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## Original Poetry.

For the Weekly Messenger.  
"But I will sing of thy power; Yea I will sing aloud of thy  
mercy in the morning."—PSALM LXX. lxx.

It was the hour of morn—at break of day,  
When the first rays of Phoebus shot across  
The vaulted sky and bade the glittering lamps  
That hung resplendent there—retire, and give  
The vast expanse—exclusive to the bright  
And glorious king of day. It was the hour  
When Christians love to render fervent prayer  
And praise to Him—whose guardian eye doth watch  
Our slumbers through the night—and doth refresh  
These frail and tender tenements of clay  
With sleep. And as I lay upon my couch  
Reflecting on the goodness of the Lord  
My thoughts ascended to his blest abode  
And bore upon their wings—the notes of praise  
I thought how many thro His vast domain  
Had spent in sleepless hours a dreary night  
Tortured with pain of body or of mind.  
And many, O how many had received  
From Heaven's high court—the summons to appear  
Before Jehovah at the judgment seat!  
Some who in perfect health—on beds of ease  
Their weary bodies laid—whose minds were filled  
With dreams of happiness in future years—  
Had slept the sleep of death—and to "that bourne,  
From whence no traveller has e'er returned"  
Had gone. And thus in thought I was led round  
Through earth—to take a look—and view the scenes  
Presented in the sorrows that attend  
The dying bed—to hear the friends of each  
Recount the virtues of the dead and tell  
The pain that rends the soul at parting thus.

Imagination led me first to one  
Who to all his life had but a single prize,  
At which he daily aimed—and which to gain  
Denied himself of all that other men  
On earth could please. This prize was wealth.  
The miser—who had added to his store—  
Year after year—the gains of avarice  
And anxious to obtain the wealth of earth  
Amass'd a fortune which perhaps one day  
Would be the ruin of ungrateful heirs—  
Had for the last time counted o'er his gold  
Examined every bolt and bar, and lock—  
And seeing all was right, retired to rest  
Elated with the thought that he was rich.  
Poor wretch—although in this world staid by men  
A millionaire—had stepped into the next  
A very beggar. Though surrounded here  
With heaps of gold—he lived as though afraid,  
To draw on them—for fear that penny  
And want, might overtake him ere he died!  
And so he died in feigned want—half starved  
In sight of thousands cankering at his feet!

How very like the sinner  
Who though he has an interest—and might share  
With all the heirs of bliss—the treasures of  
The King of kings—is satisfied to live  
On husks—on such as e'en the swine do feed.  
And is content to perish in his sins,  
Though to redeem his precious soul—Jesus  
The Saviour of the world—came down from Heaven  
And made atonement—with his sacred blood.  
H. K. R.  
Harrisburg, Pa. Feb., 10, 1841.

## Original.

For the Weekly Messenger.  
THE HEIDELBERG CATECHISM.  
§ 11. LEO JUDA AND BULLINGER.

The triumph of the popish party, on the memorable day at Cappel, was only a transient matter. A short time after, a general treaty of peace was established, which secured to the protestant States their religious liberty; though at the same time, it served rather to hem the reformation as a general work, by prescribing bounds beyond which it was not to be suffered to pass. But the most serious evil for the cause, was the removal of Zuingli, followed as it was soon after, by the extinction of that other burning and shining light, which had blessed Switzerland, for ten years past, in the person of his friend Oecolampadius. There was no one, when these were gone, who was fully qualified to take the place of either, as a ruling and guiding spirit for the whole Church; and for some time it was only by the activity of different less distinguished individuals, working in less extensive spheres, that the evangelical interest was sustained; till at length a new master builder rose to complete the work, in Geneva.

And yet there were no common men, in many cases, on whom the weight of ecclesiastical affairs, in different parts of the land, was now found to rest. It is only because there were giants in the earth in those days, that such men as Leo Juda, and Bullinger, and Pellican, and Bucer, and Wilaum Lare, must be looked upon as belonging only to the secondary order. Under other circumstances, their stature would deserve to be considered more than usually high.

Leo Juda, it will be remembered, was the pastor of St. Peter's church in Zurich, and had been Zuingli's faithful and true helper in every stage of the reformation. With the fall of this great man, he found himself at the head of the Christian interest in the canton. The position at the moment, was critical and full of peril. The triumph of the reformation in Zurich, had not of course extirpated the spirit by which it had been opposed. The elements of discontent were still extensively diffused through the community. They had been suppressed, but not extinguished; and were ready, on the first opportunity, to wake once more into activity and life. Such an opportunity seemed now to be afforded, by the sad reverse to which the protestant cause had been subjected at Cappel. The new religion was made responsible for all the calamities, that were brought upon the State. It was an easy thing for superstition to fancy even, that what had taken place was a divine punishment, inflicted on the people of Zurich for having abandoned the faith of their fathers. In these circumstances, many minds were filled with bitterness & rage against the clergy. Madness prevailed, so far as to bring law into contempt, & to make even life itself fearfully insecure. A certain captain declared after the defeat at Cappel, that as soon as he got home he would plunge a dagger into Leo's breast; and rode towards the city, openly bent on the execution of his threat. One of the municipal officers met him at the gate, and taking his horse by the bridle required him to desist from his murderous purpose. It was only however after he found, by the temper of the citizens, that it would be desperate for him to go forward, that he was brought finally with much cursing to bind himself to keep the peace. After this, Leo was called upon in the night, and entreated to make his escape, disguised in female clothes, as his life was considered to be in immediate danger. He declined the proposi-

tion; but found it expedient to withdraw to the house of a friend, in another part of the city, where he remained till the storm had blown itself out. This took place, with the restoration of peace among the cantons.

Soon after this, it was proposed to make him Zuingli's successor in the Cathedral Church. He declined the honor, recommending Oecolampadius in his place; by whom however it was declined in like manner. Finally the situation was filled, by calling to it Henry Bullinger. With him Leo continued to labor during the rest of his life as a brother, in the work of the gospel.

The service he performed for the Church in the case of the Swiss Bible, has been already mentioned. Besides this, he undertook a translation of the scriptures from the original into the Latin language; which was completed after his death by Bibliander, and others, and published in the year 1543. His activity and diligence, as a preacher and writer, were uncommonly great. While Zuingli lived, he was in the habit of attending his lectures, as far as he could, both of the pulpit & of the theological chair; most industriously transcribing or compiling, whatever seemed to him to be worth preserving. Hence he was able, after the death of his friend, to publish largely from these notes what fell from his lips; which was to many a matter of great and unexpected satisfaction. So what Zuingli wrote in Latin, he would translate into German, and what Zuingli wrote in German he would translate into Latin; with a view of giving it the greatest possible circulation. He translated into German also the whole of Erasmus' celebrated Latin Paraphrase of the New Testament; a work, which was very extensively read in these times, with much benefit to the evangelical cause. He was besides most abundant in preaching; taking many of Zuingli's services cheerfully upon himself, in addition to his own that this great man might be the more free for other engagements of a more general interest. His preaching, like that of Zuingli, was of the extemporaneous sort, and very popular.

Among the productions of Leo's ever active pen, a special notice is due here to his *Catechisms*. The vital importance of catechetical instruction, for children and youth, was felt from the beginning, wherever the spirit of the Reformation prevailed. In Switzerland, this feeling led to the publication of different Catechisms, at a very early period. Juda's *Larger Catechism* appeared in 1534, with an introduction from Bullinger; and was soon found to surpass any thing of the sort, which had yet been published. His *Smaller Catechism*, designed for children, came out four years later. Both are spoken of, as highly excellent in their kind. They were received with general favor, and introduced at once into the schools; children being required to commit them to memory. This led to public catechisms in the church; which were held once every four weeks, on Sabbath afternoon. In Zurich a preacher, Otto Wermut, was employed particularly for the children, who explained the catechism every Saturday, and held the monthly catechisms now mentioned. "He was a learned, thorough man," says an old chronicle, "and full of zeal with I. He preached the catechism every Saturday; and heard the children upon it publicly, once in four weeks, on Sunday about three of the afternoon. This was in those days a strange thing; wherefore men and women, young and old, ran to these meetings from every side, and would hear the children, both their own and others, how they made out to answer." Thus many hundred persons came to meetings, and the house was crowded with people, much more than all could find room for. A similar practice was established throughout the canton. In every parish, the pastor had his sermons for children, and his public catechisms, in which they were examined on the questions of the Shorter Catechism. The benefits of such a system must have been very great.

These catechisms of Leo Juda were highly prized also in Bern, Schaffhausen, St. Gall, and other districts, and very extensively introduced into churches and schools.

Leo Juda died, in the full faith and hope of the gospel, on the 19th of June, 1542; solemnly casting himself upon the free mercy of God in Christ; exhorting his brethren in the ministry, to be faithful; and earnestly commending the Senate and people of Zurich, together with his wife and children, to the divine protection. He was an amiable, humble, unassuming man, plain in his person, and simple in his whole address. Like Zuingli, he was extremely fond of music, both vocal and instrumental. On account of his small stature, his friends sometimes styled him *Leenuculus*. His circumstances were poor; but his heart was large and generous. His wife sat at the loom, day and night, to assist in supporting the family. After his death, Bullinger appeared with the widow and her four orphans before the Senate, putting them in mind of his faithful services, and commending the bereaved family to their care. The Senate voted a small annuity for her support, and afterwards provided for the education of his two sons.

HENRY BULLINGER proved an active and worthy successor of Zuingli, in the important post which had been left vacant by his death. He was born, 1534, at Bremgarten, a small town in the neighborhood of Zurich, where his father was pastor. In the course of his theological studies, the personal of the fathers led him to turn his attention to the scriptures; and these, in connection with some writings of Luther and Meianthon which had fallen into his hands, soon convinced him of the rottenness of popery, and brought him in the end to fall in with the Reformation. In the year 1529, he was settled as minister in his native place. Zuingli held him in more than common regard, and had fixed his eye upon him, it seems, as the proper person to be his own successor in Zurich. The great which terminated the labors of this reformer with his life, threw Bullinger also out of his place, providentially leading him towards the higher sphere in which his services were now needed. The village of Bremgarten fell into the hands of the popish party, and was forced back into the bosom of Rome; while Bullinger found it necessary to save himself, along with his aged father, by flight. They made their escape to Zurich, under the friendly covering of night; where he was called, a short time afterwards, by the unanimous voice of the Senate, to occupy the cathedral pulpit, and to stand at the head of the clergy of the canton, as their *antistes* or synodical president. This high and responsible station, he continued to occupy, with great credit, till the year 1573, (upwards of forty-three years) at which time he died, rejoicing

in the prospect of being admitted into the glorious company of the apostles and the goodly fellowship of the prophets, in that city which hath foundations, whose builder and maker is God.

The disaster at Cappel, while it roused as we have seen the dormant enmity of those who were in heart opposed to the evangelical cause, had the effect also of breaking very considerably the courage and zeal of many of the friends of the Reformation themselves. It began to be considered the wisest policy, as it seemed to be the safest, to avoid all aggressive and provoking action with regard to popery. The peace which was established shortly after, was formed on the principle that the bounds of the reformation should be considered as fixed, where they were found at the time; and the spirit of worldly prudence now suggested, that it might be best, even within these limits, to use a corresponding moderation in religious matters, so that there might be no farther ground given for controversy or offence. The preachers were accordingly instructed from the Senate, to act cautiously, and to refrain from saying or doing things, which were likely to excite dissatisfaction. In the circumstances of the case, this was in Bullinger's view a limitation put upon the freedom of the gospel itself. He presented himself accordingly, with Leo Juda and a few other ministers, in the Council chamber, with the Bible in his hands, and in the name of Zuingli, and of Zuingli's Master, exhorted the Senate, with a free and manly tone, to be true to their solemn trust. God's word, said he, cannot and must not be bound. So the Senate of Zurich had already decreed, in the presence of the whole world, under the guidance of God's own Spirit. Let them not now reverse the decision. Let the Bible be free, now as in former times, and in all time to come as well as now. This faithful remonstrance had its proper effect. It was resolved, that the word of God in Zurich should be free; and the ministers were encouraged to preach it faithfully, as in years past.

It required more courage and faith, than we are generally apt to imagine, to stand firm to the protestant cause, as it stood in Zurich. The calamity which had fallen upon the place was of a kind, to overwhelm and stun the senses. At the same time, it was made the occasion of reproach and insult from every direction. The papists were inspired by it with new life, and stirred themselves more actively than ever in calumniating the Zuinglian faith. Faber who came off so badly in the Conference of 1523, when he was present as the representative of the bishop of Constance, now wrote a book; in which he endeavored to show, that the people of Zurich had suffered this disaster, on account of the contempt they had shown towards the sacraments, and their other heretical departures from the true faith. The Lutherans also, such as the malign force of party spirit, fell in with this cruel strain, exaggerating the extent of the calamity, and representing it to be a righteous retribution upon the Swiss, for their horrible dogma with regard to the Lord's Supper. The consequence was, that throughout all Germany a strong popular prejudice diffused itself against the Helvetic Churches, which opened the way for all manner of slanders at their expense; as prejudice, from whatever point it may happen to start, is always sure to create for itself new occasion and grounds, by which to vindicate and at the same time to confirm its own want of charity. In Saxony especially, there were many who shrunk from the very names of Zuingli and Oecolampadius, as tainted with the most pestiferous poison. Not satisfied with making Zuingli's death a divine judgment, the tongue of slander must busy itself to involve if possible the fair fame of Oecolampadius in similar reproach. It was rumored widely that he had been suffocated during the night by the Devil. According to another version, he had laid violent hands upon himself, or else had been cut off secretly by his own family. Before such a torrent of prejudice, many who had before been favorable to the Swiss views were now carried in the opposite direction; & others who still inclined that way, were restrained by fear from avowing any such sentiment. Altogether the evangelical cause in Zurich seemed to be sufficiently forlorn; and we need not be surprised to find the hearts of many falling them for a short moment, through anxiety and fear, while the enemy was triumphing on every side. To make the case worse, the spirit of persecution was actively at work, near at hand, against the reformed interest in France; and those especially who held the Zuinglian doctrine of the sacrament, were made to suffer most heavily as its victims.

Bullinger showed himself firm in these circumstances, towards the insulting adversaries no less than the timid friends of the Helvetic Church. He published an answer to Faber's malignant book, maintaining that the late calamity should be regarded as a punishment sent upon the Church indeed for its unfaithfulness, but a punishment inflicted in parental kindness, for the trial and improvement of its faith; from which nothing could be argued fairly against the reformation itself. To Bucer who wrote to him recommending an acquiescence in Luther's doctrine of the eucharist as being at bottom the same with that of Zuingli, he returned a firm reply, in connection with Leo Juda, cautioning him not to abandon the clear truth, to which he had already given his testimony, on several occasions, in the most public and solemn manner. They carried on also an active correspondence with other foreign divines, who had heretofore regarded their Church with favor, exhorting them not to be discouraged by its recent afflictions, from embracing and maintaining the truth. Bullinger's spirit seemed to impart new life, at home, both to the Senate and to the pastors. As the antistes or superintendent of the Church, he generally, he introduced the most salutary regulations with regard to religion throughout the canton. The plan of holding semiannual synods, which had been introduced by Zuingli, was confirmed and carried fully into effect. For the improvement of the clergy, he drew up a system of instructions on the nature of their office and its duties. Wise measures were adopted to insure a proper supply of rightly educated ministers. As has been already seen, in the course of a few years, a complete provision was made for catechetical instruction. In the end, order and harmony and religious prosperity were established in every direction. Zurich became a model for other cantons, and exerted an influence in this way, which was highly important for the whole Reformed Church.

In the month of January, 1534, the clergy of Basel published a formal confession of their faith—the first act of the sort, as it appears, in the Reformed Church. Individuals had given statements before of their own faith, and of the faith of the Churches as by them understood; but now, in the case of this particular canton, a regular confession was framed in the name of the Church, and for the use of the Church, as such. The occasion of the act, was a friendly suggestion from the Church at Strasburg, in which it was intimated that gross misrepresentations of their faith, particularly with regard to Christ and the sacrament were widely spread in Germany; making a case which called for some measure of this kind, in their own defence. This confession was afterwards approved, (with a formal subscription,) by the ministers of Strasburg.

Different from this, and of greater historical importance, is the *Confession of 1539*, issued at Basel also, (and hence called generally the *Confession of Basel*), but adopted and published as the act of the whole Swiss Church. The design of this last was, that in the event of a general Council being called, or when there was now much talk, it might be exhibited as a representation of what was believed and taught in Switzerland on the subject of religion. Some reference was had also to the negotiations, with which the Strasburg divines particularly were so actively engaged at this time, for the purpose of ending the controversy about the sacrament. A council was held, composed of ministers and senatorial delegates from the several cantons, to deliberate on the subject. Bucer and Capito both attended, and urged simply by their great desire to bring the Church together. Immense exertions, they said, had been made to secure this object; and now the way seemed to be open for a general reconciliation. Luther had indeed heretofore uttered himself harshly; but he had labored under wrong impressions, with regard to the opposite party, which had been entirely in some degree corrected; whence he was now anxious, in his declining age, to see these unhappy divisions brought to a close. It was earnestly requested, then of the Swiss Churches, that in this interesting juncture, they would so express themselves on the subject of the sacrament, in their contemplated Confession, as to avoid if possible all that might be likely to give offence to the other side. According to Bucer's view this required no sacrifice whatever of principle; for he held that Luther and Zuingli had not differed from each other at all as to the fact concerned, but only as to forms of expression. At this meeting, the task of drawing up a Confession was devolved upon Bullinger, Myconius, and Grynaeus, the first of Zurich and the two last of Basel; to whom were added afterwards Meander, of Bern and Leo Juda.

Shortly after another council was held at the same place, (Basel) when the Confession, thus prepared, was solemnly adopted in the name of the Helvetic Churches. On the Lord's Supper, it affirmed that Christ gives his body and blood, and that *in himself*, to his people, and using the ordinance with faith; but not in such a way as that they may be said to be physically united to the elements, or comprehended in them in a local way. Faith is the organ that takes them in, and not the mouth; "perceptionem fidei, quemadmodum signa ore corporis." This might seem to be sufficiently explicit against the idea of consubstantiation; but for Bucer, it was enough to encourage the hope of a general reconciliation between the North and South. He considered it to be, in substance, the faith of Luther himself.

Mention has been made already of the Conference at Wittenberg, and the celebrated *Act of Concord* to which it gave birth, on the sacramental question. The Helvetic Churches evaded themselves from attending this meeting, but authorized Bucer and Capito to present their Confession, (which had been already fully approved at Strasburg), and to take charge of their cause, as represented in the same. When the parties came together, Luther was not willing to have the case treated as a mere logomachy. The contest, instead, had been about things, not words; and the other side accordingly must recede, as a preliminary step to peace. Bucer however declared that the Churches of Upper Germany and Switzerland held as truly as Luther himself, that with the elements in the sacrament were exhibited, given and taken, the real body and blood of Christ; only they would not have it that his body was present in a local and outward way, which had seemed to them to be the view of Luther; though now fuller explanation, it was known that he too rejected the notion of a local comprehensiveness in like manner, and was concerned merely to maintain the actual presence of Christ's body, against what he had supposed to be a denial of it on the other side. After this Luther and his friends, having consulted a short time privately, returned answer that it was their consent in good faith they were ready to consent to the proposed act of concord; and Melancthon was directed to draw up accordingly a proper formula for the purpose. In this instrument transubstantiation is denied and local comprehensiveness still the body of Christ is said to be actually present, in the act of participation, though not independently of this; "(cum sacramentaliter Evangelium videntur de deo dei dei Leib Christi); and this so far, that even unworthy communicants must be considered actually to receive it, to their own condemnation. This last point had been all along a sort of touchstone for the two theories; and even now, Bucer continued to hold that the utterly profane could not be supposed to receive Christ in the sacrament; but he framed for himself the notion of an intermediate class, who might attend upon it as a divine ordinance, while yet they were destitute of a proper religious spirit. These he supposed, could receive Christ's body and blood, though only to their own condemnation. After this formula had been drawn up and signed by those present, Bucer brought forward the Helvetic Confession. Luther kept it in his hands for a whole day; after which he expressed himself satisfied with its orthodoxy; only it contained a few words which might offend the weak. He was ready however to embrace the Swiss, as dear brethren in Christ, if they should now fall in with the Act of Concord.

On this basis, as already remarked, Upper Germany became reconciled with Luther; and now no effort was spared to bring the Swiss Churches to the same point. They hesitated however; found the formula of concord obscure; would not act upon it separately. Another council was called, at Basel. Bucer and Capito were present; with much exposition and explanation; entreating the Swiss to consummate the good work which had cost already so much time and toil. If Bucer's exposition should be counted good with Luther, the Swiss replied that they could see no reason for further strife. It was requested accordingly, that

he would put it in writing; which he was willing to do. In the end, a friendly *Declaration* was addressed to Luther, in the name of the Helvetic Churches generally; signifying their acquiescence with the Wittenberg Concord, as expounded by Bucer, (a copy of whose exposition was sent along), and as understood to contain nothing in opposition to their own Confession, lately adopted; which they were happy to hear, had been favorably received by their reverence. In connection with this, it was thought proper to make a statement of their views, somewhat at large, to correct misrepresentation. In doing so, they express themselves on the subject of the sacrament, in the clearest terms; rejecting the notion of the real presence of Christ's body, physically considered, under every form. A year after this, Luther wrote to the Helvetic Churches a very friendly letter, declaring himself well satisfied on the whole, with the exhibition they had sent him of their views, and expressing his desire that peace might continue to be cultivated on both sides.

One is almost tempted to smile, in contemplating this transaction, at the simplicity of the whole business. Luther insists upon it that the quarrel has been no logomachy, in which the parties all along have been at bottom of the same mind; the "concord," in his mind, proceeds upon the assumption, that the sacramentarians have grown tired of their former error, and mean now to be orthodox. The Swiss hold fast to their own confession, and take the formula of Wittenberg with the explicit understanding, that it expresses just what they have always believed, and just what Zuingli and Oecolampadius have taught; only Luther had not been understood to believe in the same way which now turns out to have been a wrong impression. Bucer makes himself perfectly at home, with his mystical logic, in both spheres of thought, and tries to persuade the world that they are one and the same. No wonder that the *Wittenberg Concord*, written with ink only, should have become so soon, under circumstances like these, a dead letter.

J. W. N.  
For the Weekly Messenger.  
Messrs. Editors: Will you please give the following remarks on Female Praying or speaking in promiscuous Assemblies, from "Mitchell's New England Churches," a place in the Messenger. Your compliance with this request, may assist us in keeping a disorderly practice from our churches.  
Yours in the best of bonds, &c.  
JOHN C. GULDIN.  
Trappe, Feb. 12, 1841.  
[From Mitchell's New England Churches.]  
Female Praying, or Speaking, in Promiscuous Assemblies.

What are our objections to this practice? 1. It is expressly forbidden in the scripture. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. xiv. 34, 35. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. ii. 11, 12.

Respecting the first of these passages, it is to be noticed, that the apostle is upon the very business of correcting disorderly practices in Christian assemblies; and he mentions females' speaking as one of these practices, and unequivocally disallows it. And of the other passage it is to be observed, that it occurs in an express letter of instructions to Timothy as a minister, and to all ministers. The design of both these passages is as obvious as the language is explicit.

How is it possible to misunderstand an injunction so plain and so repeated! I know (says one) that these texts have been explained away; but so have the proof texts which teach the divinity of Christ, the depravity of man, the reality of the atonement, and the necessity of regeneration. Any thing may be explained away by those who are determined to obey their own will instead of the Bible.

Let us attend to the reason which the apostle gives. "It is a shame for a woman to speak, on account of her relation to the other sex, or her place in society. In the passage in Timothy he gives the same reason coupled with another, namely the proper modesty of her sex. He evidently means to imply that it is unbecoming for females to be so forward as to speak in promiscuous assemblies, for the same reason that certain styles of dress are unbecoming. Read the passage in its connection. "To like manner also, that women adorn themselves in modest apparel, with shame-faceness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence, &c. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression." 1 Tim. ii. 9-14.

The propriety of this reason of the apostle has been universally felt and acted upon by mankind; in refined nations, as well as in barbarous. They have universally felt that it is unbecoming to the modesty of woman to speak in public assemblies. The bar excludes her; so do the legislature, and the popular assembly. The reason of the thing is founded on nature, not in prejudice, or custom, but in nature. It has generally been deemed monstrous for a woman's voice to be heard as a speaker in any promiscuous secular assembly. Nor is her appearance in such assemblies ever anticipated in any scheme of female education. It is in religious assemblies chiefly that this anomaly is seen, nor has the sanction which has been given to the practice by some preachers and churches, made the practice, as yet, respectable there in the eyes of intelligent people. Notwithstanding the commonness of the thing, it is still felt to be an impropriety; and it will be, so long as nature shall control the sentiments of mankind.

2. Besides that the practice is prohibited by Paul, there are no examples,—or none which can be taken for precedents—throughout the history of the several religious dispensations. "Of the preachers of righteousness" before the flood, that we have any account of, none were women. Nor do we find that females ever officiated in the public service.

3. The word church in the New Testament, does not mean a public assembly in a synagogue, or house of worship like ours, merely, but it often means such small assemblies as met in private houses, and "upper rooms." "Salute Nymphas, and the church which is in her house;" that is the church which meets at its home. Gal. ii. 15. See also Rom. xvi. 4. Philom. 2; and the New Testament everywhere.

4. It is not the design, or nature of religion, to impair by its requirements the proper character of its subjects. On the contrary, it seeks to heighten and adorn whatever belongs to our nature as God originally made us. It regards the proprietors of sex. It condemns effeminacy in man, and masculinity in woman. It does not require woman to cease to be woman because she becomes a Christian; but on the contrary, inculcates an amiable modesty of feeling and demeanor beyond what she possessed before. But no female, and no young female especially,—in whom naturally there is a timid reserve of youth as well as of sex—can engage as an exhorter, or leader of prayer, in the presence of men, without her delicacy being blunted, in proportion to the frequency, and boldness, with which she engages in the unseemly and forbidden exercise. "There is generally, and should be always, in the female character, (says Dr. Beecher) a softness and delicacy of feeling which shrinks from the notoriety of a public performance. It is the guard of female virtue, and invaluable in its soothing, civilizing influence on man; and a greater evil, next to the loss of conscience and chastity, could not befall the female sex, or the community at large, than to disrobe the female mind of those ornaments of sensibility, and clothe it with the rough texture of masculine fibre. But no well educated female can put herself up, or be put up to the point of public prayer, without the loss of some portion at least of that female delicacy, which is above all price; and whoever has had an opportunity to observe the effect of female exhortation and prayer in public will be compelled to remark the exchange of softness and delicacy for masculine courage, so desirable in man, so unlovely in woman; and if we need farther testimony, the general character of actresses is a standing memorial of the influence of female elocution before public assemblies."

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Original Poetry.

For the Weekly Messenger.  
THE TWO MOUNTAINS.

GALAT. IV. 24.

Our home!—not by that shadowy mount  
Where clouds forever reign;  
O! not beside its mystic fountain,  
That deepens every stain—  
Within its dark and solemn dell  
Nought, nought of Earth can safely dwell!

For One of old, descended there,  
Within its groves He too,  
While glowing leaflets tremble near  
Before th' unveiling God:  
—Each echo yet repeats the sound  
"Beware—for this is holy ground."

Not there;—but softer, dearer far,  
Yonder behold our Home:  
Where gently breathed from every star  
Floods of glad influence come;  
And a thousand rays of Heaven's light  
From eyes that weep not, bless the sight.

No room amid its groves for Grief,  
No shadow shelters Care,  
The joys that spring on Earth so brief  
Are ever blossoming there;  
And the fruits of peace beneath that sky,  
Like the souls who taste them, never die.

O! could we, as the day grows dim,  
—When bending unto pray'r—  
But hear their voice who worship Him  
As they dwell forever there;  
That so, with the dying light of Day,  
Our life might fade 'mid the skies away:

Or, it must be, back return'd  
Unto this world of sin—  
The fire with which our hearts had burn'd  
Would sparkle yet within:  
—One glimpse would shed o'er every face  
The blush of that dwelling place!

DELTA.  
Baltimore, Feb. 5, 1841.

\*Exod. xxxiv. 30.  
†Dan. ix. 21.

Original.

For the Weekly Messenger.

Rev. John Christian Stahlschmidt.

Mr. J. C. Stahlschmidt came to this country in 1770, in the character of a mechanic, and as such labored for some time in the city of Philadelphia. Here he became acquainted with the Rev. Mr. Weyberg, then pastor of the Ger. Ref. Congregation, who on discovering his deep religious experience and eminent piety, suggested to him the propriety of considering seriously, whether it might not be his duty to devote himself to the ministry. After bringing this matter before God, Mr. S. came to the conclusion, that he ought to do so. Accordingly he commenced the study of Theology under the direction of Mr. Weyberg; and several years after, having received and accepted a call from a number of congregations in York county, he was solemnly ordained to this holy office by Messrs. Helfenstein and Wagner, to whom this duty had been referred by the *Coetus*, before which he was examined. Mr. S., however, did not long continue his labors, as a minister of our Zion in this country, circumstances, growing mainly out of the Revolution then in progress, induced him to resolve on returning again to Europe; which resolution was carried into effect in the fall of 1779.

Sometime after his return to his native land, he published or furnished the matter for the publication of a Book (Octavo) entitled ["DIE PILGERREISE ZU WASSER UND ZU LAND."] [THE PILGRIMAGE BY WATER AND BY LAND.] The volume is composed of a series of letters, 62 in number, addressed to a pious friend, in which he narrates the circumstances of his conversion, his subsequent trials, and the remarkable supports and leadings of divine grace and providence, as experienced by him in the four quarters of the globe,\* interspersed throughout with pious and very appropriate reflections. The letters are characterized by simplicity and relate many interesting and very remarkable providences, while every page—nay, every sentence glows with the holy ardour of the true child of God.

In the part of his narrative relating to his residence in this country, occur, now and then, the revered names of *Hendel*, *Weyberg*, *Helfenstein*, *Ottenberg*, and *Wagner*, while in every instance, decided testimony is borne to their deep piety and untiring faithfulness.

But my object when I took up my pen was to give a hasty translation of part of a manuscript letter, written by Mr. S. some 25 years after his return to Europe, and which accidentally came into my hands, some months ago. The simple fact that the writer was once a minister in this country and that the letter is addressed to one of the fathers of our Reformed Zion, invests already the following with interest, independent of the sentiment which it contains. It is addressed to the Rev. Daniel Wagner, then of Frederick, Md.

Elberfeld, May 26, 1804.

Esteemed and very dear brother:—Your very acceptable letter, of the 16th of January, by the hands of Mr. Proebsting, was duly received, and it afforded me no little joy to hear once more from you. The recollection of that country and the friendship—especially also of yourself—which I there enjoyed, still awakens in my bosom new esteem and affection for that friendship and country. With deep sympathy, I learn that it pleased the Lord to visit you with a very dangerous disease. His name be praised, that you have been again restored to health.

What you communicated touching the unusual and very remarkable religious excitements (Wirkungen), which have for some time prevailed, and are still prevailing and extending themselves more and more, in that country, was also very acceptable to me. Though we cannot from these things infer a general (allgemeine) reformation and conversion, yet they are movements, which, as we hope, the Lord permits and brings about for the actual conversion of still not a few, here and there. With the views you express I fully accord. I believe with you, that spirits are found frequently to mingle with such a work, which bear no resemblance to the spirit of Christ; and that it is the part of wisdom and safety not to attach undue weight to these things, in that the consequences are not always the most desirable. We must wait and see, whether these trees which have so greatly shaken will in time to come, bring forth good fruit. If this be the case, then the tree also is good. \* \* \* For wise reasons such extraordinary things occur; often to give weight and importance to that which God by his spirit is about to accomplish among a people, as on the days of Pentecost, when by the extraordinary occurrence the multitude was brought together and with wonder and amazement beheld, saying, "What meaneth this?"—what can these things be?—But we will wait and see what it shall please the Lord to make out of these wonderful things, hoping and be-

\*Before coming to this country he had visited China, Hindostan, England and other places.

lieving that he has a high and holy object in view. Every thing has its time.

In Europe things still look dark—yes, in many places—nowwithstanding the boast of *mental illumination* (Aufklaerung) very dark indeed. What it shall please the Lord once to make out of this confused chaos is known to him alone. But great as the darkness is generally, there still are, especially in Germany and England, movements for good. In Wirtemberg, as also in Switzerland and Saxony, there are, as we hear, powerful awakenings. In these regions too, the blessing of the faithful Redeemer is still visible—still others are awakened, to occupy the places of those, who from year to year, are called away to their true Father-land above. To me it appears, that just as the kingdom of darkness and Iniquity puts forth mightier efforts to extend itself, so also, on the other hand, the kingdom of the Lord Jesus Christ extends itself more and more. Powerful as the opposition is, His spirit still achieves the victory in thousands of instances, and more is heard now of true godliness, than was the case formerly. The greater proportion of the ministers still professing adherence to Evangelical Christianity, are converted men, inasmuch as those of a different character, have generally declared themselves on the side of the false, *rationalistic system*. God be praised! that we still have in these countries many who profess and revere true christianity, and who moreover teach and preach the same in the power of the spirit. With our ministers here, I am on the most cordial terms, and they are men who have the salvation of souls truly at heart. We have also established a Missionary Society here, of which they are members. Perhaps, we may yet during the present year, send you some of our publications, which have been scattered through all parts of Germany.

From appearances, we in these regions shall be anew involved in the troubles of war: for since Bonaparte had himself proclaimed Emperor, every thing seems to be again in motion with the other powers; and from all appearance the scourge of war will again visit Germany. What shall once be brought out of all these heavy calamities! Great Supreme! Ruler of all things! To thee, yea to thee only, all this is known! Darkness covers the earth, and gross darkness the people! Great God! when shall thy great purpose be once attained and our poor Europe be again blessed with permanent peace! But we will and must be silent—Righteous are thy judgments, O Lord; and all that thou permitest, and ordrest, and bringest to pass, is just and good!

Jesus live and glorify himself in and through us, now and evermore—His spirit impart to us joy and lead us into all truth. In Him, I remain Yours &c.

Jno. Christian Stahlschmidt.

I do not know, Messrs. Editors, how it may be with your readers, but to me it affords great pleasure to peruse whatever relates to those who have preceded us, especially if it be characterized by the frankness and humble unobtrusive piety of the above; and therefore unless apprised of a contrary wish, I may, perhaps, send you some more of this character. York, Pa. Feb. 17, 1841. C.

For the Weekly Messenger.

Messrs. Editors:

You appear to have been pleased with the suggestion in my letter from Reading, respecting scholarships—I like the plan. They are so easily raised. Why the young Misses in a congregation can raise a scholarship out of their allowances for confectionary, and the married ladies out of their pin-money. I know a congregation that has in this way founded one—and another that proposes to establish two. Another consideration in their favor is, that they concentrate so much of the piety and intelligence of the Church upon its institutions, and thus create an interest in their favor that succeeding ages will only strengthen and confirm. Who would not venerate the more, those time-honored Institutions founded at Heidelberg immediately after the Reformation, if in tracing up his lineage, he could discover that his ancestors bore a part in their foundation? In the midst of all the political convulsions, and wars of Europe they still survive, and continue to shed abroad the lights of religion and science upon the world. Then they are the enduring monuments of the benevolence and piety of those who projected and built them up. And what was then done for us, by princely munificence, we are now attempting for our posterity by our private means, and in a way that will transmit the name of the most humble benefactor with veneration and respect to future generations. I like the scholarship plan too, because in this way the congregations are so easily interested and induced to engage in the work themselves and thus save the Church the time and expense of an Agent. This is "the right way"—the "good old way"—the scriptural method of raising money. When Paul took up collections, he always addressed himself to the churches and made a congregational business of it. And the closer we adhere to this plan the better. The people approve it.—They are better pleased with what they do themselves, than with that which is done among them by another. It accustoms them, too, to acts of benevolence, and the habit acquired, they then need no prompting to works of labor and love when opportunity offers. The recollection of the rich reward of their past experience in doing good, will always be a sufficient inducement to attempt it again.

In providing thus liberally for the endowment of the College, some may be apprehensive that the Seminary may be overlooked. Of this we need entertain no fears. The Seminary has a still stronger hold upon the affections of our people, than the College, and they will never permit it to suffer for want of funds. It is in fact for the Seminary, that we are building up the College, and the broader and deeper the preparatory foundation is laid, the higher and more securely may you build our School of the Prophets.

You seemed to be pleased also with my statements respecting the liberality of our people in this part of the Church. If it was now said, that the "half was not told," you would probably set it down to an over kind feeling on my part to increase your satisfaction. And yet, it is true, that the further we went the greater was our encouragement. In Tulpehocken the good people are devising liberal things; in Lebanon, they are also preparing their offerings, and will do more liberally in proportion to their numbers, than any other congregation in our connection. (?) I would not be invidious, nor would I offend the modesty of members of that church; but there are those amongst them who will be second to none in their zeal for the good cause. In my former letter, I intimated, that in making this visit to the churches, the chief object was to ascertain what our ministers were doing, and how far the people were prepared for the Centenary operation. That my expectations were more than realized, you already know. But when I now declare that it was only during this little tour of inspection, I really learned

to know our people and the state of their churches in that region, you will, perhaps be somewhat surprised. Perhaps you would not care to have some account of it for your readers.

The district of country included in the Classes of Lebanon and East Pennsylvania has been very little known to many of our members in other parts of the Church. "An evil report" went out concerning it. It was regarded as a land of darkness and of drought and of the shadow of death, "and no man passed through it." There could well be no greater mistake. In a spiritual point of view, it may be compared to the vast mineral region which it embraces. To the passing traveller it may appear as "a land of deserts and pits;" but he, who looks more carefully, will discover that beneath the surface are materials that with little trouble, may be converted to the most valuable purposes. There lies, in fact, the very strength of the Church, so far as numbers and wealth are concerned. There is a country unsurpassed for the productiveness of its soil, and for other advantages, natural and artificial. There too, in large sections of the land, the people are almost exclusively of our persuasion. More than one half of the whole population of Berks county is German Reformed; and the same may be said of portions of the adjoining counties of Lehigh and Lebanon: the original settlements having been made, as it would seem by families emigrating from the same part of the country in Europe and of the same religious confession. There too, are congregations of from 500 to 1500 members—a people of simple manners, and good habits,—united in feeling and firm in their attachment to their Church. All this, it is true, will pass for nothing with persons of a particular description. They will reply, that in all these advantages and virtues, there is not one particle of spiritual—nothing, whatever, that enters into the elements of vital godliness, or that of itself can contribute to its promotion. But does God ever work without means? Can there be a Church without people? Or can a Church be sustained without a becoming zeal for its welfare? And, moreover, what is wanting but the life and spirit of the gospel to work up all these means into a power that shall "be mighty to the pulling down of strong holds?" Besides, it is as far from truth as it is from charity, to suppose that this people are without piety. God never leaves himself without witness, where his gospel is preached. The number, and the faithfulness of those that served the true God, in the days of the prophet were greater than he imagined; and if the young prophets, in our day, were to search, they would probably, even in this desert land, meet with more of religion, pure and undefiled, than they expected to find.

I must say that the more I have learned of this people, the more my respect for them has been increased. I like the stock from which they have sprung; and I do wish that ministers and others would gather from the aged men lingering amongst them, and from the early records of the churches, their genealogies and the events connected with the settlement in this country, and publish them in the course of the year in our papers. How much interest it would add to the Centenary! and if it is not done now, it will never be done. But many are from the *Pfalz*—the very bosom of the German Reformed Church. The most, are either Swiss or Huguenot. There are the Hottentots, the Delongs, the Sharottins, the Raiguels and the Levans, in the fourth and fifth generations, and breathing the same spirit of unquenchable attachment to their Church and country which animated their fathers in the days of their pilgrimage. And not less do I admire their principles. They are not given to change. They hold fast to that which is good. There the *"Gemeinschaftliche Gesang Buch"* has never been introduced—there the large Heidelberg Catechism is retained—the old *Kirchen-Agende* still used, the old forms still practised, and the congregations have the r. own houses of worship.

Had we only known this people better in days gone-by, we might have avoided difficulties that for a long time afflicted the Church. We would have seen that their early objections to the benevolent enterprises of that day, proceeded from a praiseworthy attachment to the language and the religious customs of their fathers,—an apprehension (mistaken perhaps,) that all that they thus venerated, would be swept away, by measures of which they had never before heard. We would have seen that it was the spirit of the fathers still living in the children, and manifesting itself in resistance to what they considered oppressive and wrong; and though we might not have agreed in opinion, we still would have met them as brethren, and there would have been no strife between us. In the spirit of conciliation and kindness their opposition would have been overcome; and then we could have had a smooth rail-road path to their warm sympathies and support, and the rich treasures of their co-operation and influence might have been brought down to the help of the Church, just as their immense mineral wealth is now yielded for the good of the State.

But all this belongs to a time that is now with—"the years beyond the flood."—Let it be so. The mountain of difficulty has been overcome, and this people are now coming to the help of the Church "of themselves." What is most wanting is a sufficient number of well educated, pious ministers to supply their pulpits and preach to them in their own language. There are congregations that could well support a minister alone, that must unite with four or five others, to have preaching at all. Oh! I would sooner have one minister educated in our own Seminary who can preach in German and English, than half a dozen who use only the English. Would to God that our people would think of this. Where are the pious youth of our churches? of our German families who are anxious for the maintenance of the Church they so much love? If I had a voice that could be heard to the utmost limits of the Church, I would proclaim its destitution and make known its need. I would say: you give us your prayers—you pour out your treasures. Oh! why do you not give us your sons, that we may educate them for the Lord in the ministry of the Church? Yes, we want German ministers of our own training; if we had them in the East, this choice spot of the Commonwealth, would soon be with the divine blessing, as the "garden of the Lord."

B. C. W.

For the Weekly Messenger.

The German Churches.

It is always cheering to my heart, to hear of the prosperity of Religion and the progress of vital Godliness, no matter among whom, where, or under what circumstances. But I must confess, that intelligence of the advancement of the German Churches, in usefulness and holiness, brings with it a charm, that kindles emotions of a peculiar character. This partiality may be traced to the natural bias for our "kinsmen according to the flesh;" or, perhaps, the peculiar circumstances that have prevented the German Churches from occupy-

ing, thus far, their appropriate places among "God's host" in our beloved land. An unaccountable tenacity for the mother language, to the exclusion of that of the country, with the entertainment of prejudices against a liberal Education, have in too many instances, proved the unfortunate hindrance to their prosperity. These things, however, which have assisted to bind our German Zion to the Earth, are, under the smiles of Heaven, rapidly passing away, and a better day has begun to dawn upon these Churches. Awakening, as it were, from the slumber of ages, they are becoming aroused to self-consciousness and preparing to put on their strength. Within a few short years—what has not been accomplished? Why this simultaneous action? As if by one grand impulse, the Churches appear to become alive to the vast responsibility that rests upon them, and discover, at the same time, a cordial disposition to come up to the work—"to the help of the Lord against the mighty." It is the "Lord's doing, and is marvellous in our eyes." And it becomes us, to give Him "all the praise." But whilst we would be grateful, should we not also seek His guidance, and fear, lest by cherishing improper feelings, we may incur his displeasure; and the rising sunbeams be obscured, by intervening portentous clouds, and the vessels freighted with our best hopes that are now cheerily wafted before the heavenly breeze, be driven back by adverse winds, and fail of the haven in prospect. I have been led to reflect thus, Messrs. Editors, upon reading several articles appearing in turn, in your paper, and the "Lutheran Observer," of both of which I have the privilege of being a constant reader. Without desiring to express an opinion favorable to the one or the other, I would only observe, that the whole matter is unfortunate and should be brought to an immediate termination. This I am happy to see is your determination, at least so far as you are concerned. Be entreated, not to be disturbed by the effervescence of "left minds" or "disordered imaginations." If left to themselves, by the natural process of fermentation, purification will undoubtedly be wrought. The Reformed and Lutheran Churches, bound together by so many interesting ties and hallowed associations, should seek to cultivate feelings of mutual kindness and reciprocity. Envy and jealousy should have no dwelling-place within their borders. How unbecoming! How offensive in the sight of heaven and wounding to the cause of Truth and Righteousness, for brethren to strive with each other, and endeavor to build up the interests of one denomination, at the expense or upon the ruins, of the other! Is not the field abundantly large? and should not their separate and united efforts be directed against the strong holds of the adversary and the great aim be, to win souls from the ranks of the enemy? Let each rally around its standards, and preserve its distinctive doctrines and peculiarities, and neither will be found to be essentially wrong, if duty is performed and obligation is fulfilled. Let these sister Churches "agree to differ," but not in strife, for the reason given by the "father of the faithful" to his pious kinsman, and the adversary will be thus foiled in his devices to destroy the peace, and mar the beauty of Jerusalem. Instead of questioning the piety and orthodoxy of the early Reformers—should we not unite in thanks to the Great Head of the Church for accomplishing through them His great and glorious purposes, and improve his grace and guidance, that we may, in this day of "light and liberty" rightly improve the rich legacy descending to us through their instrumentality.

The Reformed Church has entered upon the Centenary Year and effort, with prospects full of hope and promise. A spirit of liberality is diffusing itself among the people, whilst the hearts of many are opened for the reception of Gospel light and truth, and the genial and reviving influences of God's spirit and grace are descending upon the Churches. Have we not reason in grateful hope to look forward (if faithful) for a glorious consummation. That our Lutheran brethren may be favored with similar blessings in their Centenary effort, (which I am happy to see is being agitated)—that their institutions of piety and learning may be permanently established, extending their benign influence far and wide—that our whole German Zion may arise and put on her strength—the "set time to favor her" being come, and become a praise in the earth, is the prayer of a

LAYMAN.

Religious Selections.

TEMPERANCE HYMN.

Onward! onward! band victorious,  
Rear the Temperance banner high!  
Thus far hath your course been glorious;  
Now your day of triumph's nigh.  
Vice and Error flee before you  
As the darkness flies the sun;  
Onward, victory hovers o'er you,  
Soon the battle will be won!

Onward! onward! songs and praises  
Ring to Heaven's topmost arch,  
Whence'er your standard raises,  
And your conquering legions march.  
Gird the Temperance armor on you,  
Look for guidance from above;  
God and angels smile upon you,  
Hasten then your work of love!

Lo, what multitudes despairing!  
Widows, orphans, heirs of woe,  
And the slaves their fetters wearing,  
Reeling madly to and fro;  
Mercy, Justice, both entreat you  
To destroy their bitter foe;  
Christians, patriots, good men greet you,  
To the conflict bravely go!

To the vender and distiller  
Thunder truth with startling tone!  
Swell the accents louder, shriller,  
Make their guilt enormous known.  
Onward! onward! never falter,  
Cease not till the earth is free;  
Swear on Temperance's holy altar,  
Death is yours, or VICTORY!

From the Imperial Magazine.

THE DIFFERENCE BETWEEN SPECULATIVE AND EXPERIMENTAL RELIGION.

Religion is a subject with which every human being is connected, and in which he is deeply interested. While it regards in no small degree his temporal welfare, it has reference more immediately and specifically to that which is eternal. It is by religion that he can look for pardon, peace, and happiness, obtained by a sacrifice which speaketh better things than that of Abel, even the sacrifice of Jesus Christ the righteous. It is from religion he is to obtain much to smooth his path through the wilderness of this world: by means of this his desponding fears may be allayed; his spiritual desires enlivened, and his ransomed soul elevated to God.

It is obvious, however, on even a cursory review of the religious part of mankind, that two kinds of religion distinguished by their difference of situation, have obtained among them. I shall not doubt, be anticipated as referring to

that which has its seat in the head only and that which holds a place in the heart. These are of such a nature that they should be concomitant in progress and operation, though nothing is more common than to see them disunited; and speculative religion, or that of the head, usurping the place of the experimental. The cause of this disconnection is, perhaps, not very deeply concealed. Men, in general, aware of the truth of religion, give it, as far as external circumstances are concerned, a favorable reception. They profess to obey its authority and dictates, to acknowledge its excellency and advantages, and to be under its influences and control. But they form to themselves mistaken notions on the subject of that branch which is pure and undefiled: they build on an unsafe foundation; they conceive that if they unite in according to the importance and authority of religion, and attend to some of its outward and (if such an expression be proper on such a subject) least momentous particulars, they have fulfilled its requisitions. They behold the object, but do not desire to possess it. They are in error as to the very essence of religion, they stumble at the threshold; and, like Chorazin and Bethsaida, will come into greater condemnation, since, sinking with the light of "the glorious gospel of the blessed God" shining resplendently around them, they refuse to be cheered by its vital and vivifying influences.

The difference then which exists between speculative and experimental religion must certainly be great. While the speculative and the formalist may go on day after day, to the appearance of their fellow-men, walking according to the truths of religion, they are destitute of that inward witness which attests that it is not a cunningly devised fable, or a specious and fallacious imposition, which the wisdom of God has devised. The carnal nature exerts its powerful sway in their various actions, and though the first appearance may deceive, a closer attention will manifest that they still lack "the one thing needful." Even that man who may descend upon the blessings and privileges of Christianity, who may illustrate it by his expositions, and who may wade very far into the labyrinth of speculative truth, may be as far from the kingdom of heaven as the east is from the west. The publicans and harlots, the vilest of the vile, transformed by renewing grace, will enter with joy and gladness into the mansions of eternal felicity, while the learned sinner, with an unsoftened heart, will lift up his fiery eyes in the lake that burns for ever and ever.

The experimentalist is in a certain and happy state; he has embraced the gospel with all his heart. His nature has been renewed; he has been born of water and of the Spirit; he is in possession of that faith which purifies the heart, and, with the most sincere and indubitable satisfaction, points to the witness which he feels of the truth and blessedness of the gospel. He is convinced not only by reason but also by experience, a guide which "opens wisdom's way;" and, in the prospect of his final dissolution, can triumphantly and delightfully exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Thus his reason and his understanding cordially unite with his affections in the delightful work of his salvation.

The system of the Christian religion was devised and is adapted for other purposes than those of speculation. Its astonishing and invaluable privileges were intended really to be partaken of, as well as to be believed in; to be subject to practice and experience, as well as to theory. The Christian Religion is designed to restore to man the long lost image of his Creator; to alleviate the toils and contingencies of life; to regulate his desires and actions, and to inspire him with the hope of a future and incorruptible inheritance in eternity. And does it not most unequivocally answer its design in the heart of the true Christian? Does it not display all its efficacy and beauty in such a character? The divine Spirit applies the doctrines of truth with power to his soul. If in prosperity, he is preserved from pride and forgetfulness, and his breast is expanded with heavenly benevolence; if in adversity, his reliance is on his Saviour, in the hopes and promises of the gospel; though the storms may beat around him, he is securely fixed upon the rock of ages, and in the midst of appalling darkness, supernatural light arises in his soul. "He is a happy example of light and love. He perceives the excellency and stability of spiritual objects, possesses an ardent attachment to them, feels their divine energy upon his soul, and hence it is that the religion is of an experimental nature." Not so the man who has a speculative religion has unhappily possessed; and his hopes are uncertain and vain; all his reliances are falsely placed; he has no comforts springing from heartfelt experience, he grows cold to religion; neglects its requirements, and, feeling not its power, loses all its blessings.

It is experience which is the true test of the Christian, whereby he indeed finds the Gospel to be "the power of God." The longer he lives the more he becomes convinced of the corruption of his own heart, and of the vanity and instability of the world, while his desires after God, after holiness, after heaven, are continually increasing; and, because he seeks and prays aright for heavenly blessings, he fails not to obtain them. The man, on the contrary, who is not possessed of this experimental religion, encourages no heavenly sentiments and desires; he seeks only the pomps and vanities of earth, and falls at last a victim to his triple enemy—the world, the flesh, and the devil!

J. S. B.

THE BIBLE AND LEARNING.

The Bible has been the instrument of preserving and diffusing classical learning among the most polished and literary nations. On the subversion of her fairest temples, oft times has literature taken refuge in the asylums of Christianity. Since the Ark, that once contained and preserved this sacred book was destroyed, this hallowed volume has been itself the ark in which were contained and preserved for the long night of a thousand years, and amid the rude assaults of barbarous nations, "the treasures of wisdom and knowledge." More than once, when ignorance has enslaved the human mind, has the Bible stricken off its fetters. The scriptures constrain men to be learned. So that while on the one hand, literature has nothing to lose, but much to gain from the Bible, the Bible has much to gain, and nothing to lose from solid literature. "A little learning," says Lord Bacon, "bretheth to atheism, but more bringeth us back to religion." It is for the interest of religion to encourage the pursuit of science and literature in every form and department. The more the Bible is brought to the test of intellectual research, the more abundant will be the evidence of its superiority. From the comparative study of languages, from the natural history of the human race, from the whole circle of natural sciences, from early history, from oriental literature, from the most rigid scrutiny of its most learned enemies, it has nothing to fear.

The ignorance of its friends may give its enemies a short-lived triumph; but it shall be as ignoble as it is momentary, and the weapons by which it has been accomplished shall be taken and thrown back, recoiling upon the heads of those who wield them. Should some future Julian arise, who should debar the friends of the Bible the lights of science, the unbelieving world, and the powers of darkness, might be emboldened to assail it with new confidence. But I trust in God that time is past. And were it possible that the world could again be subjected to the caprice of a single man, and receive its laws from a despot, Jesus Christ is, as he ever has been, "head over all things to the church," and will make all things subservient to her interests. The power of despots shall be extended or diminished, as it shall ultimately extend or diminish the power of the Gospel. Wise men of the east shall again offer incense to the child of Mary. The Scribe and the Rabbi shall yet wreath garlands for the ark of the covenant. The science of France and the learning of Germany shall become as fully tributary to the cause of truth and holiness, as was the gold of Ophir. And the most illustrious classics of antiquity shall gather their freshest rays to adorn the temples once crowned with thorns.

I know of no standard by which the character of literary and scientific men may be so safely and successfully formed. The more he reads, the more I am confident an accomplished scholar will study the Bible. There are no English scholars than the men educated north of the Tweed. And there are none who from their childhood, are so well acquainted with the Bible. I have heard it said that the characteristic wit of Scotchmen is attributable to their early familiarity with the Proverbs of Solomon. No well informed man, no well educated family is ignorant of the Bible. We can better afford to part with every other book from our family libraries, of schools, and colleges, than this finished production of the Infinite Mind.—*Rev. Dr. Spring.*

THE WESLEYAN BODY.—From the minutes of the last conference, it appears, that the number of members of the Society was as follows:—Under the care of the British and Irish conferences, 428,729,—namely in Great Britain, 323,178; in Ireland, 37,047; in stations, 78,504; under the care of the Wesleyan Methodist Church in Upper Canada (in 1840), 16,351; under the care of the American Conference, in 1828, the date of the last returns 692,341; total number of members, 1,157,424. The number of preachers, regular and supernumerary, was in Great Britain, 1,078; in Ireland (including assistant missionaries) 345; in Upper Canada, 127; in the American connexion, 3,322; total number of ministers, 5,031. Grand total of members and ministers throughout the world, 1,142,455.—*Watchman.*

SPIRITUAL DARKNESS.

It has become night in us, when the consciousness of the blissful presence of the Lord has departed from us, and the soul no longer retains any perception of the felicity enjoyed at his right hand. It has now become night when the flow of holy feeling and emotion is dried up, and our joy in the Lord and all that is his, has expired within us. It is night when the word that we read no longer affects us, when its promises leave the soul cold and insensible; when the sermons we hear afford no enjoyment, and the worship of God, once our most joyous employment, has become a burden; when we are no longer impelled to pour forth our soul in prayer and praise, and when the most sacred engagements do not cause the heart to overflow with holy and delightful emotion. Then it is become night! O deplorable state! When the spikenard of our spiritual knowledge has lost its fragrance; when the grapes on the gospel-vine yield us no juice, and the flowers no perfume; when our hearts are become barren, and our spiritual tongue cleaves to the roof of our mouth. Then we are full of complaint and lamentation; we are cast down and know neither counsel nor consolation; for the prop on which we had leaned was not on the merit of Christ, but our own feelings; and this prop is now broken. The foundation, on which the superstructure of our hopes has been erected, was not the beam of the cross, but the loose ground of our own piety and lively sensations; we had been accustomed to look more to ourselves than to Christ; our confidence had been our love to the Lord, not his love to us. Therefore a cloud no sooner dims the bright glow of our sensations and feelings, than we find ourselves deprived of the consolations of Christ, and are forced to complain, with the Bride: "We have lost the Lord."—*Krummacher.*

DIFFERENT KINDS OF HEARERS.—"Take heed how ye hear." Hearers are divided into four sorts: some like sponges that suck up all, both good and bad; some like sand-glasses, who, what they receive at one ear, let go out at the other; some like a strainer, that lets all the good pass through, but keeps the dregs; some like the sieve that keeps the good grain, and lets through what is no good. These last are only to be approved.—*Boston.*

From the Christian Observer.

"NO TIME TO READ."

Is it so, Mr. Editor, that people have no time to read? This is seriously alleged by some to whom I have introduced the Christian Observer. In reply, they say, "I can't read it—I have no time to read." The reason assigned is the pressure of the cares and business in which they are occupied. Their worldly interests and employments, according to their own confession, engross all their time! It is for these employments they live, and move and have their being. Their thoughts are upon them when they rise in the morning—and when they rest in the intervals of labor—and when they lie down for sleep at night. They have no time to read. Is it so, that we have in the community & even in the church, a large class of people who are so oppressed with the burdens of the world, that they have no time to read? Is this statement valid and capable of proof?

They, no doubt, imagine that they have no time for this purpose. They think it of little importance for them to read, even the passing history of their own times, or the narratives of the work of God and the achievements of His grace in the salvation of men. They suppose it unimportant to read, these things, especially as they think that they have no time.

A blacksmith in Worcester, Mass., has thought very differently. Though he has been regularly employed eight or ten hours a day at his trade, he thought he had time to read and to study. And according to his thoughts, he has devoted the fragments of time to study. Thus, by daily adding thought to thought, by patient perseverance in turning the odd moments of time to account, at the age of 27 he was acquainted with fifty different languages, and prepared to gather intellectual treasures from the stores of thought and knowledge which have been accumulating in the most



enlightened nations for ages. His acquaintance is now sought by the most accomplished scholars; and he says that if he "was ever actuated by ambition, its highest and farthest aspiration" in thus disciplining and furnishing his own mind, was "to set before the young men of his country an example in employing those fragments of time called 'odd moments.'"

Here then is a living demonstration of the great mistake of those who think they have no time to read. And their mistake ought perhaps to awaken sympathy in their behalf. For the manner in which they use their minds, exercising them solely, if at all, about the most common place objects and the most ordinary things in the world, has a direct tendency to produce mental imbecility and weakness of character. It is principally among those who have no time to read that imbecility of mind, weakness of judgment, and inefficiency, are perpetuated from father to son—from one generation to the other.

A READER.

## THE WEEKLY MESSENGER.

CHAMBERSBURG, FEBRUARY 24, 1841.

TO CORRESPONDENTS.

"L." is received.  
"THE CONFUTATION," by "W. M. N."—a very good article—is deferred for next week's paper.  
The communication by the Rev. W. C. B., is unavoidably deferred for next week.

### COMMITTEE ON THE LITURGY.

The committee on the publication of the Liturgy, are hereby notified to attend a meeting to be held at the Office of the "Weekly Messenger," on next Wednesday, (March 3) at 11 o'clock.

The committee consists of Messrs. B. S. Schneek, S. R. Fisher, A. Helfenstein, Jr., Henry Sively (Greencastle) and H. Ruby.

### "PICTORAL ILLUSTRATIONS."

Several of the New York Editors, after having recommended this work, now retract all they have heretofore said. We have given it a partial perusal, and we confess that we cannot see any sufficient reason so far, for condemning its "pictures" at the same rate that our Eastern brethren do. There are some of the engravings to which exceptions might perhaps be made; but they are not by any means of such a weighty character as some are disposed to intimate.

Our friends in Va., who made inquiry with respect to the "Sermon on Revivals" published in the Messenger a few months ago, are informed that it has not been published in pamphlet form, and no extra copies of the No. of the Messenger containing it, are on hand.

GENERAL AGENCY. The Rev. JACOB MAYER, is authorized to obtain subscriptions and receive monies for the Seminary, Marshall College, Beneficiary Education, Printing Establishment &c. as contemplated in the Centenary effort. His immediate field of operation, at present, are the Classes of East Pennsylvania and Lebanon—to the churches and brethren of which he is affectionately recommended.

We are authorized to state, that a worthy ministerial brother expects to visit the vacant charge at Clearspring, Md. in the course of a few weeks. We mention this for the encouragement of that destitute people.

### QUERY.

A correspondent asks us the following question:—"Is it in accordance with the doctrine of the New Testament and the practice of the apostles, and with the spirit of the constitution of the German Reformed Church, to receive persons into full communion with the Church, who do not give evidence of repentance, or a change of heart?"

To this query we answer, No. The New Testament invariably insists upon repentance and faith as indispensable pre-requisites to admission to church privileges, and there is no instance upon record, in which these privileges were extended by the apostles, without at least a previous profession of repentance and faith. The spirit of the constitution of the German Reformed Church accords with the practice of the apostles. The following paragraph from the 4th Article of part third, and section 1st, on this subject is perfectly explicit:—"Before a confirmation, the minister shall diligently examine whether the catechumens have rightly understood the fundamental doctrines of the Christian religion; and whether they manifest their practical influence, and purpose to lead a pious life. Those who continue ignorant of these doctrines, or betray a want of genuine feeling, and do not authorize a reasonable hope that they will adorn their profession, shall be precluded from confirmation." To the same effect is the language of the 81st question of the Heidelberg Catechism.

Many evils result from the violation of this rule.—Our time and limits however, prevent us from pointing them out at present.

### BY THE DOZEN.

A clerical brother from the Northwestern part of this State, in a recent letter enclosing 12 new subscribers, says:

"Since one of our brethren has sent on 34 subscribers for the Messenger at once, with the promise of 75 more in a short time, I feel ashamed to send but two or three at a time (as most of us have been wont to do) and that, too, at intervals of 6 or 9 months: I will therefore in future try to send them on BY THE DOZEN. The first dozen of names I will send you now; the second dozen I will send in the course of a month; at which time, I think I can tell when I will be able to send on the third dozen."

"This is certainly good news to us; and we sincerely wish, that many others will adopt the same course—at least, if they are equally careful to send good and responsible subscribers, who will both read and — for it." At the same time we are so pleased with the regular and constant (albeit not so rapid) influx of subscribers, by one's, two's, three's, &c., such as we receive from various brethren. No matter, however, whether our list is increased to 5000 by the wholesale operation of some, or the retail operation, of many others. Let it but be done—done by either and every proper way, and it will be acceptable to us.

"Some one (we will not mention his name at present, but intend to do so shortly unless some amends are made) sent us a list of names for the Messenger and Zeitschrift, and after we had sent them for weeks and months, the Postmaster returned them, with the remark: that some of them had not ordered and did not read the papers, and others were worthless, and therefore did not want them!"

### CENTENARY HYMN AND MUSIC.

The general approbation with which Peirson's Centenary Hymn, "Thou who art enthroned in Glory, &c.," has been received, seems to settle the question, whether it will be generally adopted, as one of the hymns, among others, to be used on the occasion.—It is chaste—flowing—full of pathos, and pervaded throughout by a rich vein of the spirit of true devotion.

A number of intelligent friends from different portions of the Church have expressed a desire, that a suitable original Tune be composed for it, and that the Hymn with the Music be printed on colored paper, so that all who wished, might obtain it. Such an arrangement has now been made. Several distinguished musical composers were applied to—their productions were compared by a committee of disinterested gentlemen—and as soon as a decision

is made, the piece will be struck on a stereotype plate, and published at our office.

The same course will also be pursued with the various poetical productions, in the German language, which we have on hand. Three or four of these Hymns are quite respectable. We shall soon be able to announce the result, and then a similar course will, probably, be pursued in regard to the Music.

### A wrong impression corrected.

It appears from the letter of a correspondent, that the remarks, in the communication on the "Demand for Ministers" published in the Messenger a few weeks ago, in reference to ministers coming over to us from other Churches, have been misapprehended by some of our readers. We thought at the time, that the language of the writer was sufficiently explicit and guarded, and upon looking at the communication again, the same impression still rests upon our minds. It was to the reception only of such ministers as were evidently calculated to do no good amongst us, and as came to us from no better motive than that of seeking a settlement which they could not obtain elsewhere, that the writer objected. From personal acquaintance with him, we can assure our readers, that none would more cordially welcome to "a participation with us in the work of the ministry" among our people, men of the right stamp, from whatever sister denomination they might come, than he would; and we are safe in saying, that in none do those very persons, which were specified as worthy ministers received from other denominations, possess a more cordial friend than in him.

### Special meeting of the Classes of Lebanon.

We have received a copy of the proceedings of this Class relative to the Centenary, in the German language, and furnish our readers with a translation below. It is highly gratifying to the friends of the Church to witness one Class after the other coming forward, and entering heartily upon the great work which the Church has marked out for herself. There is but little reason to fear, that any portion of the Church will be remiss, in relation to this important enterprise. Every Class seems disposed to enter "heart and hand" upon the discharge of its appropriate duties with respect to it, and judging from the proceedings before us, the Lebanon Class will not be behind any of its neighbors. Our continued prayer to the Great Head of the Church is, that he may more than realize our most sanguine expectations.

The following are the proceedings to which we have referred:

In accordance with a call issued by the President, the members of the Class of Lebanon assembled in Meyerstown, Lebanon county, Pa., on the 3d of February 1841.

After the President, the Rev. T. H. Leinbach, had opened the meeting with singing and prayer, the roll was called, whereupon the following persons answered to their names: The Rev. T. H. Leinbach, C. Weiler, D. Bassler, J. Gring, G. W. Glessner, J. C. Miesse, D. Hassinger, and H. Wagner; and the Elders P. Wolfersberger, J. Pannabaker, W. Bleistein, H. Hornish, P. Kershner, J. Lenner, P. Fisher, and A. Broch.

The following persons were absent: Rev. W. Pauli, A. Pauli, A. Herman, C. W. Schultz, Wm. Hendel D. D., J. H. Smaltz, D. Hertz, P. Mayer & M. Bruner.

The Rev. E. Hoffheins, a member of the Susquehanna Class was present, and received as an advisory member.

The Rev. W. Hendel D. D., J. H. Smaltz, and D. Hertz, from whom letters were received assigning the reasons of their absence, were excused.

The President stated the object for which he had called the meeting, whereupon a cordial and brotherly consultation took place among the members of Classis, with regard to the Centenary celebration of the German Reformed Church, which resulted in the appointment of a committee to prepare resolutions with respect to the report of Synod on this subject, and to submit the same to Classis. After the committee had retired for some time, they returned and submitted the following report:

Inasmuch as the Synod held at Greencastle, Pa., in 1840, resolved to observe the year 1841 as a Centenary celebration in commemoration of the origin and progress of the German Reformed Church in the U. States, and to raise One hundred thousand dollars for the permanent Establishment of our literary and theological Institutions at Mercersburg, we therefore with pleasure declare, that from gratitude to God, and love to our Church, we cordially approve of this salutary proposition, and recommend to Classis the following resolutions for adoption:

1. That each minister in our connection preach a suitable discourse on the 25th of December next, in which he shall exhort his hearers heartily to thank God for founding, continuing, and preserving the German Reformed Church in this Western continent.
2. That each one exert himself to collect as much as possible in his field of labor.
3. That each minister of this Classis request his consistories vigorously to co-operate with him in this enterprise.
4. That the way and manner of obtaining subscriptions to the support and advancement of our Church, be left optional with each minister, nevertheless that each one endeavor as far as possible to comply with the resolutions of Synod with regard to the payment of subscriptions.
5. That the Rev. Jacob Mayer, Agent of the Synod, be requested to visit our congregations and solicit subscriptions; and also that he be cordially recommended to the favorable reception of our members.
6. All contributions shall be recorded in a book, in order that our posterity may see the names of the donors together with the amount of their donations.
7. That the Weekly Messenger and Christliche Zeitschrift, which are the property of the Church and well calculated to disseminate light and knowledge, be again recommended to the members of our churches.
8. That each minister transmit the monies to the Treasurer of Synod, as soon as possible.
9. That each minister preach during the year upon such subjects as may be calculated to make our members better acquainted with their own Church, but above all that special reference be had to the promotion of vital godliness in our midst.

The above report was unanimously adopted.

CHRISTIAN WEILER,

Secretary.

### A CORRECT VIEW.

A community is frequently spoken of as being altogether unchangeable in reference to the great enterprises, which should command their interest and attention. How often have we seen this to be especially the case with respect to portions of our German population? But those who thus speak, do not take a correct view of the subject. Were they to acquaint themselves with the peculiarities of this people and with the circumstances in which they are placed, they would be led to a different conclusion. All that is wanting to make the German community as active in the different causes of benevolence as any other, is to furnish them with proper information; and nothing is better calculated to accomplish this end, than the circulation of properly conducted periodicals. The remarks on this subject, by a warm friend of the Church, who recently made some effort with but partial success in what has been commonly regarded as one of those unpropitious districts, are so much in point, that we take the liberty of adding them here; and hope that they will be the means of prompting some to increased and vigorous effort to disseminate intelligence amongst our people by the circulation of our periodicals.

"Although I was in a great measure unsuccessful in obtaining subscribers for the present, I trust my

efforts have not been without some good. If many have not consented to subscribe immediately, there is hope, that during the present year they will do so. After all, I believe, that all that is wanting is correct information on the subject. If the people were properly enlightened in regard to the various benevolent movements of the Church, the great prejudice and apparent opposition that have evidently existed for years in some portions of our Church, would cease, and those people would be as willing and ready to put their "shoulders to the wheel" and co-operate with us as any other. And I cannot see any just reason why they should not. Generally speaking in other respects they are noble and good hearted. The very traits, that characterize many of our most devoted Germans, they possess in an eminent degree. All that is wanting, I repeat, is a correct source of information.—And in my opinion nothing is so well calculated to elevate the moral tone of a community as the dissemination of moral and religious truths, through the columns of such papers as the "Messenger" and "Zeitschrift." Wherever and by whomsoever read, the thoughts and feeling of some of our most exemplary Christians on subjects connected with the various benevolent enterprises of the present day, will impress themselves on the mind of the reader, and cannot fail to elicit equally similar feelings in his own heart. Hence their influence cannot but be extensively felt, and especially in paving the way for our great Centenary enterprise—both in a moral and pecuniary point of view. In a word they are the "sine qua non" to every benevolent undertaking."

Gettysburg, Pa.

Messrs. Editors:

In the last No. of your paper, under the caption, "Revivals of Religion," you have by some means or other been led to speak incorrectly in regard to the instrumentalities employed to keep alive, and advance, the increased attention to the things of God in my congregation, at this place. 'You say, "The pastor of the Ref. congregation, the Rev. S. Gutelius, is holding religious services every evening." In these words exists the unintentional error, which I think it my duty to correct.

About a year ago, the Rev. B. Keller, pastor of the Lutheran congregation worshipping in St. James' Church, which is jointly owned by the Reformed and Lutherans, and myself commenced a union evening meeting, which was held weekly, and attended by the members of our congregations, and at which we officiated alternately. In December last an increased attention to divine things became visible, and continued to become more general, in consequence of which Br. Keller and myself agreed to make an increased effort to win souls to Jesus. For the last three weeks we held divine service every evening. From this statement of facts your readers will perceive, that our meetings were held jointly, by Br. Keller and myself, and not by myself alone as you were inadvertently led to say.

Since last Monday we held our meetings also in the fore and afternoon, as well as in the evening. Suffice it to say, the Lord has made bare his arm in our midst. May he in mercy continue the work, and to his name shall be all the glory!

Your brother in Christ,

SAMUEL GUTELIUS.

Gettysburg, Febr. 18, 1841.

### ROMAN CATHOLICISM.

We cut the following from the Philadelphia "North American," of the 12th inst.

If the Catholics of this country would wipe off the charge of being a persecuting sect, they must take great care not to be guilty of conduct like that to which reference is made in the following article. We are aware, that the misconduct of individual members of a church, does not prove anything against the whole body. But we have had too much evidence before us of the fact, that in many instances, those who should have taught them "a more excellent way"—were foremost in exciting this reprehensible and wicked conduct.

From the North American.

Messrs Editors: As it is well known that you are desirous to give your readers correct statements respecting all matters of special interest which occur in our city of brotherly love, it may not be unacceptable to receive a short account of certain outrageous proceedings which took place on Thursday evening, the 11th inst., in the neighborhood of the First Reformed Presbyterian Church, in Eleventh street, near Market. The Rev. Mr. Sperry, who has been lecturing on Romanism for the last few days, had received an invitation to present this subject in Dr. Wiley's Church, and the appointment was made accordingly. Whilst speaking on the persecuting spirit of the Romish Church, the congregation was disturbed by a gang of miscreants on the outside, one of whom threw a stone, which broke a window, and would have seriously injured a lady who was sitting near by, but the venetian blind providentially protected her head. At this crisis the speaker was interrupted by a gentleman, who publicly gave him the lie. The lecturer mildly requested the polite stranger to wait until he had done, as it would not be convenient for them both to speak at once. This forbearance seemed to provoke a continuance of insult, and several others commenced railing aloud at the speaker, until it became necessary to eject the originator of the disturbance. A few minutes afterwards the man returned and promised to behave himself; at the intercession of Mr. Sperry he was permitted to remain. Some of the persons outside were heard to threaten the life of the lecturer if he did not immediately desist from preaching on the doctrines of the Romish Church. When was it ever heard that a person in good standing in any Protestant church interrupted a Romish priest, even when dealing out his grossest vituperation against his dissenting brethren? And has it come to this, that a Protestant clergyman cannot openly appeal to historical facts, except at the risk of being insulted and menaced with death? The proceedings of Thursday evening furnished the best practical illustration of the persecuting spirit of Popery which the lecturer could have desired.

It is high time for Protestants and for Protestant ministers to awake, when things have come to such a pass that an exposition of the deeds and doctrines of Holy Mother is enough to endanger the life of a worthy clergyman. We betide Holy Mother when the first drop of Protestant blood is shed by her in this country!

Those Protestant ministers who have hitherto stood forth in defence of civil and religious liberty, and who have come out in the pulpit and through the press, deserve and will receive the warmest gratitude of every

LOVER OF AMERICAN FREEDOM.

This communication comes from a responsible source. The grievance complained of should be at once corrected. Lectures on Popery or any other issue will not in this country be put down by acts of personal insult and violence.—[Eds. North. Am.]

[From the North American of Feb. 16th.]

Disturbing Public Worship.—On Sabbath afternoon, as the Rev. Mr. Sperry was preaching in the Nazareth Church, in Thirteenth Street near Vine, an individual arose from his seat, and in a loud voice called him a liar. This, of course, caused great excitement and confusion. Order was soon restored, and the offender quietly secured in the basement story of the church until he was delivered into the custody of Capt. Robert Miller, who was followed on his way to the watch house by three persons, who, after a hard struggle, succeeded in rescuing him from his hands. One of these persons, Michael McKernan, was subsequently arrested, and yesterday morning (Monday) was ordered by the Recorder to give security in the sum of \$300 to appear this morning for further hearing, on the charge of rescuing a prisoner, and for a subsequent assault and battery on the watchman.

## Editorial Correspondence.

In our last number, we published the proceedings of the Third District Synod of Ohio, in reference to the Centenary. We have since received from a member of that body a succinct account of the circumstances connected with the action on that occasion, and from its general interest, we do not hesitate to lay it before our readers. The example of the layman to which special reference is made, is highly praise-worthy, and furnishes additional evidence of the fact which is becoming daily more and more manifest, that many of our lay members, are proceeding even in advance of their pastors in reference to the great objects of benevolence.

Messrs. Editors: "Never have I seen more unanimity of sentiment in any body of men," than was expressed during that meeting in reference to the celebration of the Centenary. Every one seemed to have come to the conclusion, cordially to unite in the celebration. Indeed, all deemed it an event, that claimed our serious and heartfelt attention, and one that would constitute an important epoch in the history of the German Reformed Church, of our country and of the whole world. As the proceedings will be furnished by the Secretary for publication, it is unnecessary for me to detail them. Still, allow me to state, that the only item that called forth much discussion and about which any diversity of sentiment was entertained, was the amount of money to be raised for benevolent purposes. One member, who feels much interest in all that pertains to the prosperity of Zion, had set down \$5000 as the largest amount that could possibly be raised; but others thought that sum too small; for we doubtless could obtain a much larger one. The subject was discussed by a committee, but it was agreed to leave the amount blank.

The next day, when the Synod acted on the report of the Committee and arrived at that item, a lay-member, who has the cause at heart, and who had made a calculation on the subject, arose, and having read the result of his deliberation, moved that the blank should be filled with \$25,000. He stated, that there were 100 congregations within the bounds of this Synod averaging 50 communicant members each; making 5000 in all; and, as it was proposed that the subscriptions should be payable in five annual instalments, if each member would but pay \$1 a year for five years, the amount would be realized. Some however would plead inability, and others peremptorily refuse to contribute any thing, but the deficiency would be made up by others, giving two, five, ten & one hundred dollars; so that it was not aiming too high to fill the blank with \$25,000. During the discussion, an allusion was made to the moral destitution of many parts of "the West," to the vigorous efforts of the Roman Catholics, Methodists and many others, to disseminate some of the most fatal errors, and to palm off some of the grossest absurdities for Religion, that mortals ever imagined. The activity of other evangelical denominations was referred to as a stimulus to us, and the capacity of this Synod, which extends through one of the most wealthy sections of the union, was shown to be fully adequate to the undertaking. The advantages were portrayed, that would result by thus being relieved from the embarrassments, in which we, as a denomination, have been hitherto involved from the want of a larger number of qualified Ministers & means to support them; so that finally, the Convention was unanimous, in the opinion that the amount could and ought to be raised.

Considering however, that we are but a youthful Synod, and that probably each of the other District Synods, would raise an equal amount with us, which, when put together, would make nearly as much as the parent Synod has resolved to raise; and as it would seem prudent for the children to show deference to the parent, it was agreed to fix the amount at 20,000, thinking it better to insure that amount, than, like an unwise child, attempt to perform almost as much as the parent, and peradventure, fail in the attempt. Some may think this a large amount, and so it is; but there is annually more than ten times the amount expended in the same limits, for ardent spirits and tobacco, and attending Circuses and Theatres; and why should it be thought a thing incredible, to raise a sum of benevolence in this way, on that which to inscribe *The German Reformed Church in 1841?*

We have been amongst us, with whom the Lord has dealt bountifully, and some who devise liberal gifts who are not only able, but willing, to trust, to give of their hundreds and thousands, and those of more limited circumstances, to give their tens, and when the widow's mites are added, we trust it will be seen, that we did not fail in the undertaking. Many of our communion have, on former occasions, aided other denominations, and from the friendly disposition shown, I infer many of other denominations are now ready to aid us in return. And then, we have friends who wish well to the cause, and who are interested in the welfare of our country, although they have not entered the pale of the Church, who stand ready to help forward the good work, and hence it is evident, that nothing is wanting but a simultaneous effort, a long pull, a strong pull and a pull altogether, to see the monument reared, that will give to succeeding generations, an evidence of the beneficence of the present age.

During the session of Synod it was resolved individually to exert ourselves, in promoting the circulation of our periodicals; and considerable also was said about having the essays of J. W. N. published in book form.

And I trust that they will be collected into a volume, and at least 50,000 copies of it published as soon as the series is completed.

The Synod continued in session two days and at the close, each one seemed to have imbibed fresh interest in the cause of the Redeemer, and derived additional encouragement to go forward in the path of duty.

H. M.

From the Christian Intelligence.

THE REV. JOHN F. MESTER, late of the Reformed Dutch Church of Rochester, Ulster co., has received and accepted a call from the First German Reformed Church of Harrisburg, Pa. The regret naturally felt at a change of ecclesiastical relations of approved worth, is alleviated in cases like the present, where the transfer is to a Church which has a somewhat emphatic claim to the appellation of "sister."—At its first establishment in the United States, it received The Synod of Dort as its mother in faith in its ministry from the Reformed Church of Holland.

The Synod of Dort is appealed to as authority in matters of doctrine. The Heidelberg Catechism is its only standard of faith, and in its interpretation the large majority of its ministry coincide in their views with the Ref. Dutch and Old School Presbyterian Churches. The present year the Centenary will prove an era in its history. Throughout its length and breadth is heard the din, and may be seen the effort of preparation for a mighty movement in favor of its vital interests and essential and liberally planned institutions. This interchange of a ministry who subscribe *ex animo* the standards of our respective churches is an interlarding of the bonds that unite us, in the course of years cannot fail to secure to the cause of evangelical truth, the advantages to be derived from mutual sympathy and countenance, and in effect, though the churches are distinct in their organization, the power of consolidated strength and movements. In the stations assigned our ministers, among them is involved an honorable testimony not only of their estimations of the personal characters of the individuals but the confidence cherished in the thoroughness and correctness of the instruction given by our institutions. If our young men cannot find a door of opportunity opened within our bounds, we know where a more promising field than is opened in that Church, where the extent of the land is great, the laborers few, the Church straining every effort to thrust forth laborers, and where so many favorable influences for spreading and confirming the truth are ready to their hand.—Cos.

## Domestic Intelligence.

*The Will of Mr. Bartlett.*—We learn that the late Wm. Bartlett, Esq. of Newburyport, has bequeathed fifty thousand dollars to the Theological Seminary at Andover, making more than two hundred thousand dollars as the total amount of his donation to that institution. The estate of Mr. Bartlett proves to be about half a million of dollars in value, most of which except the bequest to Andover, is given to the grand children of the deceased.

*The King of France.*—The following items appear in the civil list of this monarch:—For subscription to publications, £10,000; music, boxes at theatres, benefits, &c. £12,000; manufactures £23,500; museums and fine arts £18,000; works of art £20,000; medals and mini £16,000. Thus it appears that the French Sovereign has placed at his disposal a sum of nearly £100,000 for the special encouragement of native arts, sciences and manufactures.

*Interesting to Blacksmiths.*—A Blacksmith of Milan has discovered that, by suspending a length of chain to one of the corners of the anvil by means of a ring, the noise of the hammer may be almost entirely decreased.

*The Philadelphia Ledger of yesterday says:*—All eyes are still directed to Harrisburg, anxious to learn the fate of the Banks. There are many persons in the interest of the Banks in attendance upon the Legislature, a portion of them in favor of "relief" to all the Banks in the State; another portion in favor of the Banks except the U. S. Bank which is opposed a portion who represent that institution exclusively; and the Anti-Bank party, both in and out of the Legislature, who oppose all relief or interference with the present laws on the subject. What must be the result of these various and conflicting interests cannot well be determined. One thing is certain, that the United States Bank does not mean to be driven into liquidation, if persuasion and active energy can save it. Several able persons in its interest were there last week, and this morning a delegation composed of Messrs. John Hemphill, George Handy, and James Martin, left this city, carrying to the Legislature a memorial praying that any relief that body may have in contemplation for the other Banks of the Commonwealth, may likewise be extended to it. The Bank also furnished a statement of its condition at the present time, which is sent to the Legislature.

It is stated as a fact connected with the over-issue of the Kentucky Bank stock, that the officers of that institution knew that disagreements and discrepancies existed in their stock account at the Schuylkill Bank for a considerable time before any effectual means were resorted to to discover the cause. A person was at last sent from Louisville to Philadelphia, to reconcile the accounts; he however returned, being unable to accomplish his object to his satisfaction—notwithstanding this, and although it had been known to the Kentucky Bank for a long time that something was wrong in their stock account, transfer books were still allowed to remain in the Schuylkill Bank until the development of the fraud took place in this city; but not through any means used by the Kentucky Bank. If this be so, it will be very difficult for the Bank to sustain itself in the attempt to repudiate the over-issued stock.—N. Y. Courier.

*The Province of Canada.*—At 12 o'clock on Wednesday the 10th inst., a Royal Salute of twenty-one guns was to be fired from the Champe Mars. Montreal, in honor of the event which terminated the division of the Province, by making them henceforth one Province. On the same day, Lord Sydenham was to take the oath of office, in his new appointment of Captain General and Governor in Chief of the Province of Canada.

*Notes and Deposits.*—We learn that at the time the United States Bank suspended specie payments, her notes in circulation amounted to about \$2,800,000, and her deposits at all points, to \$1,100,000.—Philad. Inq.

A distressing fire occurred at Quebec on the 4th inst, the silver shop of James Smilie, in Mountain street opposite the Gazette office. The fire occurred at three in the morning, the thermometer being below zero. The roof of the building soon fell in, encompassing the only stair case, and Mr. and Mrs. Smilie a servant maid, and an apprentice, Alexander McLaughlin, perished in the flames. Another apprentice, J. Porter sprang from a three story window to the frozen earth, and, marvellous to say, escaped without a broken bone or other injury.

*The Far West.*—The Boonsville (Mo.) Observer says:—"A number of citizens of Pike County are about to emigrate to Upper California, and invite all disposed to join them in planting a colony on the shores of the Pacific."

*Philadelphia Banks.*—The Philadelphia papers say that the following statement made up from official sources, shows the amount of specie and specie funds actually paid by the fifteen Banks in Philadelphia during fifty-four days, commencing on the 15th of December last.

Amount of Specie and Specie Funds paid by the Banks of Philadelphia, from Dec. 15, 1840, to Feb. 8, 1841, inclusive:	
Philadelphia,	\$1,141,820
Pennsylvania,	1,137,164
Girard,	1,056,000
Farmers' & Merchants',	819,628
North America,	285,000
Mechanics',	212,000
Commercial,	13,000
Moyamensing,	101,000
Southwark,	73,900
Northern Liberties,	67,000
Penn Township,	50,000
Western,	30,000
Manufacturers' & Mechanics',	35,000
Kensington,	9,139
	\$5,129,732
United States,	6,083,321
Total,	\$11,203,053

*Stealing Newspapers from Holl-dors.*—A man named Kiffin was arrested and held to bail in the sum of \$200, for stealing a newspaper from a store door in Varick street—N. Y. Amer.

It should like to hear something from some of this tribe in Chambersburg, who take the Messenger from the door of some of our Subscribers.

*York and Cumberland Valley Rail Road.*—The Bill for constructing a road from York to Harrisburg, (to intersect the Cumberland Valley Rail Road) was rejected in the Pennsylvania Senate, by a majority of 1 vote.

*McLeod Indicted.*—On the 6th instant, at Lockport, the Grand Jury found a true bill of indictment against McLeod, for the murder of Amos Curlee, at the time of the burning of the Caroline.

*The Cabinet.*—Report says that Gen. Harrison's Cabinet will be composed as follows: Secretary of State, Mr. Webster; of the Treasury, Mr. Ewing; of War, Mr. Bell; of the Navy, Mr. Clayton; Attorney General, Mr. Crittenden; Post Master General, Mr. Granger.

*Sandwich Islands.*—The whole amount of imports into the port of Honolulu for the last 44 years is stated at \$1,557,000, of which \$742,000 in value was from the United States. The value of exports of native produce in the same period was \$1,388,100, of which the value of \$65,300 was Sandal wood, \$59,300 bullock's hides, and the rest gait skins, salt sugar, and various other articles.

*Fire.*—The new house of S. Calvin Esq., in Hollidaysburg, Pa., was entirely consumed on Friday, the 23th ult. Total loss.

*Another.*—The extensive Machine Factory and Foundry of Messrs. Shaw & Son, in Baltimore was destroyed by fire on the 4th inst. Insured at the Merchants' office \$50,000.

It is stated in the Madisonian that the Hon. DANIEL WEB



