner in which he spoke of the Centenary as calculated to promote a becoming regard for its peculiar Institutions and customs, and to ensure its permanent prosperity was not without effect.

At the close of the service, a brief address was made by the Rev. Jacob Mayer, the agent for the Theological Seminary, and then such persons, as were so disposed, were invited to give their names as contributors to the Centenary objects. Several came forward; and with a few subscriptions previously obtained, the amount subscribed was \$1200.—This sum was made up by fourteen individuals; and I think it now can be safely said, that when all the members shall have had an opportunity of expressing their interest in the Church, that the expectations of the friends of Easton congregation will be fully realized.

It would hardly be proper, upon ordinary occasions to speak of what this congregation has done for the support of religion within the last few years. But there can be no impropriety in advertising it at this time for the purpose of encouraging others. During the space of seven years, they contributed upwards of \$30,000; and their annual expenditure at this time is upon an average at least \$1500. It is not long since they relieved themselves by a noble effort from the burden of a heavy debt; and now that the claims of the Church at large are presented, they respond to them in the spirit of an enlarged and enlightened liberality.

Would to God, that some other congregations, of my acquaintance would but imitate their example.—There are such, larger and wealthier; the whole amount of whose contributions is not \$200, a year. It is but the other day that a warm-hearted member of our Church remarked "that he gave but \$1 a year for the support of the ministry—and it was as much as he needed—it was his full share!"—But ah! he added, "I would gladly give \$10, if we could only have preaching in both languages and as often as we wish. Instead of raising one hundred dollars then, we could easily raise a thousand." And if only they would do it, they would soon find the advantage in doing so. A people accustomed to give liberally for religious purposes will prosper. Our Heavenly Father is faithful to his promises, and will bless those who give bountifully in support of his cause. This has been the experience of the Easton congregation.—They are happy in all their relations and interests.—Peace is within their walls, and prosperity in all their paths; and with all their gifts, they are wonderfully blessed in their gettings.

This Centenary celebration, I am persuaded, will work for good in more ways than was thought of. It will awaken a spirit of enquiry, and bring to light many interesting facts connected with the origin and history of our Church. The firm determination of the congregation at York in its infancy to maintain the standards of the Church, as appears in the documents published by Zions Classis is one of these; and for the understanding which the Committee has given to it, they deserve well of the Church. Many such instances of decided attachment to our own creed and customs appear in the early records of Synod, and they cannot be too frequently or distinctly brought to notice. We should cherish the spirit. We need no new doctrines. We should discountenance every attempt at innovation. The pure doctrines of the Reformed Church have been owned & blessed of God whenever they were taught, from the days of Zwingli to the present time—amongst the Hugenots of

France, the puritans of England—the Presbyterians of Scotland, and their descendants in this country. Those, who embraced them, have ever been distinguished for their piety and zeal in the service of God, and have done more for the spread of the gospel, and the maintenance of the spirit of civil and religious liberty than any other people on earth. If there are axes in our Church let them be corrected; but let us not think of giving up our own scriptural doctrines and customs in the vain hope of getting any thing better. We have received them immediately from the hands of our fathers and we should maintain and cherish them, transmit them in their purity to succeeding generations, as the palladium of their liberties and the only sure ground of their spiritual hopes.

Extract of a letter from a minister in the Classis of Maryland, dated December 28th, 1840.

"My consistory have nobly resolved on \$4000 for the Centenary—nearly one half of which is already promised. My people have a generous spirit, and if we had the wealth of some of the congregations in the Church, or even in the Maryland Classis, we would not think of less than \$8000 as a Centenary contribution. We shall commence operations with the 1st of January. I intend to preach several discourses on the origin, history, doctrines, government, condition and prospects of the German Reformed Church, and one or two on the subject of benevolence also, and then we shall immediately call a congregational meeting, have said meeting addressed by several brethren, and proceed at once to obtain and secure subscriptions. Those members and friends who may not be able to be present on the occasion, will be waited upon afterwards.—Neither did we forget the *Weekly Messenger*. We resolved to exert ourselves in increasing the list of our subscribers, which now numbers about 60. I hope we may be able during the Centenary year, to increase it to the round number of 100."

Another brother of the Classis of North Carolina says:—
"Although it cannot be expected, that our feeble churches out here in the South, can do much in the way of contributions, compared with the churches in the North, yet I expect that the people of my charge will raise about one thousand dollars."

For the Weekly Messenger.

The work begins.
MERCEBURG has done well. The first Centenary meeting took place here, agreeably to the direction of Classis, on Christmas day. Hitherto we have had consultations, resolutions, and other preliminary arrangements, in different sections of the Church, with regard to this great interest; all highly important in their place. But we may now look upon the work as fairly begun; and if it shall only be carried forward with the same zeal with which it has been entered upon in this place, there need be no doubt with regard to its most entire success. May we not hope however, that as the work proceeds, it will acquire continually new momentum; so as not only to keep up with the spirit in which it has been begun, but even to go far beyond this measure. I trust indeed, that there will be in this respect all along a reaction, from the zeal of those that follow, upon the zeal of those that move first; in such a way, that many places, after having begun to do well shall be stimulated afterwards to extend their efforts, and so finish by doing better. For it must be borne in mind, that the time for action, in every case, includes the whole year; and any congregation, after having held its centenary meeting, may it see proper hold another, or at least go on in such way as shall be thought best to extend its donations and pledges, all through the year. The final report, in relation to any church, cannot be considered as rendered before the 25th of next December. Merceburg then, while she may claim the merit of leading of the general movement with becoming spirit, setting a good example to other places while yet without the stimulus of example from abroad, does not pretend by any means to report her action as at this time complete. She has not yet carried through, the action directly embraced in the Centenary Meeting which has now taken place. A committee has been appointed to see it through, which cannot complete its course of visitation for some time. And then she retains of course the privilege of taking a new start hereafter, and doing even more than she now proposes, in case she should find by the action of other places, that her zeal after all has not risen high enough for the temperature of the Centenary year.

The Congregation of Merceburg, it must be known, has been for some time back in a very languishing state; without a pastor, to look after its spiritual interests; enjoying the ministrations of the sanctuary only in the way of temporary and partial supply. Most unfortunately, in these circumstances, a large portion of the families belonging to its connection, through the country, have fallen into the habit of not coming to church at all; unless it be once or twice in the course of a year. This has been owing partly to the want of regular German preaching; and partly to the fact, that the church has been moving along with so little life and system. His thing of attending church regularly depends very far upon habit; and it is truly lamentable to think, how the want of stated and sufficiently frequent services, in different sections of our German Zion, tends to produce and confirm in many families the custom of neglecting God's house; so that old people and young people together can spend their sabbaths at home for months in succession, and feel as if it was all right. What has been wanted, and what is still wanted, in the Merceburg congregation is a fixed minister; able if possible to speak both languages; a man of unaffected piety, combined with prudence and firmness; who might go out and visit the people for miles around in the country, and so draw them into the church. Were this agency at hand, there might be undoubtedly a strong church formed here in a short time; for the field is large, and there is no reason why it should be considered particularly unpromising. It is gratifying to know, that a growing anxiety has begun to be felt in the church, on this subject, and that a movement of some kind is likely now to be made for securing the services of a settled pastor. It has been felt, that the Centenary year should be regarded as a very suitable time, for turning a new leaf, as they say, in the history of this separate church in particular, as well as in the history of the G. R. Church at large; and a congregational meeting was held accordingly, immediately after the services on Christmas day, to consider what should be done in reference to this point. This movement, it is to be trusted, shall yet be found to have important consequences. When men begin to think and talk about duty, they may be expected in the end to do something also in the way of action.

I would remark here, by the way, that every church should improve the Centenary, for its own particular stirring up in the way of duty, as well as for the advancement of the general interest. Indeed the measure looks wholly to this point, in one sense; since all duty in the case resolves itself into responsibilities that are particular; and in meeting these, there must be so far a moral stirring up, as it respects both individuals and single congregations. But what I wish here to say is, that particular churches should try to signalize the Centenary for themselves, as well as for the Church in general, by making it an epoch in their own separate history, in whatever respect their circumstances may call for a new order of things. Let all occasions of offence and discord be put out of the way. If there have been jealousies and quarrels, let them die and be forgotten. Let the past be left behind, and a new era of confidence and love commence at this time. Let congregations bethink themselves of their wants, and also of their means. Let some say, we will have the *half* of a ministers time, instead of only the *fourth* part. Others may resolve to have the whole time of one. Let churches that have been in difficulty, with regard to their pulpit, say, it shall be so no longer. Let them meet the Devil, in the name

of the Lord, and not rest until he shall be under their feet. And in private families too, let the year be marked, by the setting up of a pillar, to record some vow of reformation, where change is needed. Let church-neglecting families, roll off the reproach of their neighbors with regard to this point, and say, We will not live like heathen in this free Christian land. Let the family altar be erected, where it has hitherto been wanting. If heads of families cannot lend in prayer; themselves, let them get a form and read it, or appoint one of their children to read it in their stead, while all together bow before the High and Holy One. Why should not our Centenary be honoured, with the erection of ten thousand new domestic altars, from which should go up every day the homage of more than twice ten thousand hearts as a memorial before the Lord, an offering of a sweet avowal, acceptable and well pleasing in his sight!

But to come back to Merceburg. Preparatory to the meeting on Christmas, the claims of the occasion had been brought before the congregation, on two successive sabbaths; first in the English and then in the German language. Still, when the day came the attendance was small. The country generally was not there; had not perhaps got so far as to have heard yet of the Centenary at all. This seemed discouraging enough. The exercises however went forward; first an anthem; then an address in English; then the new Centenary hymn; and then a German address; and finally a call upon all, who might see proper, to pledge vows or to subscribe for either of our papers. Afterwards a committee of five persons was appointed, to see that all the families in "the congregation" should be called upon, and invited to take part in the work, both as it regards the Centenary fund and the papers.

Altogether the occasion has been full of encouragement. As no operation has however as yet been fairly closed, of course no complete statement can be made of our doings. We feel authorised only to say in general way, that putting the pledges from the church and those of the officers and students of the two institutions together, we have ground already to calculate that an amount will be raised little if at all short of \$4000 towards the Centenary fund. Twenty young gentlemen in the institutions have made up a scholarship themselves, which was reported; and I should not be surprised if \$250 more should be pledged by students, towards the beneficiary cause. Five dollars a year for five years is no killing matter for any body; and yet it requires only twenty such scholarships to make up the \$12500. The church will complete another scholarship; and the ladies have set about raising \$500 in shares of \$25 (five instalments of \$5), towards the beneficiary cause; which I confidently expect to see accomplished in a short time. This action includes one pledge as high as \$1000. And I may say here that is not the only offering from this place, which runs thus high on the scale of liberality. The town furnishes yet another, in connexion with a number of liberal pledges of less amount, which are to be reckoned separately from the action of the institutions and of the G. R. congregation, as now reported.

These two \$1000 subscriptions—quite a fair proportion certainly for Merceburg—are noticed here, with the hope that certain other persons, in different sections of the Church, who in point of wealth at least "seem to be pillars" of the German more, may be stirred up to do as much, if not a great deal more. Let it be remembered, a pledge of \$1000 is after all only \$200 a year for five years, subtracted from a man's gains, or carved out of his superfluous estate, to build up the cause for which Christ made himself poor. We have many men, the tenth part of whose yearly income is two or three or four times as much—men too, who in some cases at least have solemnly vowed to give themselves wholly to the Lord. What would two or three acres of ground out of a corner of his estate yearly for five years, be to many a rich farmer, who owns perhaps 500 acres of the best soil—independently of all the money he has laid out in other investments; and who expects in a few years, (if he reflect upon his state at all) to leave all behind him, as he passes out of this world such wealth can be of no use; and not knowing what shall become of what he has been so careful to gather and heap, or whether it shall prove in the end to his children (if he has any) a blessing or an eternal curse! Look at the case of the late *Stephen Girard* of Philadelphia. Is it not enough to melt the heart of covetousness itself to pity and shame? What an illustration of the vanity of wealth, loved and embraced only for its own sake. Here it was piled, as it seemed, by the very clouds, like one of the everlasting pyramids of Egypt—surrounded alas, in like manner, with barrenness and desolation—a monument of the folly and weakness of its builder more than of his strength. How that man might have blessed the world, with the power which God had placed in his hands, for this purpose, if he had set his heart on doing good in his lifetime, and used his wealth himself for benevolent ends. He might have stood higher in the estimation of men and angels, than either Julius Caesar or Napoleon Bonaparte. His ambition however did not carry him this way. He must build his pyramid, in the midst of rolling sand. And now, where is the man and his work? His life has vanished away like a vapor. His name has been greatness. His fortune is the sport of winds; blown by thousands on sinewy and marble pillars; for the benefit of orphans, as they say! What strange infatuation it is, that men who have wealth, far beyond all that they or their families need, should think it better generally to hoard it up, than to give it away to good objects themselves; when the least observation should teach them, that nothing is more common than for an overgrown fortune, thus carefully hoarded through life, to be scattered afterwards in the most useless and foolish manner.

To return however once more to our offerings; which was to be expected in this place. Still other objects have not been left out of sight. We shall have as much perhaps as \$750 for the beneficiary cause in the way of helping to clear that lazy "85 plan" out of its place in our columns. Something I believe is intended also to go towards the "Printing Establishment," as it seems a pity to let this important interest suffer, when the amount which is needed for its relief is so small. Nothing has been done directly for the Seminary. It is to be hoped, that this institution will come in for its full share of assistance, in other places. The College ought not to get all that is given.

The example of the students, is entitled to particular commendation. It is one of the most encouraging indications indeed with respect to our institutions, in a general view, that the young gentlemen attached to them, have so much animation and zeal as it regards the whole interest. They think and move with spirit, in all that relates to the welfare and honor of the College; which is itself an evidence of the life that is working in the institutions. For Gas which inspires, must itself have spirit. How say it would be almost in any place, if only the thing were started, to raise a handsome sum for the Centenary, on the plan presented in this example. Twenty young men, binding themselves for \$500; which might either form a scholarship for the College, or go as so much towards a professorship in the Theological Seminary.

And where the young men could do this, it would probably be found that the young ladies (with the help of their mothers,) could with still more ease raise a like amount—say, for the cause of beneficiary education, or for the Seminary.

As you have remarked, the work should be general. I will not do, to depend wholly on large offerings; though they are to be expected in their place. All should have the privilege of doing something; rich and poor; young and old.

As already intimated, Merceburg as a place has done considerably more, than the action particularly reported in this communication. The Presbyterian Church, as such, has almost completed a scholarship for the College—an example which it is to be hoped

some other churches of that persuasion will yet follow. Different individuals also have subscribed handsomely in their own names. To mention no others, our worthy deceased fellow citizen, Mr. Lane, gave his name some time since for \$300, and had intended, (as he was heard to say, only two days before his most sudden death,) to carry it up to \$500. He was a warm friend to the College, (one of its trustees,) and indulged the most sanguine expectations, with regard to its success, and the great amount of good that would result from it, not only to our German population, but to the State generally. Who would have thought, alas, that saw him in church the day before he died, that his opportunities for doing good, either in this direction or in any other, were to be so suddenly, as in a moment and without any warning, brought to a close! In view of such a case, we may be reminded of that solemn word: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge nor wisdom, in the grave whither thou goest."

Altogether, Merceburg may be expected to make up more than \$7000; perhaps I might say at once \$8000; but it is better to keep within bounds. I am only sorry, it cannot be set down for \$10,000. But as it is, the case is highly encouraging; and with such a start it should be considered quite an easy business for the Classis to reach its noble mark of \$25,000. And now, since the work is commenced, may we not hope to see our congregations generally in motion, without any farther delay?

At our Centenary meeting, I should say also, twelve new subscribers were obtained on the spot for the periodicals; one for the *Zeitschrift* and eleven for the *Messenger*.—The committee expect to get as many as fifty, at least, within the bounds of the congregation.

I am glad to hear, that the brethren in Ohio, have it in their heads and hearts to co-operate with us in our Centenary celebration. Why might they not, among other things, undertake the endowment of a professorship for the Theological Seminary? It might be formed for the use of the Church in the West, and then located at Merceburg, until such time as there should be a call for it on the other side of the mountains; when it could be wished, that should always be removable at their pleasure from one institution to another. J. W. N.

Franklin County Bible Meeting.

In pursuance of notice given a public meeting of the friends of the Bible cause, from different parts of Franklin county, was held in the Lutheran church, on the evening of the 29th ult.

The Hon. George Chambers was called to the chair, and John Smith appointed Secretary. The object of the meeting having been stated by the chair, the audience was favored with several excellent addresses, from the Hon. Judge Thompson and the Rev. Mr. Davis of Greencastle. There being some difficulty in resuscitating the old society,—the meeting after considerable discussion,

Resolved, to form a new society under the name and title of the "FRANKLIN BIBLE SOCIETY," the same of the old, and adopted the same constitution with little variation.

The following gentlemen were named in the Constitution as Officers for the time being.
HON. GEORGE CHAMBERS, President.
REV. B. S. SCHNECK, Secretary.
REV. JACOB HILFENSTERN, Corresponding Secretary.
REV. JOHN N. HOFFMAN, Co. Secretary.
J. LOGAN SMITH, Esq. Treasurer.
REV. W. ADAMS, Rev. R. GRACY, Rev. SAML. R. FISHER, HON. ALEX. THOMPSON, FREDERICK SMITH, Esq., JOHN SMITH, Clerk.

☞ The Officers and Managers, are the "Board of Managers," and are expected to make immediate arrangements, to obtain subscription of Members, and the speedy distribution of the Sacred Scriptures in the county, among the destitute.

An Appeal to the Benevolent.

A public meeting, in behalf of the "CHAMBERSBURG VISITING SOCIETY," will be held in the Presbyterian Church, (Mr. Adams') on Friday evening next, (8th inst.) at 1 past 6 o'clock. Several addresses may be expected, and a report, exhibiting the state of the Treasury, and the operations of the Society for the past year will be read.

A COLLECTION WILL BE TAKEN UP TO REPLENISH THE FUND OF THE SOCIETY.

The Ladies composing the "Visiting Society Committee" beg leave to return their sincere acknowledgments to the kind citizens of Chambersburg and vicinity for the generous confidence and liberal aid extended to the society in time past. Such aid has enabled the visitors to prosecute their "work of mercy" with alacrity and delight and without any interference. Many there are who can testify to their assiduity and the recipients of their kindness and attention will "rise to call them blessed."

It is fondly hoped that the liberality which has distinguished our citizens on former occasions, will be again manifested, by a large and general attendance, and, liberal contributions and that this appeal, in behalf of suffering humanity in this inclement season, will not be made in vain.

WM. SEIBERT, PHILIP BERLIN, } Committee.
JOHN SMITH.

CONGRESSIONAL NEWS.

House of Representatives, Dec. 28.

Pre-emption Bill.
The unfinished business of Thursday—the Pre-emption Bill, introduced by Mr. REYNOLDS of Illinois, was the first business in order.
A motion was made as soon as the bill was introduced, or the subject brought before the House, that it be laid upon the table. Mr. CHINN of Louisiana made the motion, when the yeas and nays were called.

The vote was a heavy negative one. Yeas 58—Nays 111. The next motion submitted was to postpone the bill to the 6th of January.
The motion was carried *non. con.* A subsequent motion was submitted to make the bill the special order of the day on the 6th of January. The motion was lost.

Dec. 31.

Uniform Law of Bankruptcy.
Mr. CRITTENDEN, of Ky. during the day, presented a Bill from a Judiciary committee, to establish a uniform law of bankruptcy throughout the United States. The bill was read twice and placed on the calendar.

Mr. Crittenden said that the bill was in substance a copy of the bill which had passed at the last session. There were alterations, but they were not material. The bill, on motion of Mr. C. was made the special order of the day for the first Thursday in January.

House of Representatives.

Naval Pension Fund.
The unfinished business of yesterday was brought forward, and Mr. SHEPARD of New Carolina resumed and finished his speech, in opposition to the reconsideration of the vote of the previous day. Mr. SPOKE at some length, and was followed by Mr. THOMPSON of South Carolina, who spoke in opposition to the pension of 1837.

Mr. ANDERSON of Maine also addressed the House at some length and was followed by Mr. REED of Mass. who made a gallant defence of the Navy and the obligations due from the country to the officers, or for the Seminary.

Mr. NAVYOR, of Penn., followed in the discussion, in favor of reconsideration, and against the conduct of the Secretary of the Navy in disposing of the Naval Pension Fund.

The previous question was moved, but no vote taken, or second made before the adjournment.

Dec. 31.

The Senate was occupied chiefly, in reference to a bill relative to the burning of the Steamer *Caroline*. It created considerable discussion. Since the 31st no session has been had—having adjourned until Monday.

HYMNAL.

Starveln, On the 27th ult. by the Rev. J. Helffenstein, daughter of Mr. David Helffenstein, of Leticia town, ship Frankfort Co. Md.
At Utica, Oct. 27th, by the Rev. W. F. Collier, Mr. ADAM WILSON, to Miss MARY A. SHERWOOD, both of Fred. Co. Md.
Near Lewistown Nov. 24, by the same, Dr. TIDMAN HULL, formerly of Delaware Co. N. Y., to Miss ELLIZA, only daughter of John W. Helffenstein, of Leticia town, ship Frankfort Co. Md.
Near Woodstock, Nov. 17th, by the same, Mr. HENRY SALLOR to Miss CATHERINE BONVILLE, both of Fred. Co. Md.
Near Lewistown, 24th ult., by the same, JOHN V. STAUP, to Miss EYE BISHOP, both of Fred. Co. Md.
At East Berlin, Adams Co. Pa., on Thurs. eve, 24th ult., by the Rev. G. G. Pfeiffer, Mr. CHAS. O. HOFFMAN, to Miss ANGELINE ORNDORFF, both of this county.

OBITUARY.

Died, in Xenia, Ohio, Mr. EMANUEL HOLSEY, formerly of this place, aged 90 years.

For the Weekly Messenger.

"*God dies, but his memory lives!*"
The following interesting notice, in a hearing of the unexpected, and much lamented death of Miss Elizabeth Clapp, of whose character and virtues a short, though true account was given in a former No. of the *Messenger*.
Although nearly four years have now elapsed, since we saw the deceased for the last time, yet we can call to mind with perfect ease, the active spirit of Christian love which was one of her peculiar characteristics.
In her religion was progressive, and she "glory in nothing, save the cross of Christ." And more since it has pleased God, in infinite wisdom, to deprive the Church of a worthy and useful member—whom we mourn with becoming resignation to his will—we cannot but deeply deplore the loss, which the Church and Sabbath school have sustained, by this departure from this life. And we feel too, that it will be paying but a small tribute to the memory of our departed Sister, to give a public notice of her death, and her many virtues. She now sleeps in the cold and silent grave. She now lies in a costly monument, which is unable to prevent her from being forgotten. Her exemplary life, which is worthy of imitation and interest, she ever manifested, in the temporal, as well as in the spiritual. She was a true friend, ever ready in the bosom of all who knew her, a true sister, infinitely more sacred and desirable, than that of all others; which shall tell, to the glory of God, that Elizabeth died.

Should these lines be observed, by the bereaved parents of our departed friend—they will feel that we sympathize with them—and participate in their grief. And whilst we still live in hopes of seeing them in our midst, we will rejoice in the prospect of meeting their daughter, in the blessed world where Jesus is.

PHILADELPHIA MARKETS.

FLOUR.	Wheat.	per barrel.	\$4 4 3/4
	Rye.	do.	3 50
CORN MEAL.	Wheat.	per bushel.	

POETRY.

Hymn for the Nativity.—(Dec. 25.)

BY N. LANESFOR POSTER.

I sing the exalted Saviour's birth:
What lofter things exist on earth,
Or wakes the song in heaven:
Let ransom man take up the song,
And swell the chorus loud and long,
For Death's strong bars are riven.

Infinite Mercy formed the plan,
Thus to redeem apostate man;
For this was JESUS born;
His Heavenly Father to obey,
He left the radiant realms of day,
On this auspicious morn.

Oh, could we catch the thrilling strain,
That, floating o'er Judea's plain,
Announced IMMANUEL'S birth;
When the first star o'er Bethlehem stood,
And poured in living light its flood,
To bless the sons of earth.

Let the loud anthem pierce the sky—
"All glory be to God on high,
And peace pervade the earth!"
Let our glad voices join the strain,
Which echoed through that seraph train,
Who sang his Saviour's birth.

O may this consecrated hour
Breathe in our souls devotion's power;
And oh, thou heavenly Dove,
Eternal Spirit! fire each heart,
To bear an humble, fervent part,
In hymning JESUS' love!

LINES.

BY MRS. SIGOURNEY.

"Is it well with the child?" And she answered it is well—"2
Kings iv. 36.

"Is it well with the child?" And she answered "Tis
well."

But I gazed on the mother who spoke,
For the tremulous tear, as it sprang from its cell,
Bade a doubt in my bosom awake;
And I marked that the bloom in her features had
fled,

So late in their loveless rare,
And the hue of the watcher that bends o'er the dead,
Was gathering in pensiveness there.

"Is it well with the child?" And she answered "Tis
well."

I remembered its beauty and grace,
When the tones of its laughter did tunefully swell
In affection's delighted embrace;
And through their long fringe as it rose from its
sleep,

Its eyes beamed a rapturous ray,
And I wondered that silence should settle so deep,
O'er the home of a being so gay.

"Is it well with the child?" And she said, "It is
well."

It has tasted of sickness and pain,
Of the pang, and the groan, and the gasp it might
tell—

It never will suffer again,
In my dreams, as an angel, it stands by my side,
In the garments of glory and love;
And I hear its glad lays to the Saviour who died,
"Mid the choir of the blessed above."

HOME.

There is one bright enlivening spot, where love and
beauty glow,
Which off the glorious grace of God, hath made a
heavened below;

And in that covenant sheltered spot, there is a radiant
gem,
More precious far than ocean pearls, or empires' di-
adem!

Oh keep that gem, ye pledged ones, nor from that
spot depart;
That spot is HOME—delightful home—that gem the
FAITHFUL HEART.

The Poet and the Poet.

There is philosophy as well as poetry in the following
beautiful lines of Cowper—when he compares the happier intel-
ligence of a poor and aged female with that of Voltaire:
"She for her humble service by nature fit,
Of little understanding and no wit,
Just knows, and knows no more; her Bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads with sparkling eyes
Her title to a treasure in the skies.

"O happy peasant, O unhappy bard—
His meagre tinsel, hers the rich reward.
He praised perhaps for ages yet to come,
She never heard of half a mile from home;
He lost in errors his vain heart prefers,
She safe in the simplicity of hers."

PARENT'S DEPARTMENT.

Parental Example.

If your children love you, their tastes, and
all their traits of excellence will correspond
with the traits of your character. Thus, it is
of the highest importance that, while you win
their devoted affections, you present them in
your own self, with a model of holiness.
Every blemish upon your character—even
excellence that you lack, has a power to mis-
lead your children, which is proportionate to
the love they bear you. There is no view
that is calculated so tenderly to press upon
unregenerated hearts the necessity of personal,
consistent piety; and there is no view,
but that of the Saviour, that is more power-
ful upon believing parents, to excite them to
live near to God.

How can you expect your children to LOVE
and OBEY God, unless they see by your con-
duct that you yield him obedience and love?
They quickly learn to understand his com-
mands; and they shrewdly discern the amount
of your reverence for them. And if they
find that those who are their models have no
consciousness toward God, how can you
expect them to revere his laws?

How can you expect them to PRAY to God,
unless they see you pray, and thus confess
your dependence, going to him for all
things? If you would teach them to pray,
and to be chiefly mindful of God and unseen
and eternal things, there must be something
—some arrangement holding a prominent
place amid your household, calculated con-
tinually to cultivate these spiritual habits.
Precepts will effect but little. Let them see
that you are ever mindful of God, and of the
great end of your spiritual existence—that
you are thus mindful when you first wake
from slumber, and when you lie down at
eventide. Let them see that God is so promi-
nent in your thoughts, that you cannot under-
take the duties of the day without his bless-
ing, nor rest in quiet at night without a com-
mittal of yourself and your beloved house-
hold to his kindness and care. Let them
see that while they are your children, you
acknowledge yourself to be a child of a great-
er Father, and kneel down with affection and
simplicity, to pour out your soul before him.
Let your language in these exercises be sim-
ple, and your words few, and your mind un-
troubled. O what a weary and entirely un-
instructed. O what a weary and entirely un-
instructed.

Let your language in these exercises be sim-
ple, and your words few, and your mind un-
troubled. O what a weary and entirely un-
instructed. O what a weary and entirely un-
instructed.

EXAMPLE is a mighty instrumentality—the
most potent instructor. What God is—heav-
en is; and what the parent is—that may the
family be expected to be. An evil or even a
deficient example here, may prove a curse
which nothing but the grace of God can avert;
whereas, a devout, prayerful, holy example,
is that instrumentality, which God has ex-
pressed both by his word and dealings, an
abundant readiness to bless.

Pages might be easily and appropriately
added here, on the importance of *guarding*
against the evil influences of a wicked world,
which, notwithstanding all parental diligence,
tend to seduce the heart from God. The
truth is one of awakening import—that our
children are to be educated, if possible, in the
exercise of feelings, thoughts and habits en-
tirely different from those with which the
world is full, and with which they must daily
meet? We not only have good influences to
secure in that domestic circle which—God be
praised—is a place we can control; but we
have an army of evil influences to resist—an
army opening on every hand, their devouring
mouths to consume our offspring. Oh how
many parents have trembled and wept and
prayed, as they have been obliged to send
forth their little lambs from the domestic fold,
amid these ravening wolves! Many hearts
have ached, and many hairs have hastened to
be gray, as the dubious progress or the sad
downfall of these little ones have been pain-
fully and anxiously watched.

MISCELLANEOUS.

Snow vs Eggs.

Messrs. Editors:—At this season of
the year, when snow is so plenty and eggs are so
dear, I do not know that I can render society
a greater service than by sending you the
following valuable suggestion which I have
found in Mrs. CAROLINE GILMAN'S Ladies'
Annual Register for 1840, page 30. The
character of Mrs. Gilman will, I doubt not,
encourage every lady to "TRY IT."

"Snow is an excellent substitute for Eggs,
either in puddings or pan-cakes. Two large
spoonfuls will supply the place of one egg,
and the article it is used in will be equally
good. The snow may be taken up from any
clean spot before it is wanted, and will not
lose its virtue, though the sooner it is used the
better."

French Spoliations.

A meeting of the claimants of the indemnity
for the spoliation by the French was held in
New York, on Monday evening. On mo-
tion of William Gracie, George Griswold was
chosen Chairman, and James B. Murray and
W. Delafield, Secretaries. Resolutions were
offered by several persons and a memorial to
Congress adopted and vacancies in the Com-
mittee filled up. A list of the claimants was
directed to be made out and notices sent to
their heirs and representatives.

COMMITTEE.

George Griswold, Gould Hoyt,
William Gracie, Joseph Delafield,
James B. Murray, Theodore Sedgwick,
Dr. Ludlum, Bach McEvers.

A man in New York, who attempted to
commit suicide by taking laudanum a few days
ago, was foiled by the prompt attendance
of a physician, "confessed that he took the
laudanum in order to destroy himself, and that
he was tired of living. He acknowledged that
he was a hard drinker, and but for the influ-
ence of liquor, he never should have made the
attempt." The man ought to have known
that hard drink would have put an end to him
quite as surely although not so suddenly as
the taking of laudanum.

From the Sunday School Journal (Philadelphia)

Capacity of Churches.

There is nothing in which the eye is more
readily deceived than in estimating the num-
ber of an assembly of people. It is no un-
usual thing for our newspapers to differ in
their conjectures of the number of a public meet-
ing or a riotous crowd, by thousands and even
fives of thousands; and the numbers in attend-
ance on religious meetings are often set down
at double the number which the buildings are
capable of containing. A suspicion of the
latter case led me to take some pains in ascer-
taining the general capacity of the places for
public worship in Philadelphia. For this pur-
pose I selected enough to represent the various
grades of churches, as to dimensions, from the
smallest to the largest; and had the whole num-
ber of seats measured in each, including every
pew and permanent bench or seat, and also the
seats in the orchestra and organ-lofts. Taking
the common estimate of eighteen inches for a
seat, I set down the result as the capacity of
the house for seating that number of adults.
This method shows the most favourable result
for a house, because it includes every inch of
seating, though it may often happen that there
are fractions of feet in a pew which are so
small as to make no real additional accommo-
dation. For instance a pew six feet long will
hold four persons; and a pew six feet and a
half long will hold no more than four; but in
my measurement the surplus half feet would
make in one hundred pews thirty-three addi-
tional seats. The aggregate of the measure-
ment is as follows:

Churches.	Number of seats of 18 inches each.
Zion, (Fourth and Cherry, Lutheran,) 1,586	
St. John's, (Race street, Baptist,) 1,466	
St. John's, (Race street, Lutheran,) 1,421	
First, (Fourth street, Methodist,) 1,273	
First Presbyterian, (Washington Square,) 1,213	
St. John's, (Thirteenth st., Roman Catholic,) 1,208	
Central, (Eighth and Cherry, Presbyterian,) 1,193	
Sixth Presbyterian, (Spruce near Sixth,) 1,122	
Epiphany, (Chestnut and Schuylkill Eighth st,) 1,110	
German Reformed, (Race street,) 1,036	
Third Presbyterian, (Twelfth and Walnut,) 962	
St. Andrew's, (Elm street, Episcopal,) 938	
Third Reformed Dutch, (Tenth and Filbert,) 792	

Baptism of Pocahontas.

One of the vacant panels of the Rotunda
in the Capitol at Washington, has been filled
with a painting by Chapman which a corre-
spondent thus describes: "This morning I
visited the Capitol for the purpose of seeing
the new and splendid picture of CHAPMAN,
a native of Alexandria, which has lately been
placed in one of the vacant panels of the
Rotunda, and for which he receives TEN
THOUSAND dollars from the Government.—
The painting represents Pocahontas, the cele-
brated daughter of Powhatan, as she is receiv-
ing the ordinance of baptism by affusion from
the hand of Mr. Whitaker, the Rector of the
first Episcopal Church in Jamestown, Virginia.
The scene is laid within the walls of the rude
and simple church, the columns of which are
so arranged as to impart an air of dignity to
the interior. The Indian maiden is dressed
in the English style, her external robe having
fallen gracefully from her person, and is in a
kneeling posture. Other figures, Indian and
American, grace the scene, such as the Gov-
ernor of the Colony, Sir Thomas Dale, the
brother of Pocahontas, and a savage relation,
who appears to be meditating revenge for such
a traitorous abandonment of the religion of her
fathers. In contemplating this beautiful paint-
ing, and especially the principal figure, one is

strongly reminded of that heroic girl, whose
history is drawn with such affecting simplicity
and inimitable pathos in the book of Ruth,
especially at that crisis of her life, when with
a decision of character and a vigor of resolu-
tion so much beyond the delicacy of her sex,
she declares to her strange mother-in-law
Naomi, who would have her go back to the
community of heathens and to the service of
her idol gods: "Intreat me not to leave thee,
nor to return from following after thee, for
whither thou goest, I will go, and where thou
lodgest, I will lodge; thy people shall be my
people, and thy God my God; where thou
diest I will die, and there will I be buried.—
The Lord do so to me and more also, if I
ought but death part thee and me."—N. Y. Obs.

CIRCULAR.

To the Ministers, Consistories, Members, and Friends
of the German Reformed Church in the United States
—Grace and peace be multiplied unto you through
the knowledge of our God and of Jesus Christ our
Lord.

DEAR BRETHREN:—
In view of what the Lord
has done for us as a people, the desire has
been awakened in many a heart to raise a suit-
able monument of thanksgiving with this in-
scription: "HITHERTO THE LORD HAS HELPED
US." We humbly thank God, that the way
for such a movement is now open before us.
The Maryland Classis at its last meet-
ing passed the following minute and resolution
touching this interesting point:

"Whereas it is now about one hundred
years since our Church commenced its exist-
ence in this country, and whereas it must be
regarded as both proper and important that a
Centenary should be observed in our connec-
tion &c., Therefore

Resolved, That Synod be respectfully re-
quested to take this matter into consideration,
and resolve upon the observance of such a cel-
ebration, and to appoint the time when the
same shall take place through our churches."

Since that time, the wish for such a celebra-
tion has been expressed from various quarters.
Synod, on the general call of the Church, as
was supposed, after mature deliberation unan-
imously resolved to hold the solemnity, and
ordered that the churches should be addressed
on the subject.

Almost every denomination or section of
the Church of Christ has its era's and events
of peculiar importance, which are fondly com-
memorated by those who are immediately af-
fected by them. We too have our peculiar
periods of historical and denominational dis-
tinction; and such a period in the history
of the German Reformed Church in the United
States we conceive to be the present.

The action of Synod on this important sub-
ject has already been laid before you thro' our
religious periodicals.

The important purposes that are expected to
be subserved by this observance are,

First, that the Church may thus be made
better acquainted with itself—with its statist-
ics—with its doctrines—its government—its
usages, and its true importance in the scale
of influence upon the destinies of the Church
and of the World.

Having its origin in common with the Re-
formed Churches of Europe, at the Reforma-
tion, our Church, as is known, received the
impression of its more distinctive features from
the hands of ZWINGLIUS of Switzerland, that
great Reformer of blessed memory. A Church
which having received help of the Lord, has
continued unto this day, witnessing to both
small & great, saying & teaching none other
things than what the Reformers of blessed
memory taught out of the Holy Scriptures.

From the early annals of our Church in
this country, it appears, that its ministers were
first supplied, through the philanthropic zeal
and piety of the fathers of the Church of Hol-
land.

The increasing want however, of the churches
here, demanded a separate ecclesiastical
connection, which was also obtained.

"The ministry was now perpetuated through
the private education of young men by var-
ious pastors of the Church, and this continued
to be the principal mode of supply until the
erection of our Theological Seminary in 1825.
Since that time MARSHALL COLLEGE has also
been founded: both these institutions, as is
known, are located at Mercersburg, and are
unitedly forming a fruitful source of blessing
and prosperity to our Church.

It is indeed something more than a hundred
years since the first German Reformed church
was planted in this country. The date of our
origin here, cannot be precisely fixed. This
however is of no account. It is just about
one hundred years since the Church began to
be known on this side of the Atlantic. It is
enough that the first century of our ecclesiast-
ical year is ended. Let the epoch then be
marked by Centenary solemnity.

In this SOLEMN YEAR then, we are called up-
on to remember the goodness of the Lord to-
wards us as a people, during the last hundred
years. Let us review our history as a Church.
Let us call up the memory of our fathers, who
though dead yet speak to us their children,
and who have committed to us a precious en-
tail which we hope never to surrender.

Let the Centenary serve to bring our true
character as a Church into the light. Let others
see us as we truly understand ourselves, what
our distinctive features as a denomination are.
Never was there a Church that had less reason
to be ashamed of her history, or constitution,
or faith. Let every exertion be made to
have them fairly and fully understood. Let the
Centenary be an occasion for rallying around
the standards of the Church. Let these stand-
ards be held up in their true light before the peo-
ple.

Let the territory be surveyed which is cov-
ered by our churches. Let our Geographical
and moral relations be wisely pondered. Let
it be seen how deep an interest the whole land
has in our riches, and the putting on of our
strength as a denomination.

Let the idea be forever silenced, that the in-
terests of religion require the German Reformed
Church in this country, to merge itself
in other denominations, or to lay aside its dis-
tinctive character as something obsolete. For
we hold that upon the alternative of her exist-
ence or non-existence, there would hang a
most fearful odds to the Christianity of Amer-
ica.

Our denomination embodies an interest which
can never be effectually provided for from any
other quarter. Our proper work cannot be
fulfilled by quitting our standards, or by the
substitution of a foreign agency for our own.
Our position in many respects is peculiar, and
our obligation on this account are most sol-
emn. A proper denominational attachment
must be felt, that we may become fully awake
to our responsibilities. This attachment un-
der proper restrictions is wholesome and salu-
tary. Perhaps we have never yet felt as we
ought in this particular. We should deem it
as a great calamity to witness our Jerusalem
made an heap of stones; our honor prostrate

in the dust; our holy and beautiful house
wherein our fathers praised God, burnt up
with fire, and all our pleasant things ad-
waste.

Surely, beloved brethren, there is a voice of
providence to be heard, addressing itself thus
as a Church—Enlarge the places of thy rest
and let them stretch forth the curtain of thy
habitations: Spare not, lengthen thy cords
and strengthen thy stakes; for thou shalt
break forth on the right hand and on the left."

Another important purpose which it is ex-
pected to subserve by this celebration is, the
permanent endowment of our Theological
and Literary Institutions.

To build ourselves up as a Church, we need
ministers. To secure this end, we have es-
tablished our Theological Seminary and Board
of Education. In connection with the Semi-
nary, we have taken under our special patron-
age also the literary institution at Mercersburg,
Marshall College. This is emphatically the
College of the German Reformed Church;
and cannot fail, if prosperous, to exert a most
salutary influence on our population as it re-
spect learning generally, no less than by con-
tributing to the education of our own minis-
ters.—These institutions, then, form at present,
the grand interest of the Church. So the
Synod has judged in making them the special
objects of attention in our Centenary ac-
tion. We must begin at the foundation. To
act efficiently in the end in the cause of Mis-
sions, or in any other cause, we must first
completely and fully establish our Seminary
and College. Better complete this interest
by one grand, united effort now, than by scat-
tering our benefactions on all interests, and do-
ing nothing to purpose for any. Afterwards the
Church will have all her energies free to be-
stow them with tenfold advantage on the be-
nevolent enterprises of the day. Four churches
withhold their aid from these institutions, our
denominations must languish; places of
worship must be shut up; fields of usefulness
must be abandoned; souls must be neglected.
The prosperity of our church then, demands
the support of our institutions. Piety has at-
tained its highest elevation in conjunction with
learning. The success and glory of the
Church is identified with an enlightened
ministry. The College lays a foundation of
general science on which the Theological
Seminary may erect a noble superstructure.

Experience has abundantly taught that un-
der the conduct of good men, (and of the tal-
ents and qualifications of those excellent men,
that are at the head of our institutions at present,
it would be difficult, if not culpable to
speak without admiration) such institutions
are the source of incalculable benefits to the
Church and to the world. We have all been
looking with pleasure on the increase of our
institutions, and from our hearts let us pray
that they may prosper more and more. Their
claims upon us are of the strongest character,
and let us, then, give to them our property,
our prayers, and our influence. Through
the instrumentality of this Centenary celebra-
tion, we hope to see them, with God's bless-
ing established on a firm basis. Much has
already been subscribed by the willing benev-
olence of zealous friends, but much more is
yet needed to place them on such a founda-
tion; and never was there in the Church so
auspicious a time for this as the present.

It is proposed to raise for the general inter-
est which has been named \$100,000., as a
centenary tribute to the Lord. Let our dona-
tions double this amount. The Church is e-
qual to ten times as great a work, if it were
attempted. Are we then identified in heart
to the spiritual community to which we be-
long by profession? Let us then, aim high.—
Who should labour for the prosperity of our
Zion, if her children do not? It is expected
that donations and subscriptions will be given
in through the whole year. On Christmas
1841 a general thanksgiving will be held,
when this work will be solemnly completed,
and all the benefactions of the year put to-
gether in common mass.

Another object to be had in view in this
celebration is, the wider circulation of our
"WEEKLY MESSENGER" and "CHRISTLICHE
ZEITSCHRIFT." Why may not the subscription
list of each of these papers be raised to 10,
000? Their importance and influence on the
destinies of our Church is incalculable.—Let
us all feel this, and make a most vigorous ef-
fort to extend the circulation of these religious
periodicals.

But, beloved brethren, partakers with us
of the faith and hopes of the Gospel, a primary
object to be had in view in this celebration is
to awaken an increased attention to vital
godliness—to raise a more elevated standard
of Christian piety and responsibility among
us as a people. Such a season cannot again
occur in our day. To celebrate it worthy of
the occasion and of the cause, let us give up
the loins of our minds to greater spiritual ac-
tivity; let us pray that God would grant us
a more deep, fervid, and solid piety through-
out our Churches. Oh! should this solemnity
answer this intended end, we cannot but
feel delight at the enlivening prospect! The
closet will possess charms which it never be-
fore possessed; the domestic altar will be an
object of more delightful attraction; the pub-
lic worship of God will be regarded with deep-
er interest, and that pure revival of religion,
for which we trust, we so anxiously look,
and which we so greatly need, will be realized—
ministers will become more fervent in
prayer, more frequent in pastoral visits, more
zealous in calling sinners to repentance.—
Parents will become more anxious for the in-
struction and salvation of their children, and
our lay brethren in general, will be ready
to give up more of their property, their time
and their influence to the cause of Christ and
for the good of souls.

And now, brethren, of the different Classes,
is left with you to arrange and carry out the
details of the celebration for the year. For
this purpose, it is desirable that we meet at
as early a date as possible. An occasion so
special may well justify and call for special
meetings. It is expected that measures will
be taken to carry a system of Classical visita-
tion through all the Churches in each Classis—
two or three ministers meeting together,
with each congregation, addressing them on
the subject of the Centenary and opening the
way for subscriptions. These meetings might
follow one another from day to day till the
Classis would be gone over.

In addition to this, beloved brethren in the
ministry, would it not be well if each pastor
would preach frequently on the topics, con-
nected with the history, character, duty &c.,
of the Church, throughout the whole year.

And now, esteemed fellow laborers in the
service of our common Master, we beseech
you, in conclusion, "suffer the word of exhor-
tation." To our hands is confided a most
solemn and weighty trust in this matter. Un-
der the blessing of God, much of the success
in the present undertaking depends upon us.
—Divisions which once existed among us
have been happily healed. Never was the
Church in so favorable a state for such a move-
ment. Our experienced brethren and Fathers

should especially take the lead in this inter-
esting work. Let us ALL in the name of our
God, lift up our banners. The strength of
our Zion lies in the many thousand hearts
which love her Lord, and the many thousand
tongues which are fitted to plead her cause.
The Church has been silently, as it were,
concentrating the power to be put forth on an
adequate occasion. That occasion has come.
Let us feel that the operations in prospect
will require our utmost efforts. Let us em-
ploy every thing that holy ingenuity can de-
vise to arouse the attention of the people, to
the cause of our Zion and the concerns of
their souls.—Remember the time is short, the
Lord is at hand. Be up and going; work
while it is called to-day, for the night cometh
when no man can work. Let this constrain
you to give largely, to pray fervently, and to
put into requisition all your powers and exert
your whole strength—and onward the work
shall go until the consummation be achieved.

Oh, brethren!—Let not the flame, kindled
from heaven, be trust, be extinguished till the
sacred fire be conveyed through all our
Churches and lighted on all our altars!

Spirit of God, descend in all the plenitude
and power of thy divine influence upon the
Churches! "GOD BE MERCIFUL UNTO US, AND
BLESS US AND CAUSE THY FACE TO SHINE UPON
US, THAT THY WAY MAY BE MADE KNOWN UPON
THE EARTH, THY SAVING HEALTH AMONG ALL
NATIONS. LET THY WORK APPEAR UNTO THY
SERVANTS, AND THY GLORY UNTO THEIR CHILD-
REN. AND LET THE BEAUTY OF THE LORD
GOD BE UPON US; AND ESTABLISH THOU
THE WORK OF OUR HANDS, YEA THE WORK OF
OUR HANDS ESTABLISH THOU IT."

ADVERTISEMENTS.

MARSHALL COLLEGE.

THE Summer Session of this Institution closes on Wednes-
day 30th of September, the day of annual commencement.
The Winter Session will commence November 11th, and con-
tinue 22 weeks. It is desirable that applicants for admission
into College, should present themselves sometime during the
week between commencement day and the beginning of the
Winter Session, the Professors being for the most part absent
on vacations.

The Students of Marshall College are carefully instructed
in all the branches of a liberal education, and frequent public
examinations are held during the course to ascertain their ad-
vancement. The Candidates for the degree of Bachelor of Arts
must go through the whole course of Studies; but persons are
admitted into College as irregular students, and may receive
any recitations they are prepared for. The following are the
instructors in the several departments:

Dr. F. A. Rauch
President and Professor of Intellectual and Moral Philosophy
and of the German Language.
Hon. Judge Thompson L. L. D.
Professor of Law.
Samuel W. Budd, Jr., A. M.
Professor of Mathematics and Mechanical Philosophy.
William M. Nevins A. M.
Professor of Ancient Languages and Belles Lettres.
Professor of Natural Science.

It is expected that the Professors of Natural Science
will very shortly be filled.
The greatest care is taken to guard the morals of the Students
all of whom reside in College during the session, unless satis-
factory reasons are rendered for the indulgence of boarding in town.
Lectures are attended by all students, and every morning evening
and are required to attend public worship in the Prayer Hall
on Sabbath. But those whose parents desire it, may obtain
permission to attend elsewhere.

EXPENSES.

	SUMMER SESSION.	WINTER SESSION.
Tuition,	\$12 00	\$18 00
Room rent,	2 50	3 50
Contingent Expenses,	1 50	2 50
Board at \$1.75, 18 weeks,	31 50	22 weeks 35 00
Washing, (done in town)	3 00	3 00

Those who board in College eat in commons and the above
is the steward's charge. Some who board in town pay a little
less per week. The Students furnish the fuel and lights re-
quired in their rooms. They also furnish their own non-
pay twelve and a half cents per week less. It is generally re-
commended that Students should furnish their own furniture
and reside in the quality of their furniture. It pre-
vents a student from leaving College with a trifling loss on the
furniture. When a student leaves College he can move his furniture
or dispose of it to his successor at a trifling loss on the
furniture. The College dues are in all cases to be paid in advance,
or within the first four weeks of the Session.

PREPARATORY DEPARTMENT.
This department is chiefly designed to fit Students for Col-
lege, but young men who wish to pursue studies of a liberal
or a partial course, are not excluded from its advantages.
There are two vacations of four weeks, in April and October
each year. The Winter Session commences on the 30th of
September and continues 24 weeks. The Summer Session consists of 20
weeks.

The instructors are
Rev. William A. Good A. M. RECTOR.
G. H. Martin A. M. ASSISTANTS.
The Rector is a member of the College Faculty, who with
him supervised the moral and intellectual progress of the
scholars.