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THE HEIDELBERG CATECHISM.

By J. B. CALVIN.

Farel was eminently qualified for breaking up the way of the Reformation, and for planting the evangelical standard on new ground. No other man probably could have succeeded so happily, in the same time, in revolutionizing the religion of Geneva. It required talents and resources of a different order, however, to carry forward and complete the work thus happily commenced. Of this no man was more sensible than Farel himself. The field besides was large, and immensely important; not simply on its own account, but in view also of the opening it furnished, by reason of its general position, for making an impression upon other places. It deserves therefore to be regarded as a peculiar illustration of God's superintending goodness and wisdom, in the case of the Reformation, that with the "wide and effectual door" thus thrown open for the work of the gospel in Geneva, the very man, who of all then living probably was best fitted for such a service, should have been raised up and conducted blindly to the spot, at precisely the proper moment, and charged almost in spite of himself with the momentous trust. Was it accident merely that brought Calvin within the grasp of Farel's arm, just at the critical moment when he was looking anxiously around for some one to be a helper to him, on this trying field? Who can contemplate the settlement of this great man in Geneva, at this particular juncture, taking into view the vast results it was to have for religion, not in one country only, but throughout the whole Christian world, and not be constrained to feel that here emphatically was the finger of God?

John Calvin was born, of a respectable family, at Noyon, in Picardy, in the year 1509. His family name was *Cavrin* or *Chavrin*; for which was substituted, according to a common custom among literary men in that age, the latin form *Calvinus*. From his infancy, his father designed him for the Church; and he was carefully trained to religion accordingly, after the popish manner. After a proper preparatory course, he was sent to finish his education in Paris. In his eighteenth year, a benefice was conferred on him; and he afterwards preached a number of times; though he was then only in minor orders, as it is called, having merely received the tonsure. He never took orders as a priest, in the Romish Church. His father, moved perhaps by the apprehension of troubles in the Church, changed his views with regard to his son's destination, and required him to turn his attention to law. This study proved to be of great service to him afterwards, in the influence it had upon his mind.

We have no particular account of the process, by which his mind was conducted from the darkness of popery into the clear light of the gospel. He first became acquainted with the bible, in the translation of his relative, Robert Olivetan. By means of this, he was led to perceive the error of the popish system, in connection with his own sinful and ruined condition. He says that he was with difficulty extricated from the mire. God however brought him off, by an inward change, from his own righteousness, and from the superstitions at the same time, with which it had been previously joined. After leaving Paris, he studied law first at Orleans, and then at Bourges; though his soul was drawn now mainly towards the scriptures. At this latter place, he fell in with Melchior Wolmar, a German, who confirmed him in his new views of the gospel, and made such an impression on his spirit, that he began to publish them in sermons. Under the instruction of the same person also, he studied Greek, when he was now twenty three years old; having previously to this time, no acquaintance with either Greek or Hebrew. As soon as he came to see the truth, he renounced his benefice in the established Church.

He was distinguished as a student, for his diligence and application; and as his mind was of an uncommonly active order, he amassed knowledge rapidly in every direction in which his studies were turned. It was usual with him to sit up half the night, engaged in study, and then in the morning, to go over all again in his thoughts, before leaving his bed, with the view of fixing it firmly in his mind. The spirit of the Reformation had begun to work in France, as early at least as the year 1521. The first evangelical societies appeared in the city and district of Meaux; not without some contumaciousness from the bishop, William Brissonet, himself; who, however, soon found it prudent to draw off from the dangerous interest. Not long after, some were burned for their faith. The king, Francis I., manifested no interest himself at first, in the case. The Sorbonne, however, supported by the queen mother, encouraged persecution. After the return of the king from his captivity in Spain, particularly this misfortune was represented as a punishment, which had been suffered on account of the spread of heresy in the land, and severe measures were adopted to put down the evil. Still the new doctrines continued to spread. The king's sister, Margaret of Navarre, showed herself favorable to them; and a number of pious and learned men were encouraged, by her patronage, to assist in their propagation. She was on this account represented on the stage, in the character of a fury; and a book which she wrote, entitled "The Mirror of a Sinful Soul," was formally condemned by the Sorbonne. On complaint made however in the case of the representation on the stage, the actors were thrown into prison. Altogether, the condition of the evangelical party was extremely uncertain. They were constantly in danger. Many lives were taken away; and many found it necessary to leave the country. And yet, at times, a disposition was manifested on the part of the king, to extend towards them protection and favor. At one time there was a talk even of inviting the celebrated Melancthon to Paris, as a religious teacher. The truth was, Francis I. cared nothing about religion in his heart, and his conduct towards the protestants was governed wholly by selfish considerations of a political kind. When it seemed desirable to have their favor, he could show himself sufficiently kind and tolerant; but just so soon as no such interest was felt to be in the way, he was ready to sacrifice them in the most cruel manner.

In these circumstances it was, that Calvin found himself constrained in the end, after the death of his father, to give up all other pursuits, and devote himself to the work of preaching the gospel. Before the close of the year 1532, we find him in Paris, preaching in the

small meetings, which the Reformed were under the necessity of holding here in the most secret manner, for fear of their enemies. Every discourse closed with the memorable words, "If God be for us, who can be against us?" It must be considered a striking proof of the power of the gospel in his own soul, that he should have thus come forward voluntarily at such a time, and offered himself to so great a peril for the sake of the Church; for, as he tells us himself, he was by no means bold and daring in his temperament, but of a timid and shrinking spirit rather; so far indeed that nothing would have been more congenial with his natural feelings, than an entire retreat from public life. It was the strong hand of God upon him, which would not suffer him to keep himself out of sight, or to give way to his own constitutional fondness for rest. How far such an activity excels in moral worth, the restlessness of mere nature, the careless action outwardly of a life, from which the very possibility of a more quiet form of existence is excluded, by the unquiet temperament of its subject. With Calvin, action grounded itself in the feeling of duty. Others might follow the suggestions of natural prudence or natural taste, and leave the persecuted cause of God to take care of itself; but to him the voice of God came home, in the simple circumstances of the case, *Whom shall I send, and who will go for us?* and losing sight of all other considerations in this solemn challenge, he found no alternative but to say, *Here am I, send me.* The case indeed may well remind us of the faith of Moses; who "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

In this same year, Calvin made his first appearance as an author, in his Commentary upon Seneca de Clementia. The object of it was to awaken sentiments of humanity, if possible, in the bosom of the French king, towards the persecuted protestants. It is hardly necessary to say, that the effort in this respect, was without effect.

In the year 1533, he was brought into still more imminent danger than before. On All Saints' day, a public discourse was pronounced before the Sorbonne, by Nicholas Cop, the newly appointed rector, which to the astonishment of every body contained a defence of the evangelical doctrine of justification by faith alone. On inquiry, it was ascertained that it had been penned by John Calvin. Cop was arrested, and serjeants were sent to apprehend Calvin also. Being apprized of his danger however, he made his escape, according to some by means of a basket let down from a window, or as others say in the disguise of a vine-dresser. His papers were all seized, by which many of his friends were brought into peril. He took refuge with the queen of Navarre; and found protection, through her influence, for a short time afterwards; so that he even ventured to return to Paris. He found the work of persecution however going forward here with new fury. This brought him soon after to the resolution of leaving his native country.

He directed his course towards Switzerland, the land at this time of freedom and light, and settled himself for a short time first in Basel. He reached this place in a state of entire destitution, having been robbed of every thing on the way, by his servants or guides. Here he became known to some of the German reformers, Grynaeus particularly and Wolfgang Capito, who were strongly attracted towards him by his excellent qualities, and became at once his intimate friends. He turned his attention now to the study of the Hebrew language.

The situation of those who had embraced the evangelical doctrines in France, was growing in the mean time more and more deplorable. In the year 1534 several imprudent publications came out in Paris, throwing ridicule upon the Mass and the doctrine of transubstantiation; and to make the matter worse, some of these were posted up in the very palace of the king himself. This gave rise to great indignation, and became a pretext for the most harsh measures towards the friends of the new faith generally. On the 29th of January, 1535, the king joined in a solemn procession, in popish style, having for its object the purgation of the city from the defilement it had suffered, by reason of heresy; and to make the ceremony more imposing, on each of the four principal public places or squares, eight heretics were given to the flames, as a propitiatory offering to the Moloch of popery. On this occasion Francis went so far in his zeal as to protest, that if any part of his own body were known to him to be infected with the new faith, he would burn it, to save the rest. The executions were performed in his presence, by suspending the victims from a crane over the fire, and so causing them to rise and sink by means of ropes, till they fell literally roasted into the devouring elements. To such diabolical mummery could this arch hypocrite prostitute his high station, to please the pope and win favor with the Italian princes. This was but the prelude to other scenes of horror. Executions, without number, became the order of the day, from this time forward. Many were deterred from yielding to their own convictions, in favor of the protestant cause. Many, through terror, fell back into the bosom of the Romish Church. Many, to save themselves, forsook the country. Not content with persecuting at home, Francis considered it necessary also to blacken if possible the character of the sufferers abroad. It was his interest to keep on good terms with the protestant princes of Germany; and to silence their complaints accordingly, he took pains to have the world informed that his harsh proceedings were directed only against wild anabaptists and fanatics, who substituted their own dreams for the word of God, and set at naught the authority of the civil magistrate. Thus he flattered himself, that by cutting off all foreign sympathy, and having the protestants of France completely in his own hands, to use with such severity as he might see fit, he would soon be able, in one way or another, to extirpate the interest entirely. This expectation, remarks the historian Frederick von Raumer, was defeated in a great measure, by the intellectual and moral strength of one man. That man was the French refugee in Switzerland, John Calvin.

In the midst of all this cunning and wickedness on the part of the French monarch, he stood forth suddenly before the world, as the vindicator of God's oppressed and slandered people, in his great work the *Institutes of the Christian Religion*. Like the Augsburg Confession, this work was intended to exhibit the

actual faith of the reformed, in opposition to the wrong judgments and false representations which prevailed with regard to it, among the friends of popery. Here however the whole was brought into a regular scientific form, and carried out in more comprehensive detail. It was a formal system of theology; and as such the most thorough and complete, which had yet been given to the world. It was only in the hands of its gifted author; a small octavo, of about five hundred pages. Still the system of the work contained, might be considered complete; for it underwent no material change subsequently. It has been remarked of Calvin, as a striking characteristic of his mind, that no man could well be more consistent with himself than he was, in his religious views, during his whole life. "True to the doctrine which he first delivered to us," says Beza, "he never altered any thing; which can be said of few theologians within our memory." The *Institutes* appeared first in French, in the year 1535, while the author resided at Basel. In the following year, it was published in Latin. The first edition was prepared in great haste, to meet the urgent exigency of the times. Calvin was at the first only twenty five years old. He spared no pains subsequently in improving and enriching the work, edition after edition to the end of his life, until it reached the highly finished form, in which it now appears. Altogether it must be regarded as a masterpiece in its kind, the ornament and glory emphatically of the age to which it belongs. It is needless to say, that the impression which it made, far and wide, was very great. It was hailed by the friends of truth generally, as a triumphant apology for the protestant faith, as well as a most masterly exposition of its contents. To estimate the power and value of such a production at such a time, as it served to bring thousands to a clear understanding of the evangelical system, and gave decision and confidence to thousands who were more or less unsettled by the bold tone of the enemy, is of course altogether impossible. It was a form of power, which such a man as Francis indeed was not competent to understand; but it is no extravagance to say, that the tyrant's blood-stained sceptre, backed by the craft and policy of hell, was weak in comparison. When the enemy came in like a flood, a standard was lifted up against him by the Spirit of the Lord, in the hands of this rising David; who came forth, armed with simple sling and stone, in the eyes of all Europe, to do battle for the living God.

To the *Institutes* was prefixed, a direct Address to the French monarch, in the way of dedication and preface; intended to call his attention to the claims of the subject, and to move him if possible to just and humane sentiments towards the evangelical Church. This has always been admired, and will be so no doubt to the end of time, as a striking monument of its author's greatness. Nothing can be more free and manly, than the tone in which it is written from beginning to end. In all respects, it is worthy to take rank with the best of the early Christian apologies; being distinguished for its elegant classic style, no less than for the admirable tact and powerful argument, which run through every part. A deep moral earnestness pervades the whole, at the same time, grounded on the consciousness of right, which one would think must have touched even the heartlessness of Francis himself, if he ever took the trouble of reading it all. Bayle tells us, that in the world of letters, this dedication has been considered to stand in the same rank with the preface of Thuanus to his History, and that of Causaubon to his Polybius; there having never been more than three or four truly great Prefaces written.

His work, he tells the king, was designed to be a system of instruction for those who were thirsting after the gospel, particularly in France, and a *Confession* at the same time, from which his majesty might understand what that doctrine was, which was now so hardly pressed by the malice of furious men, in his kingdom. For he would not shrink from confessing, he said, that he had himself embraced the same doctrines substantially, which these denunciations as worthy of imprisonment, banishment, and burning, and not to be tolerated in any place. The ears of the king he knew had been filled with foul slanders, at the expense of the evangelical faith, as though its tendency and design had been to subvert government, and turn the world upside down. And still he had heard only the smallest part of the calumnies which were circulated against it among the people. These easily accounted for the general odium in which the protestants were held; for if what was said were true, they would indeed deserve to be visited with the heaviest punishment. On this ground, the king is now intreated to institute a thorough investigation into the actual merits of the case; which had been surrounded thus far to the judgment of wild passion, rather than of calm and unprejudiced reason. The author pleads not for himself; the cause was that of suffering Christianity, and of the Lord Jesus Christ himself. The flock of Christ was hunted in all directions and torn; through the wickedness of others, it might be trusted, rather than with the knowledge and will of the king himself. All help on earth seemed to fail. Would his majesty, in such circumstances, turn away his ears, or close his heart against the claims of one of righteousness and mercy? Kings should look upon themselves as God's ministers, and govern themselves by his holy word, as the indispensable condition of their own prosperity. In this case, the party concerned might indeed seem poor and mean—the fifth and offspring of the earth, if it were thought proper so to name them. They had themselves no hope, except in the mercy of God. But their doctrine was entitled to all respect, as transcending in glory all the greatness of this world, and excelling it in strength. It was the doctrine of Him, whose dominion must extend "from sea to sea and from the river to the ends of the earth," and of whom it is said that he will dash his enemies to pieces as a potter's vessel. They were charged with corrupting the word of God. Let this exposition of their faith disprove the calumny. Their general principles as compared with those of their adversaries, might furnish a presumption at least, that such was not the case. They owned their spiritual poverty, and sought all righteousness and salvation of our God. They gloried in Christ, and were full of joyful confidence in God, through his blood. Let

the whole case be considered and it would be found that their religion all resolved itself into this living faith upon the Son of God, in opposition to the vain notions which prevailed around them with regard to human merit and human will. For this they were reviled and loaded with abuse, and cruelly persecuted in every way; while it was evident, that those who treated them thus roughly, were influenced by no regard whatever to the authority of God's word or the honor of his name. They were willing to have religion despised or injured in any way, provided only the authority of the Mother Church were not called into question. Their concern was for their own belly only, their worldly emoluments and honors, and not at all for the real interests of truth and godliness.—The evangelical doctrine was stigmatized by these parasites of Rome, as *new* and of recent origin. New it might be to them, for whom Christ & the gospel were also something new. In fact, however, it was only a restoration of the old.—It was represented to be *doubtful* and uncertain. It might be for others; but not for those who had felt its power, and were ready to meet all terrors for its sake.—They were called upon to prove it by *miracles*. But they brought no new gospel, and needed no other miracles than those already wrought by Christ and his apostles. The popish miracles were false, or at least strong delusions from the devil, such as those who were given up to who had no love for the truth.—The authority of the *Fathers* was urged against them; and they were charged with disregarding the ancient landmarks of the Christian faith. The fathers, however, though they sometimes erred, and are not always consistent with themselves, might be confidently appealed to as witnesses against Rome, in favor of the evangelical cause. This the writer then goes to show, in a number of striking particulars; in the case of which it was plain, that the ancient landmarks had been forsaken, not by the protestants but by the papists themselves.—The reigning custom and opinion were held up to view; as though there were something schismatical, in treating the established system with contempt. But public opinion and general usage are often wrong; and can never be entitled to any consideration, against the clear authority of God's word. If the whole world should go together in a false way, as in the days of Noah, this would not make it the more safe to be found involved in such error.—They were pressed with the *dilemma*, that either they must say the Church had been extinct for a season, or else allow that it was the true Church, with which as protestants they were now at war. They held however that the Church had always existed, and would do so as long as Christ should sit at his Father's right hand; while at the same time it was not necessary to suppose, that it must be always under a visible external form, much less in the show and pomp of the papal system. Elijah, at one time, thought himself alone in Israel; and yet there were seven thousand men there, who had not bowed the knee to Baal. A pompous Church establishment was no security for the interests of truth and piety. Aaron and the heads of Israel set up the golden calf. Forty prophets lied to Ahab, when there was but one, and he the least liked, who uttered truth. Jeremiah stood alone against the whole tribe of prophets, in his day. The Jewish Sanhedrim was an imposing body, in point of outward state; and yet we behold it taking counsel to put Christ to death. So in the case of the papal hierarchy, it was easy to know that no dependence was to be placed on its boasted pretensions, as representing and embodying the proper life of the Church.—Finally the evangelical doctrines were reproached, as the occasion of strife and tumult. But this was to charge them with what should be ascribed only to the malice of Satan. It is characteristic of God's word thus to rouse the prince of darkness; while false doctrines find a general welcome, and are everywhere apprehended. With the revival of pure religion at this time, another power might be seen to be at work, creating occasions for misrepresentation and reproach, loading the gospel with faults for which it was not at all responsible, and so inflaming the minds of many against it as something dangerous and bad. This was however only what had taken place in the days of the apostles, and ought not to be looked upon as either new or strange.—The king must not give heed to slanderous or false tongues, charging the holders of the new gospel (so called), with seditious machinations and designs. They had never given the slightest occasion for any such suspicion. They had lived with all quietness and peace, in their own land; and when driven out from it, to save their lives, they still prayed for all blessings on the king himself and his kingdom. A sufficient answer to their calumniators might be found in their actual character, as it could be seen and understood by all. If there were any persons who made the gospel a cloak for seditious practices, let such be punished for their actual offences according to the laws; but let not the gospel itself fall into bad reputation, and be roughly treated, on this account.—These representations, the Address concludes, were made, not as a full defence of the evangelical cause, but to incline the monarch's mind, now prejudiced and embittered against it, to give a favorable hearing to the *Confession* here placed in his hands. Should this be seriously read, they hoped to regain his royal confidence and protection. "But should your ears be so occupied by the whispers of an envious man"—it is said at last—"as to leave no room for the plea of the accused to be heard, and those relentless furies still go on (with your connivance), raging against us with words, stripes, tortures, beatings and burnings, we shall be brought indeed, like sheep destined to the slaughter, into the greatest extremity; in such sort however that we shall possess our souls in patience notwithstanding, and wait for the strong hand of the Lord, which will surely appear in its time, and show itself around, not only to deliver the poor out of their affliction, but to execute vengeance also on their proud oppressors, now glorying in their own security. May the Lord, the king of kings, establish thy throne by righteousness and thy seat by equity most illustrious prince!"

A building is about to be erected in Chichester for a training school, (a school for the training of teachers, at an expense of £2000, as a memorial to the late Bishop of Chichester. The sum of £1400 is already subscribed:

For the Weekly Messenger.
Whitfield's Letter—(continued.)
Your 13th, 14th, and 15th paragraphs, come next to be considered. "The witness of the Spirit, (you say, paragraph 14th, page 14, experience shows to be much obstructed by this doctrine." But, dear sir, whose experience? Not your own: for in your Journal, from your embarking to Georgia to your return to London, page the last, you seem to acknowledge that you have it not, and therefore you are no competent judge in this matter. You must mean the experience of others. For you say in the very same paragraph—"Even in those who have tasted of that good gift, who yet have soon lost it again, (I suppose you mean lost the sense of it again,) and fallen back into doubts and fears, and darkness, even horrible darkness, that might be felt," &c.

Now as to the darkness of desertion, was not this the case of Jesus Christ himself, after he had received an answerable unction of the Holy Ghost? *Was not his soul exceedingly sorrowful, even unto death, in the garden?* And was he not surrounded with an horrible darkness, even "a darkness that might be felt," when on the grass he cried out, "My God! My God! why hast thou forsaken me?" And that all his followers are liable to the same, is it not evident from scripture!

For says the apostle, "He was tempted in all things like unto his brethren, that he might be able to succor those that are tempted." And is not their liability thereto well consistent with that conformity to him in suffering, which his members are to bear? Why then should persons falling into darkness, after they have received the witness of the Spirit, be they argument against the doctrine of election? "Yes (you say) many, very many of those that hold it not in all parts of the earth, have enjoyed the uninterrupted witness of the Spirit, the continual light of God's countenance, from the moment where in they first believed for many months or years to this very day. But how does Mr. Wesley know this? Has he consulted the experience of many, in all parts of the earth? Or, could he be sure of what he hath advanced without sufficient grounds, would it follow, that their being kept in this light is owing to their not believing the doctrine of election? No; this, according to the sentiments of our Church, "greatly confirms and establishes a true Christian's faith of eternal salvation through Christ;" and is an anchor of hope, both sure and steadfast, when he walks in darkness and sees no light, as certainly he may, even after he hath received the witness of the Spirit, whatever you or others may unduly assert to the contrary. Then to have respect to God's everlasting covenant; and to throw himself upon the free distinguishing love of that God who changeth not, will make him lift up the hands that hang down and strengthen the feeble knees. But without the belief of the doctrine of election, and the immutability of the free love of God, I cannot see how it is possible that any should have a comfortable assurance of eternal salvation. What could it signify to a man whose conscience is thoroughly awakened, and who is warned in good earnest to seek deliverance from the wrath to come, though he should be assured that all his sins are forgiven, and that he is now a child of God; if notwithstanding this, he may hereafter become a child of the devil, and be cast into hell at last? Could such an assurance yield any solid, lasting comfort, to a person convinced of the corruption and treachery of his own heart, and of the malice, subtlety, and power of Satan? No! That which alone deserves the name of a *full assurance of faith*, is such an assurance as emboldens the believer, under the sense of his interest in distinguishing love, to give a challenge to all his adversaries, whether men or devils, and that with regard to all their future as well as present attempts to destroy; saying with the apostle, "Who shall lay any thing to the charge of God's elect? It is God that justifies me. It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through him that loved me. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

This, dear sir, is the triumphant language of every soul that has attained a full assurance of faith. And this assurance can only arise from a belief of God's electing, everlasting love. That many have an assurance that they are in Christ to-day, but take no thought for to-morrow, nay, to all eternity, is rather their imperfection and unhappiness than their privilege. I pray God to bring all such to a sense of his eternal love, that they may no longer build upon their own faithfulness, but on the unchangeableness of that God whose gifts and callings are without repentance.—For those whom God has once justified, he also will glorify.

I observed before, dear sir, it is not always a safe rule to judge of principles from people's practice. And therefore, supposing all that held *universal redemption* in your way of explaining it, after they received faith, *enjoyed the continual uninterrupted light of God's countenance*, it does not follow, that this is a fruit of their principle; for that, I am sure, has a natural tendency to keep the soul in darkness forever; because the creature thereby is taught, that his being kept in a state of salvation is owing to his own free will. And what a sandy foundation is that for a poor creature to build his hopes of perseverance upon! Every relapse into sin, every surprise by temptation must throw him "into doubts and fears, into horrible darkness, even darkness that might be felt." Hence it is, that the letters which have been lately sent me by those who hold *universal redemption*, are dead and lifeless, dry and inconsistent, in comparison of those I receive from persons on the contrary side. Those who settle in the universal scheme, though they might begin in the spirit, whatever they may say to the contrary, are ending in the flesh, and building up a righteousness founded on their own free will; whilst the others triumph in hopes of the glory of God, and build upon God's never failing promise and unchangeable love, even when his sensible presence is withdrawn from them. But I would not judge of the truth of election by the experience of any particular

persons: if I did (O bear with me in this foolishness of boasting!) I think I myself might glory in election. For these five or six years, I have received the witness of God's Spirit. Since that, blessed be God, I have not doubted a quarter of an hour of having a saving interest in Jesus Christ. But with grief and humble shame I do acknowledge, I have fallen into sin often since that. Though I do not, dare not allow of any one transgression, yet hitherto I have not been (nor do I expect that while I am in this present world I ever shall be) able to live one day perfectly free from all defects and sin.

And since the scriptures declare, that there is not a just man upon earth, no not among those who have arrived at high attainments in grace, that doeth good, and sinneth not; we are sure that this will be the case of all the children of God. The universal experience and acknowledgement of this, among the godly in every age, is abundantly sufficient to confute the error of those, who hold it in an absolute sense, "that after a man is born again, he cannot commit sin; especially since the Holy Ghost condemns the persons who say they have no sin, as deceiving themselves, as being 'destitute of the truth,' and making God a liar," 1 John i. 8—10. I have been also in heaviness through manifold temptations, and expect to be often so before I die. Thus were the apostles and primitive Christians themselves. Thus was Luther, that man of God, who as far as I can find, did not, peremptorily at least, hold election, and the great John Arndt was in the utmost perplexity a quarter of an hour before he died; and yet he was no predestinarian.—And if I must speak freely, I believe your fighting so strenuously against the doctrine of election, and pleading so vehemently for a sinless perfection, are among the reasons or culpable causes, why you are kept out of the liberties of the Gospel, and that full assurance of faith which they enjoy, who have experimentally tasted and daily feed upon God's electing, everlasting love.

But, perhaps, you may say, that Luther and Arndt were no Christians, at least very weak ones. I know you think meanly of Abraham, though he was eminently called the friend of God; and I believe also of David, the man after God's own heart.

No wonder, therefore, that, in a letter you sent me not long since, you should tell me, "That no baptist or presbyterian writer whom you have read, knew any thing of the liberties of Christ."

What! neither Bunyan, Henry, Flavel, Halyburton, or none of the New England or Scotch divines! See, dear sir, what narrow-spiritedness and want of charity arise from your principles! and then do not cry out against election any more, on account of its being "destructive of meekness and love!"

Fourthly, I shall now proceed to another head. Again, says the dear Mr. Wesley, page 15, paragraph 16, "How uncomfortable a thought is this, that thousands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlasting burnings!"

But who ever asserted that thousands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlasting burnings? Do not they who believe God's damning men to everlasting burnings, also believe that God looked upon them as men fallen in Adam? and that that decree which ordained the punishment first regarded the crime by which it was deserved? How then are they doomed without any preceding fault? Surely Mr. Wesley will own God's justice in imputing Adam's sin to his posterity; and also that, after Adam fell, and his posterity in him, God might justly have passed them all by, without sending his own Son to be our Savior for any one.

Unless you heartily agree to both these points, you do not believe original sin aright. If you do own them, then you must acknowledge the doctrine of election and reprobation to be highly just and reasonable; for, if God might justly impute Adam's sin to all, and afterwards to have passed by all, then he might justly pass by some. Then on the right hand, or on the left, you are reduced to inextricable dilemma. And if you would be consistent, you must either give up the doctrine of the imputation of Adam's sin, or receive the amiable doctrine of election, with a holy and righteous reprobation, as its consequence; for whether you can believe it or no, the word of God abides faithful. *The election has obtained it, and the rest were blinded.*

Your 17th paragraph, I pass over. What has been said on paragraph, the 9th and 10th, with little alteration, will only say, it is the doctrine of election that mostly presses me to abound in good works. I am made willing to suffer all things for the elect's sake. This makes me preach with comfort, because I know salvation does not depend on man's free will, but the Lord makes them willing in the day of his power; and can make use of me to bring some of his elect home, when and where he pleases. But,

Fifthly, You say, paragraph 18, page 17, "This doctrine has a direct, manifest tendency, to overthrow the whole Christian religion."

For, (say you) supposing that eternal, unchangeable decree, one part of mankind must be saved, though the Christian revelation were not in being."

But, dear sir, how does that follow, since it is only by the Christian revelation that we are acquainted with God's design of saving his Church by the death of his Son? Yes, it is settled in the everlasting covenant, that this salvation shall be applied to the elect through the knowledge and faith of him; as the prophet says, *By his knowledge shall my righteous servant justify many*, Isa liii. 11. How then, has the doctrine of election a direct tendency to overthrow the whole Christian revelation? Who ever thought, that God's declaration to Noah, that seed time and harvest should never cease, could afford an argument for the neglect of ploughing & sowing? or that the unchangeable purpose of God, that harvest should not fail, rendered the heat of the sun, or the influence of the heavenly bodies, unnecessary to produce it? No more does Gods absolute purpose of saving his chosen preclude the necessity of the gospel revelation, or the use of any of the means through which he has determined the decree shall take effect. Nor will the right understanding, or the reverent belief of God's decree, ever allow or suffer a Christian, in any

persons: if I did (O bear with me in this foolishness of boasting!) I think I myself might glory in election. For these five or six years, I have received the witness of God's Spirit. Since that, blessed be God, I have not doubted a quarter of an hour of having a saving interest in Jesus Christ. But with grief and humble shame I do acknowledge, I have fallen into sin often since that. Though I do not, dare not allow of any one transgression, yet hitherto I have not been (nor do I expect that while I am in this present world I ever shall be) able to live one day perfectly free from all defects and sin.

And since the scriptures declare, that there is not a just man upon earth, no not among those who have arrived at high attainments in grace, that doeth good, and sinneth not; we are sure that this will be the case of all the children of God. The universal experience and acknowledgement of this, among the godly in every age, is abundantly sufficient to confute the error of those, who hold it in an absolute sense, "that after a man is born again, he cannot commit sin; especially since the Holy Ghost condemns the persons who say they have no sin, as deceiving themselves, as being 'destitute of the truth,' and making God a liar," 1 John i. 8—10. I have been also in heaviness through manifold temptations, and expect to be often so before I die. Thus were the apostles and primitive Christians themselves. Thus was Luther, that man of God, who as far as I can find, did not, peremptorily at least, hold election, and the great John Arndt was in the utmost perplexity a quarter of an hour before he died; and yet he was no predestinarian.—And if I must speak freely, I believe your fighting so strenuously against the doctrine of election, and pleading so vehemently for a sinless perfection, are among the reasons or culpable causes, why you are kept out of the liberties of the Gospel, and that full assurance of faith which they enjoy, who have experimentally tasted and daily feed upon God's electing, everlasting love.

But, perhaps, you may say, that Luther and Arndt were no Christians, at least very weak ones. I know you think meanly of Abraham, though he was eminently called the friend of God; and I believe also of David, the man after God's own heart.

No wonder, therefore, that, in a letter you sent me not long since, you should tell me, "That no baptist or presbyterian writer whom you have read, knew any thing of the liberties of Christ."

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"The Rev Mr. Whitfield could not have read Luther's Commentary on Galatians, or he would have hesitated in saying that Luther taught the doctrine of election, at least then."

case, to separate the means from the end, or the end from the means.

And since we are taught by the revelation itself, that this was intended and given by God as a means of bringing home his elect, we therefore receive it with joy, prize it highly, using it in faith; and endeavor to spread it through all the world, in the full assurance that whosoever God sends it, sooner or later, it shall be savingly useful to all the elect within its call. Now, then, in holding this doctrine, do we join with modern unbelievers in making the Christian Revelation unnecessary? No, dear sir, you mistake. Infidels of all kinds are on your side of the question. Deists, Arians, Socinians, arraign God's sovereignty, and stand up for universal redemption. I pray God, dear Mr. Wesley's sermon, as it has grieved the hearts of many of God's children, may not also strengthen the hands of many of his most avowed enemies! Here I could almost lie down and weep! O, tell it in *Gath*! Publish it *not* in the streets of *Askelon*, lest the daughters of the uncircumcised rejoice, lest the sons of unbelievers triumph!

Farther, you say, page 18, paragraph 10th—"This doctrine makes revelation contradict itself." For instance, say you, "The asserter of this doctrine interprets the text of scripture, *Jacob have I loved, but Esau have I hated* as implying that God, in a literal sense, hated Esau and all the reprobates from eternity!" And when considered as *fallen in Adam*, were they not objects of his hatred? And might not God of his own good pleasure, love and show mercy to Jacob and the elect, and yet at the same time do the reprobate no wrong? But you say, "God is love." And cannot God be love, unless he shows the same mercy to all?

Again, says dear Mr. Wesley, "They infer from that text, *I will have mercy on whom I will have mercy*, that God is love only to some men, viz. the elect, and that he has mercy for his own sake; that is, contrary to which is the whole tenor of the scriptures, as that express declaration in particular, *The Lord is loving to every man, and his mercy is over all his works*."

And so it is, but his saving mercy.—God is loving to every man, he sends his rain upon the evil and upon the good. But you say, "God is no respecter of persons." No! for every one, whether Jew or Gentile, that believeth on Jesus, and worketh righteousness, is accepted of him. But he that believeth not shall be damned. For God is no respecter of persons, i. e. upon the account of any outward condition or circumstance in life whatever. Nor does the doctrine of election in the least suppose him to be so; but as the sovereign Lord of all, who is debt to none, he has a right to do what he will with his own, and dispense his favors to what objects he sees fit, merely at his pleasure. And his supreme right herein is clearly and strongly asserted in those passages of scripture, *I will have mercy, on whom I will have mercy, and have compassion on whom I will have compassion*, Rom. 9. 15. Exodus 33. 19.

Farther, in page 19th, you represent us as inferring from the text—"The children not being yet born, neither having done good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, (unto Rebecca) 'The elder shall serve the younger';" that our predestination to life no way depends on the fore-knowledge of God. But who infers this, dear sir? For if fore-knowledge signifies approbation, as it does in several parts of scripture, then we confess that predestination and election do depend on God's fore-knowledge. But if by God's fore-knowledge you understand God's fore-seeing some good works done by his creatures as the foundation or reason of choosing them, and therefore electing them; then we say that, in this sense, predestination does not in any way depend on God's fore-knowledge. But I referred you, at the beginning of this letter, to Dr. Edwards's *Veritas Redux*, which I recommended to you in a late letter, with Elisha Cole on *God's Sovereignty*. Be pleased to read those; and also the excellent sermon of Mr. Cooper, of Boston, in New England, which I also sent you, and you not but you will see all your objections answered. Though I would observe, that after all our reading on both sides of the question, we shall never in this life be able to search out God's decrees to perfection.

No; we must humbly adore what we cannot comprehend; and, with the great apostle, at the end of our inquiries, cry out, *Oh! the depth, &c.* Or with our Lord, when he was admiring God's Sovereignty, "Even so Father, for so it seemeth good in thy sight." However, it may not be amiss to take notice that if those texts, "God willeth that none should perish"—I have no pleasure in him that dieth," and such like, be taken in their strictest sense, then no one will be damned. But here is the distinction: God taketh no pleasure in the death of sinners, so as to delight simply in their death; but he delights to magnify his justice, by inflicting the punishment which their iniquities have deserved; as a righteous judge, who takes no pleasure in condemning a criminal, may yet justly command him to be executed, that law and justice may be satisfied, even though it be in his power to procure him a reprieve.

I would hint farther, that you unjustly charge the doctrine of probation with blasphemy; whereas the doctrine of *universal redemption*, as you set it forth, is really the highest reproach upon the dignity of the Son of God, and the merit of his blood. Consider, therefore, whether it be not blasphemy rather, to say, as you do, (page 20), "Christ not only died for those that are saved, but also for those that perish."

The text you have misapprehended to gloss over this, see explained by Ridgely, Edwards, Henry; and I purposely omit answering your texts myself, that you may be brought to read such treatises, which, under God, would show you your error. You cannot make good the assertion, "That Christ died for them that perish," without holding (as Peter Boehler, in the Moravian brethren, in order to make out *universal redemption*, lately frankly confessed in a letter,) "That all the damned souls would hereafter be brought out of hell."

I cannot think Mr. Wesley is thus minded. And yet, without this can be proved, *universal redemption*, taken in a literal sense, falls entirely to the ground. For how can all be universally redeemed, if all are not finally saved?

Dear sir, for Jesus Christ's sake, consider how you dishonor God by denying election. You plainly make salvation depend, not on God's free grace, but on man's free will.—And it is more than probable, Jesus Christ would not have had the satisfaction of seeing the fruit of his death in the eternal salvation of one soul. Our preaching would then be vain, and all invitations for people to believe in him, would also be in vain.

But blessed be God, our Lord knows for

whom he died. There was an eternal compact between the Father and the Son. A certain number was then given him, as the purchase and reward of his obedience and death. For these he prayed, (John 17.) and not for the world.

For these and these only, he is now interceding, and with their salvation he will be fully satisfied.

I purposely omit making any farther particular remarks on the several last pages of your sermon. Indeed, had not your name, dear sir, been prefixed to the sermon, I could not have been so uncharitable as to think you were the author of such sophistry. You beg the question, in saying God has declared, (notwithstanding you own, I suppose, some will be damned,) that he would save all, i. e. every individual person. You take it for granted (for solid proof you have none) that God is unjust, if he passed by any; and then you exclaim against the *horrible decree*.—And yet, as I before hinted, in holding the doctrine of *original sin*, you profess to believe that he might justly pass by all.

Dear, dear sir! O be not offended! For Christ's sake, be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child. And then, instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of *universal redemption* be not true; instead of talking of sinless perfection, as you have done in the preface of that hymn book, and making man's salvation depend on his own free-will, as you have in this sermon; you will compose a hymn in praise of sovereign, love and show mercy to Jacob and the elect, and yet at the same time do the reprobate no wrong? But you say, "God is love." And cannot God be love, unless he shows the same mercy to all?

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The more intimately we become acquainted with that illustrious personage who suffered and died that we might live, the more we are attracted by the loveliness of his character. Our thoughts naturally revert to the period he tabernacled in the flesh. At one time we see his wisdom shining forth from his cogent arguments with the doctors in the temple, and at another from his powerful sermon delivered on the mount. At one time he presents the ideas of the kingdom in the parable of the vine and its branches—always giving to the precious truths of his revelation the richest variety of forms—making the whole so plain, that the wayfaring man though a fool cannot err therein! Accordingly we soon find twelve disciples sitting at his feet, and at a period a little more remote we find seventy in his school. Frequently were the multitudes astonished at his doctrine: and the confession was extorted from his very enemies: "Never man spake as this man." Is this Divine Instructor still alive? can he still be approached by the benighted children of men? His light still shineth upon the world. "The entrance of his words giveth light; it giveth understanding to the simple." Why then is not the darkness which has long enshrouded the human intellect removed? Why do not the multitudes enter upon the pleasant paths of wisdom? Why do not the noble youth of our land, who have an insatiable thirst for knowledge, at once come to the fountain of light. We agree that among the many relations subsisting among men there is none more noble than that of teacher and scholar. This is emphatically the relation of mutual regard and confidence. But this confidence must necessarily be limited: because no human teachers are perfect; and the light reflected by them is but at best a borrowed light. The human intellect, by means of the training which it has received from the different classes of instructors, has indeed accomplished wonders. Men have now learned to play with the raging waves of the ocean, and to direct the thunderbolts of heaven whithersoever they please. By them the very bowels of the earth are unlocked; and yield her increase at their pleasure. All this, however, is but a very partial acquaintance with our world—an acquaintance with images which must pass away with space and time. But in the school of Christ we enter upon a course of mental discipline which shall never end: we enter upon a relation which shall never be broken up—a relation which inspires implicit confidence. There is no imperfection in Christ. By his power the worlds were spoken into being; and by his wisdom all things received their present harmony and beauty. In the schools of men we may study and partly learn the nature of the mental constitution: but by looking into the mirror of God's word we become perfectly transparent to ourselves. We see the deformity of the whole inner-man—how he is stained with iniquity and bowed down under the galling yoke of sin; we see him covered with the paleness of spiritual death, and sunken in the deep gulfs of total depravity. Not a beautiful picture to look upon, it is true: yet it is a picture of truth: "The whole head is sick, and the whole heart is faint." Here alone we attain to a true knowledge of ourselves. Under human instructors our attention is directed to many beauties. The light of reason shines forth from the classic page; and when we extend our mental vision along the laws of science, as they stretch themselves out to an unknown distance before us, there are constantly new objects of attraction which meet our gaze: but we behold them only by

the dim light of the moon, until the glorious sun of righteousness shines upon us, and illumines our darkened minds. The very boundary line of the natural man's view is the standpoint from which the Christian extends his view into the eternal world. The disciple of Christ stands upon the banks of Jordan and enjoys a delightful prospect of Canaan's fruitful land. The light of eternity bursts upon his astonished sight. "The knowledge of the meanness of Christ surpasses far the philosophy of a Franklin or a Fulton. Franklin learned to direct the lightnings of the physical world, and Fulton to speed the vessels of the deep, by perfecting the steam engine; but the Christian knows how to turn off the lightnings of the storms of Jehovah's wrath, and how to fly upon the wings of redeeming love, in obedience to the Lord's command. His thoughts are taught to dwell upon the perfections of the Deity. His mind is brought in contact with the idea of eternity: and here indeed there is a lesson for mental training. "If I desired to enlarge a man's mind," says Rev H. Melvill, "I would like to fasten it on the truth that God never had a beginning, and that he shall never have an end. I would set it to the receiving of this truth and the grappling with it. I know that the mind in endeavoring to comprehend this truth will be quickly mastered, and that, in attempting to push on to its boundary lines, it will fall down wearied with travel, and see infinity still stretching beyond it. But the effort will have a grand mental discipline." The disciple of Christ does not only enjoy the dim light of reason; but the brilliant light of infinite wisdom is shed around him. With the piercing eye of faith he extends his view to a boundless distance along the golden cords of infinite love, and realizes a prospect of exquisite beauty. All that ought to be known concerning the eternal world, and the future destiny of the soul may be learned at the feet of Jesus. With faith in him the Christian enters the eternal state—he enters the company of the blessed spirits above—he enjoys perfect bliss forever. Let all who wish to learn wisdom come to the school of Christ. Let all who wish to become an honor to society permit the Saviour to impress his image upon their hearts, then they may become shining lights, not only in the State and Church, but likewise become as stars in the firmament of glory. "There is none like Jesus" in directing the steps of wandering pilgrims. Bless the Lord, O my soul, "who has brought life and immortality to life through the gospel."

K.
For the Weekly Messenger.

THE TWO DEATH BEDS.
However much we may endeavor to put away the thoughts of death, and deceive ourselves into a false security, the day, and the pang will come! And come to our beloved cherished self. Our years are but the links of a chain which is drawing us swiftly towards that general goal at which we must all arrive sooner or later, and those to whom the longest term is allotted will find it very brief. Ought we not in view of this solemn period, frequently to ask ourselves how the eagerness and anxiety with which we engage in our present pursuits, will appear to us then, when we have done with all these things; when wealth cannot purchase one hour of life; when love can only weep over the pale form to which all its yearnings can minister no relief, when the wreath of fame, and the laurel of honor, fail to soothe the mind that sought them once so ardently. How empty, how vain, how sinful will all these things appear to us then; how shall we wonder that we ever could attach such importance to them; that we ever should have struggled for their attainment, have felt such desires, such jealousies, such agonies in their pursuit. Is it not well to think of these things, and endeavor to moderate our passions and desires.

Come let us enter the chamber in which the wreck of one of fashion's worshippers lies in view of the dark portal of the tomb. Her childhood was spent in attaining empty accomplishments; her girlhood was wasted in displaying them to the best advantage, as luxuries to the rich and fashionable of the sex, in hope of forming a wealthy and "distinguished" matrimonial connexion. Her womanhood, has all been passed in the idle exhibition of the rank and splendor thus obtained, with the laudable desire of eclipsing an intimate, subservient and envious sisterhood. She has ever moved first in the "charmed circle" of fashionable society; she has lavished money on dress, furniture, equipage and amusement. But now she lies pale, haggard and panting on her bed; unable to rise, or to rest. Does she find consolation now in reviewing her past triumphs. Does the recollection that she won the palm at the school of the graces, that she rivalled all the young worshippers of fashion, and that she reigned first of her heart, less devotees to vanity & folly all her life long, give her comfort now?—She rolls her dim eyes heavily around her splendid apartment, and shudders at its contrast to the narrow coffin. She turns with despairing gesture, and big drops on her pale face of hope; but the expression of his features are sorrowful and calm. Her bed is attended by obsequious hirelings, who love her not; her husband calls sometimes to enquire after her health;—it would be ungentle to do otherwise; and she cannot expect her dear fashionable friends to make themselves sad and nervous, by looking upon her now. Her doctor says there is no hope; she feels that she must indeed die. All the fountains which she has hewn out for herself are broken and dry, and she knows not the way to the Living Waters; her soul athirst and in torment is passing away in darkness and fear.

Turn we to another scene. Here lies one equally near the tomb, but her eyes are bright with hope, her face is radiant with joy, and patience and submission, are in all her tones and gestures. Her husband stands beside her pillow, and his face though wet with tears, is upraised and calm. Her children cluster around her, some grasping the hands which have been so much employed for them; some sobbing bitterly with faces hidden amid the drapery of the bed; while the youngest and tenderest hearted clings to the bosom which has ever been her pillow, her hiding place from all adversity, and which is even now becoming still and cold. Do not weep dear mother, says feebly, I am going to my father and your father; to my God and your God. I am ready and rejoicing to go, your love and your sorrow alone hold me to earth and pain. Blessed be the Lord who has led me all my life long and will not forsake me now. To him I commend you all in confidence that he will never forsake you. Remember the precepts by which I endeavored to form your minds in your infancy. Remember your Creator in the days of your youth. Shun pride as the deadliest foe to the soul. Covet neither riches, nor beauty, nor eminence in the eyes of this world, for God seeth not as man seeth. Let it be your first aim to keep yourselves humble and clean in His sight; and to render him acceptable service by seeking the good of all his creatures. Approve your-

selves unto him always, & seek not human applause. When you do a deed of charity, expect no recompense, or reward; you will not then be complaining of ingratitude. Look to God at all times, in prosperity or adversity, and you will be always sad, cheerful and resigned; and death will find you with your suff in your hand, ready for your journey. I have repeated to you the rules by which you have seen me live; and by which you now see me dying; follow me and our separation will be very short. I have finished my task, and am going to my rest; can you not rejoice with me. You have still something to do for your kind Master. Be faithful and diligent, that I may meet you in his blissful presence. I have prayed that He would ever be with you, and in his hand I leave you gladly. She is gone. Her mourners are not without hope; her memory is blessed.

LYDIA JANE.

For the Weekly Messenger.

Messrs Editors:—In reporting the issues of the efforts made in the various parts of the Church in behalf of her institutions, it is necessary to guard against the rising of spiritual pride.—Along with the hearty joy felt for any unexpected success, the sentiment of the Saviour, in his words "when ye shall have done all those things which are commanded you, say ye, we are unprofitable servants; we have done (only) that which it was our duty to do"—should be deeply cherished. It is right that the friend of Jesus should be glad to hear that His people have become *willing to begin to do* what is commanded them. His heart should take encouragement from the evidences of zeal to serve God which are so freely furnished. But both the joy and the encouragement are drawn from the wrong source if derived from the mere fact that any particular congregation has done "surprisingly well." The life and truth of our joy—if it shall possess any spirituality—must flow from the proof thus afforded, that *God is amongst us*—that He who giveth the liberal heart is mercifully exerting His divine energy in making His people willing to work. How much purer rejoicings will be occasioned by viewing what is done in this light, than by considering them apart from the Divine agency. "Without me ye can do nothing." If therefore any thing is done it is through "God that worketh in us." And certainly in the great assurance this affords that our Bishop is near, and has moved our hearts, there is tenfold more delight than in looking merely at what is done in itself. Is it not the earnest of better things in reserve? If the master has been thus near to make his followers fruitful in furnishing for His glory the palfry gold of this world—may it not be hoped that He is more ready to make us more abundant in the fruits of the spirit?

But apart from all this. Even to grant that in themselves actions of this kind—resulting in what are thought such grand contributions to the benevolent projects of the Church—are calculated to have a deep effect; What feelings are they suited to excite?—Surely when fairly weighed only *mixed* feelings. There is *joy* indeed—but is there no *shame*? The late pleasing intelligence which the Messenger has furnished us must have made the deepest feelings of every heart exult—as the first effect. But would the mind stop there? No! In asking why these efforts seem so grand, it will be brought to contrast present doings with past deficiency—and will there not then be opened up a scene of shame! What has lately been done and is now doing should long ago have been accomplished. A century has elapsed and the institutions upon which *under God* the hopes of the Church depend—are yet *foundational*! After a long sleep we have awoke—after a fifty years slumber we have opened our eyes, and moved our hands to touch the work, and shall those hands, idle so long, so soon begin to clap! Brethren! pardon me—But we must beware lest bringing our offering in exultation, and not in tears, that it has so long been withheld, our God be wroth and turn it to a curse!

We must be glad for what God is doing, and weep over what we have too long left undone. There are some that think flattery better calculated to arouse the ambition of Christians in the way of contributing to the cause of their master than any other means. "Praise them a little and they will give more." From such I humbly differ. The greatest gifts are offered by the humblest hearts. It was the Mary who often sat at the Saviour's feet, that broke the alabaster box of precious ointment and poured it on the Redeemer's head. Relatively we may have done very well—but *really*, after all is done, we are unprofitable servants. Now we are not to judge of ourselves relatively to our fellow-men, for those "measuring themselves by themselves, and comparing themselves among themselves are not wise." The word of God is our plummet. The example of Christ is our line. Our men's deficiencies do not magnify our doings in the sight of God. It is God that works and whilst we humbly thank Him for making us the instruments, we are to lay at His footstool all the praise.—The humble Christian needs no selfish incentive to action. "The love of Christ constraineth him." R.

Religious Selections.

SACRED MUSIC.

We present our readers with a few extracts from the address of Rev. Mr. Blagden on this subject. Sacred Music is defined as the expression of thoughts and feelings of prayer, or praise to God, connected with religious doctrine in tones which are governed by musical laws. After showing that a high degree of religious fervor is requisite to give full power to the voice, Mr. B. remarks:

"It may, I think, be said with truth, that a higher relative degree of piety is implied in praise, than in prayer. In the former there seems to be necessarily included a confidence in God, and in our love and adoration of his character and laws—which soars above, for the time being, the feeling of want, and loses it in the ecstasy of present enjoyment. The soul seems then to be, emphatically, in that state, which gives and receives in giving; which scatters, and yet increases in the act. "Praise may be said to include and absorb prayer, in its own ecstasy, somewhat as love includes the other graces of Christian character. Prayer is as the bud, drawn forth from the stalk of love, by the encouraging and genial promises of heaven—praise is as that bud, bursting into the bloom of the splendid flower—in the richness of promises, in some degree fulfilled, and reflecting in colors of joyful fruition, the sun-light of truth. The one is more appropriately the sojourner of earth;—the other finds not its most genial climate, until transferred to heaven, it decks the paradise of God, and is watered by the pure river of the water of life, and blooms amid the radiance of God and of the Lamb! Can we pray, until, in some degree, or in some form, we have uttered praise? Can we say, 'Give us this day our daily bread, and forgive us our trespasses, as we forgive them that tres-

pass against us;'—until we have also said, 'Our Father which art in heaven, hallowed be thy name!'

In regard to the manner of conducting sacred music, the author advances the following views, the justness of which all must admit:

"Sacred music should be regarded as an intelligent act of worship, performed by the whole assembly. It is not an exhibition of some for the good of others, without any serious participation in it on the part of the latter. It is a service in which all who are engaged share a mutual responsibility,—the same in nature, however it may vary in degree. By whomsoever it may be directly rendered, it is an act, like the preaching or the hearing of the word, or prayer, in which all are alike partakers, in the sight of that God who is a spirit, and who must be worshipped in spirit and in truth. This is a position important to be borne in mind; because, such is the nature of singing praise, considered as a mere outward performance, and so powerful is its influence over the senses, that if we are not careful, the mind is carried away by the fervor of mere excitement, or the height of its admiration, from the true spirit of the duty in which it is engaged, and we cannot sing with the spirit and the understanding.

"On this account it is a subject for reasonable congratulation that the choirs in some of our churches have recently engaged in such efficient efforts to redeem this solemn and interesting service from partial desecration, and awaken the minds of all, who either directly or indirectly engage in it, to its true nature. It is gratifying to know that in some, if not in all cases, your meetings for recitation are opened with prayer, and the sacred influence of God's Spirit invoked, that you may make melody in your hearts. Such efforts, in connection with those in which we are now engaged, are highly suited to awaken a warmer and purer interest in the service, and if persevered in, we may well hope that they will be accompanied and followed by the blessing of God."

The following suggestions are worthy of attention:

"It has therefore been well said, by a most judicious person, himself a scientific and enthusiastic cultivator of the art,—I allude to Cecil,—that 'Wherever fantastical music enters, it betrays a corrupt principle. A congregation cannot enter into it; or if it does, it cannot be a Christian congregation. Wherever there is an attempt to set off the music in the service, and the attempt is apparent, it is the first step towards carnality.' He adds, 'Though there is too little life in the style of music adopted among the Moravians, yet the simplicity of Christianity pervades their devotion.'

"On this point, my friends, for one, I can adopt with all my heart, in respect to singing, the sentiment of Cowper, on the manner of a preacher:

"I seek divine simplicity in those
Who handle things divine; and all besides,
Though learn'd with labor, and though much admir'd
By curious eyes, and judgments ill-inform'd,
To me are odious, as the nasal twang
Heard at conventicle, where worthy men,
Mild by custom, strain celestial themes
Through the press'd nostril spectacle bestrid."

[Cooper's Task, Book 2d.

"Permit me here, to make a suggestion, of my own private taste, to be received for what it may be worth, by those who are better informed. It is on the inexpediency of ordinary choirs attempting to imitate, in their performances, the sublime and powerful agents of God, in the natural world—like thunder, or tempests. I can conceive of the possibility of a great and well trained assembly of fine voices, accompanied and assisted by instrumental music, conveying to the mind, by imitative sounds, some adequate idea of these sublime agencies, and their effects. But for an ordinary company of singers to attempt to do this with any success, is to me an utter incongruity. There is no adequate adaptation of means to ends, in such an effort. The power of doing it is not in them. If they would whisper, on such occasions, and show, by contrast, the mighty power of God, they would effect me. But, the attempt to convey an idea of his stupendous agencies, by the strength of their voices, if it were not for the solemnity of the theme, would deserve to be called ridiculous—it imitates sublimity so abominably."—*Christian Watchman*.

ST. PAUL'S PLAN OF CHRISTIAN UNION.
PHILIPPIANS, III. XVI.

"Nevertheless, whosoever we have already attained, let us walk by the same rule, let us mind the same thing."

1. All true Christians, however they may differ in education or sentiment, have attained to the knowledge of some principles of everlasting truth which are common to them.—All who have been convinced by the law as transgressors, who have heartily turned to Christ the atoning Saviour, and led by the Spirit of God, have given themselves up to his service, are members of the same great spiritual family, and are united by bonds which can never be broken. These hold to each other a sacred and eternal relationship.—Thence instead of magnifying their differences, they should strengthen their points of agreement, co-operate, on ground that is common, for the good of the world, and respecting cordially the liberty of each other's conscience, should, as far as possible, be helpers of each other's joy. Whereunto they have attained, they should walk by the same rule and mind the same thing; that is, should bring their common principles into active exercise, and seek together the glory of Christ as a common object.

Now see how the cases of collision which occurred under the apostle's ministrations, illustrate this rule. One subject of dispute in that day, was the propriety of eating meats sold in the shambles of idolaters, "One believeth he may eat all things, another who is weak, eateth herbs." Rom. xiv. 2. What is the direction? V. 3. "Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him." V. 15. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."

"Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." Each Christian is exhorted to waive every privilege grievous to his brother, which is not a matter of conscience, and touching what is a matter of conscience, each is exhorted to respect the other's liberty, and strive "whosoever they have already attained to walk by the same rule, to mind the same thing."

Another subject of division, was the observance of holy days; which were marked with honor in the Jewish calendar. Rom. xiv. 5. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." That is, one man's disregard of the day is as much a

matter of conscience touching his duty to God, as is the other's observance of it. "But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." "Let no man, therefore, judge you, in meat or drink, or in respect of an holy day, or of the new moon or of the Sabbath-days, which are a shadow of things to come, but the body is Christ." "And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful."

Now it must be remembered, that in the mind of the Jew, the observance of these holy days, was a matter of great importance, consecrated as it was by ancient custom and the most sacred associations. Yet in regard to it the apostle seems far more anxious that each should cheerfully allow the other his liberty of conscience, that each should respect and love the other, notwithstanding a difference of practice, than he is to settle the merits of the controversy.

One of the most agitating subjects of discussion among the early Christians, was the right to eat meat in an idol's temple. The Jewish Christian thought it a species of profanity.—The Gentile saw no more harm in eating meat there than anywhere else. In such a case, Paul wished the Jew to allow his Gentile brother to do as he pleased, as long as he did nothing in honor of the idol, and urged the Gentile to accommodate himself to the prejudices of his Jewish brother, inasmuch as he could do so without violating his conscience, or sacrificing any real good. Yet, he solemnly charged the Gentile to forego what might be called his 'privilege' in those circumstances, wherein his example might have an "appearance of evil" which would lead others astray. In this connection he proclaims that grand, comprehensive rule of Christian morality, "whether ye eat or drink or whatsoever ye do, do all to the glory of God;—Giving none offence, neither to the Jews nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit but the profit of many, that they may be saved."

What a pure, enlarged, heavenly charity is this! How comprehensive, how practical, how salutary! How magnanimous is the spirit of Christianity! It rejoices more in the sight of love and co-operation, abounding among Christians differing in opinion, than it does in the termination of these very differences. It declares that true religion does not consist in uniformity of opinion or observance, but in an inward spirit, in faith, love, and long suffering—in righteousness, peace, joy and true holiness. These conform the soul to Christ. These are the springs of outward virtue. These enlarge the heart, bind together men of every variety of temperament and every grade of life, and leading each to overlook every thing that is not vital, causes him to hail joyfully the image of Christ wherever it appears, and to say to all the members of a common spiritual brotherhood, "whosoever we have already attained, let us walk by the same rule, let us mind the same thing."—*Hague's Christian Union*.

From the New York Observer.

The first step in Crime.

No man becomes a villain in a day. Congenial as sin may be to the natural heart, and inclined as the wicked may be to the pursuits of vice, there is a first step in the path of overt crime. At that point in the career of guilt the man would have shuddered at the thought of deeds which afterwards he performs without remorse. He never dreamed of the extremity to which one transgression would lead. Several occur to my mind just now.

A young lawyer, with connexions of the highest respectability, and talents to secure for him an elevated rank in his profession, married a lovely woman and entered on life with the brightest prospects of success and happiness. The increasing expenses of a family demanded an increasing income, and as business did not advance as rapidly as he desired, in an evil hour he placed the names of some of his best friends to a note, and drew a sum of money from the bank. He promised himself that before it was due, he should be ready to meet it, and his crime would never be known.—The note was renewed by forgery. It was an easy mode of raising money, and became easier the oftener he employed it. For a season he was successful, but when was dishonesty the best policy in the end?

His guilt was discovered. He fled from justice and was hunted through the woods in winter like a beast. His young wife awoke, almost in madness, to the terrible consciousness that she was the wife of a felon. His retreat was at length cut off. He was arrested but escaped again.

He flew to the chamber of his wife. The embrace was short and full of agony. He had ruined himself and her. There was nothing to extenuate his guilt. He wept; and she wrung her hands, but uttered no reproach. She loved him too much even in his shame. He must fly again. He did fly and was again arrested and brought to trial.—The case was a plain one; there was no defence; there could be none: he was sentenced to the State Prison for a term of years. His measure of iniquity was full. Now and then an old acquaintance looked in upon his cell, where he pursued his solitary toil; but he never looked up. They said he was pining away, and they made an effort to procure his pardon and release. But death was before them, and he went from prison to judgment.

I went into the hospital of the Prison at Sing Sing, some years ago, and there lay in the last struggles of life a man of fine form and noble countenance. He was raving in delirium and soon died mad. I asked his name and history, and found that he was a young lawyer from New York, and who had begun his course of crime by stealing paltry articles of clothing from his associates; soon he laid his hands on money; and by and by he was detected when far advanced in guilt.—His end I have just mentioned. He was a child of luxury, and had never known want. And when he lay dying in that prison hospital, cut off from the tenderness and sympathy that would have softened a death-bed in the house of parental love, I thought how truly, 'the way of the transgressor is hard.'

A clerk in a store, a teller in a bank, an agent in his office, constantly handling the money of others, is tempted to apply a little to his own use, with the promise made to himself that he will

first offence. It disturbed his sleep that night, and when he met his employer the next morning, he thought he was suspected and trembled again. But that step taken, the next was easy. *Facilis descensus Avernus.*

It is easy to go to ruin. It is a down hill road. Bodies ascending move with accelerated velocity the further they fall. We see these remarks verified almost daily. Every paper tells the tale of some sad fall. I was led to these reflections by reading the following in the Philadelphia Standard:

It is now ascertained from an examination of the books of the Franklin Bank of Baltimore that James L. Hawkins, the former cashier, is a defaulter for over a hundred thousand dollars, besides being indebted by regular loans for about twenty thousand dollars. His indebtedness of all kinds, is now stated at \$138,000, being nearly one-fourth of the whole capital of the bank. The case of Hawkins is an extraordinary one, though unfortunately not without parallels furnished in the last few years, and some of its results are of a most melancholy character. He resigned his office in the bank some time last summer, before it was known to any save the directorship that he was largely indebted to the institution, after having been its cashier for twenty years, during all of which time he was believed by the world to be a man of incorruptible integrity, and possessed of all the virtues that endear one to his fellows.

When he first entered the institution he was poor, but his salary increased gradually till it reached twenty five hundred dollars, and a dwelling; yet it was certain his expensive style of living could leave little to be laid up from this source.—He first received some ten thousand dollars from his wife's estate, and this he was understood to have invested so fortunately, that the ten thousand grew to twenty, then to thirty, and forty, and fifty; and going on in equally fortunate investments and speculations, it grew to one hundred thousand. Then he drew a prize of twenty thousand dollars in a lottery, and fortune smiled on him, every thing prospered with him, and he became a wealthy man. But he was prospering by fraud all the while. Like Dabney and Levis, he had ventured once to appropriate to his own use a small amount of the property of the bank; and the Rubicon passed, compunction's visitings were like those of the angels. He paused not until by chance during his absence, for a brief time last spring, his long concealed frauds were discovered, and then, surrendering privately his property to the bank, he precipitately left Baltimore.

His wife, on learning that he had become involved in pecuniary difficulties, sent for one of the directors and handed him a release of dowry in the real estate. She had then no thought that crime could be laid to his charge and it was only two weeks ago that the fact was made known to her. She was a devoted and affectionate wife, noble hearted and high spirited; one who could meet poverty with a smile, but as she said, could not survive dishonor. She sank quickly under the accumulation of mental suffering, and on the evening of the 16th died of a broken heart. She told those around her that she was dying, and besought them to send for her husband. He came from his concealment in time to receive the last look of the partner of his younger years & the solace of his old age—the victim of his crimes, whose parting words were yet of forgiveness and affection. How many such scenes there have been in the last few years, before which the curtain has not been raised to admit the gaze of the world!

Such a tale is more solemn than preaching. It will be read by many who have no thought that one day it may be told to them. If the eye of a youth exposed to such temptations should meet those lines, I would that he might take them as written for his eye and his heart only. If the thought of crime steals over you in an hour of weakness, banish it; fling it away as you would a snake from your bosom. Fly from temptations as from the plague. Resist the beginnings of evil.—Once a criminal you have lost your self-respect, and soon will be a villain. You cannot hold the esteem of others long after you have lost your own. Let a wall like one of fire be on each side of the path of virtue and honor, and cross it no sooner than you would pass through flames.—Shame, guilt, ruin are outside; hope and happiness lie only within.

IRENEUS.

THE WEEKLY MESSENGER.

CHAMBERSBURG, MARCH 17, 1841.

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

TERMS: (\$2 50, if payment is delayed beyond 3 months. \$3 00, if paid in advance, or within 3 months. FROM THE POSTMASTER GENERAL.

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

TO CORRESPONDENTS.—"Omnipotence," by "D. S. E." possesses merit—but is scarcely passable as poetry. With a little change it would have made respectable prose.

Centenary Movements.

The congregation at Waynesboro', Franklin county, as will be seen from a communication in another part of our paper, has made a good beginning. The congregation is comparatively a small, but a spirited one. A few years ago they numbered a mere handful—now they are by no means behind other and older stations to do good.

The Classis of Merceburg and indeed every other, should now lay hold of the work, so that it may be vigorously prosecuted and successfully terminated. The sentiments of our correspondent on the spirit which we should cultivate in connection with this effort, are just and commendable.

"QUERY. If a young and comparatively small, and by no means wealthy congregation like Waynesboro' can make up from twelve to fifteen hundred dollars for the Centenary; how much might some of our old and wealthy congregations do?"

OMEGA.

ANSWER.—We will let those old and wealthy congregations speak for themselves.—[Eds.]

The Centenary in Baltimore.

After the above was written and in the hands of the compositor, we received a letter from Baltimore (an extract of which will be found under our Correspondence) containing some information touching the Centenary effort in the second street congregation, (Rev. Mr. Heiner's) which will be read with interest.

Indeed, we feel like humbling ourselves in the dust before God. His goodness has been very great, amid all our provocations—all our unfaithfulness as a Church, that we rather wonder, that such tokens of His grace and favor are left us, as those which we are witnessing among our churches. But we bless His name, that we may "take courage" from these tokens of His favor, to expect still greater things at His hands.

It seems as if our people, generally, were beginning to feel right in this matter. Look at Merceburg—look at Lebanon—look at Easton—look at Waynesboro' and look at Baltimore; and do we not see a spirit manifesting itself, which augurs "for good"? It is not the "gifts" so much, as the state of the heart—the spirit with which the gifts are given.

It is this with which we are pleased, and which encourages us to believe, that God will pour out his richest blessings upon them—nay, He has in some instances already done so. To Him be all the praise and glory.

DANCING.

To decide nothing about the morality of promiscuous dancing parties; it is enough for us, that it is acknowledged by all sober-minded persons, to be becoming any grown up gentleman or lady. Swift called it "voluntary madness." The Chinese seem to think it useless fatigue; for, when Commodore Anson was at Canton, the officers of the Centurion had a ball upon some court holiday; while they were dancing, a Chinese who surveyed the operation, said softly to one of the party, "Why don't you let your servants do this for you?"

Sure enough! such drudgery—and such foolish, senseless drudgery too—is not befitting any gentleman person. Let your servants do it for you.

Death of an Author. Dr. Olinthus Gregory, of England, died on the 2d inst. Professor in the Military Academy, and author of the "Life of the Rev. Rob. Hall."

THE KRUMMACHERS. There are three clergymen of this name in Germany, who have of late become somewhat known in America as religious authors. Three works are announced as having just been issued from the Philadelphia press—a volume from each.

The following are the titles—

1. "Jacob wrestling with the Angel." By Rev. G. D. KRUMMACHER.

"Solomon and Shulamite." By Rev. F. W. KRUMMACHER, D. D., author of Elijah the Tishbite.

2. "Cornelius the Centurion." By Rev. F. A. KRUMMACHER, A. M.

3. "The Flying Roll." By the same.

Of this last, the Episcopal Recorder says, that it appeared to be the most interesting of all the other works by the same author. (See an extract in another column.)

Of the Rev. F. A. Krummacher, the following notice appears in a brief biographical sketch in the above work, which we copy from the Episcopal Recorder.

FREDERICK ADOLPH KRUMMACHER was born at Tecklenburg, Westphalia, July 13, 1763; he was for a while employed as a professor of Theology in the University of Duisburg; and in 1807 he became a minister in the Reformed Church at Krefeld; afterwards he laboured at Barmen, where he continued until 1824—his labours having been abundantly blessed by the HEAD of the Church. Since that period he has been a clergyman in Bremen, where he still continues respected for the consistency of his character and the apostolic simplicity of his life. He is now nearly seventy-three years old. He has a very poetic mind and a great love for children. It was said of him by a foreign critic—"It was the delight of his heart to find enjoyment in everything—playing with a child, in looking on a blooming rose, in contemplating the varied colors of the evening sky, in confidential friendship, and in the quiet hours of study." But his highest excellence consists in his having devoted all his brilliant intellectual powers to the diffusion of the saving doctrines of life.

From the incident of Jacob's wrestling with the Angel, he has extracted the most delightful instruction and counsel for all who live and look to the Angel of the Covenant. And to Christian can read his sketches founded upon the Song of Solomon, without feeling his heart burn within him with increased love for that Redeemer who loved the Church and gave himself for it.

CENTENARY SUBSCRIPTION-BOOKS.

These are now ready and may be had on application at the Publication Office.—They are neatly ruled, printed and bound, and are intended for congregations or pastoral charges.

We shall send some to Frederick and Hagerstown shortly—where our ministers in Maryland and Virginia may obtain them—at the former place of the Rev. Mr. Zacharias, and at the latter, of Mr. M. Rickenbach.

Clergymen from Different Countries.

We notice in a New York paper, that 4 clergymen from as many different parts of Europe arrived in the packet ship Ontario, from London, viz. Rev. Mr. A. Pyre, of Dublin; Rev. A. Cavittier, of Austria; Rev. Mr. Presenien, of France; Rev. Mr. Cartuglia, of Belgium; Rev. Mr. Aleg, of Switzerland; Rev. Mr. J. Fey, of Prussia, and Rev. Mr. A. Schun, of Vienna.

Letter from Broosa, Asia Minor.

We received another letter from the Rev. Benjamin Schneider, Missionary in Broosa, the contents of which have reference to the Foreign Missionary Board of our Church. We shall forward it to the Secretary with the first opportunity.

* Correction.—In a postscript to his letter, Mr. Schneider requests us to insert the following:—

"In my letter of the 25th inst. (September) in describing Thyatira, I call the river near it Calicus. It should be termed 'Phrygus.' B. S.

Inaugural Address.

We had intended to give this Document as has been our custom hitherto, to our readers. But we have been pressed so much for want of room that we are compelled to omit it. We give the following extracts of the President's address, as expressive of his sentiments, so far as they have reference to the subject of religion—

However strong may be my present purpose to realize the expectations of a magnanimous and confident people, I too well understand the infirmities of human nature, and the dangerous temptations to which I shall be exposed, from the magnitude of the power which it has been the pleasure of the People to commit to my hands, not to place my chief confidence upon the aid of that Almighty Power which has hitherto protected me, and enabled me to bring to favorable issue other important, but still greatly inferior trusts heretofore confided to me by my country.

The following is the conclusion of the address—

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow citizens a profound reverence for the Christian Religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness; and to that good being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our Fathers, and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time.

Fellow citizens: Being fully invested with that high office to which the partiality of my countrymen has called me, I now take an affectionate leave of you. You will bear with you to your homes the remembrance of the pledge I have this day given to discharge all the high duties of my exalted station according to the best of my ability; and I shall enter upon their performance with entire confidence in the support of a just and generous People.

THE NEW KING OF PRUSSIA.

The coronation of the King of Prussia is spoken of by those who witnessed it, in strains of high eulogium. One feature of it, is the pious sentiment expressed by the prince on the occasion.

"I recognize before you all," said he, "that I hold my crown in trust from the Lord, and that I must account to him for every day and every hour of my reign. This is the security I offer you for the future; not I, nor any body else, give a better security; it has more authority, more binding force, than all

the oaths of a coronation, than all the pledges written upon parchment or upon brass; for it comes from the heart, and it has its foundation in faith."

Happy will it be for his subjects, if their sovereign shall practice upon the principles so well laid down by himself.

Dr. Robert Mason, formerly of Queen's College, and Vicar of Hurley, Berks, has bequeathed £40,000 to the Bodleian Library, to purchase books; £30,000 to Queen's College, Oxford, for the same purpose.—English Paper.

Moses and Antiquity consistent.—In the last century the Books of Moses were often attacked, and their authenticity impugned, because they mention the existence of vineyards, grapes, and consequently of wines, in Egypt; for Herodotus expressly declares there were no vineyards, in Egypt; and Plutarch avers that the natives of that country abhorred wine as being the blood of those who rebelled against the gods. This authority appeared conclusive, not merely to the sceptics who impugned the veracity of the Pentateuch, but even to the learned Michaelis, who concluded that the use of wines was enjoined in the sacrifice for the purpose of making a distinction between the religious usages of the Israelites and of the Egyptians. The monuments opened by modern research have decided the controversy in favor of the Jewish Legislator. In the subterranean vaults at Elihyia every part of the processes connected with the dressing and tending of the vines is faithfully delineated; the trellises on which the vines were trained, the care with which they were watered, the collection of the fruit, the treading of the wine-press, and the stowing of the wine in amphorae, or vases, are there, painted to the life & additional processes of extracting the juice from the grape are represented, which seem to have been peculiar to the Egyptian people. Mr. Jomard adds, that the remains of amphorae, or wine vessels have been found in the ruins of old Egyptian cities, which are still encrusted with the tartar deposited by the wine.—It is necessary to account for the error into which Herodotus has fallen; he wrote long after Egypt had been distracted by civil wars, and then subdued by the Persians; calamities quite sufficient to account for the disappearance of such highly artificial cultivation as that of the vine must have been in Egypt. His statement is most probably correct, if it be limited to the period when Herodotus wrote; and thus viewed, it becomes important evidence for the superior antiquity both of the Bible and the Egyptian monuments.—Taylor's Natural History of Sicily.

The Increase of our Subscription List.

A short time ago, the increase of our subscription list was very rapid. Every week we were obliged to add more or less to our usual quantity of paper, and there seemed to be strong indications that our friends had entered upon the work of soliciting subscribers in good earnest, and were determined soon to raise our subscription list to the number, which Synod has fixed upon as a proper maximum to be aimed at during the Centenary year.

Within the last few weeks however, there has been an evident falling off. By looking at our acknowledgments, it will be seen that the addition to our subscription list within that time, has been comparatively small. What shall we infer from this change? Have our friends grown weary in the good cause? And are we to expect no further advantage from their efforts? We hope that no such unfavorable results will be realized. Our friends, we trust, are indulging a sort of repose, only soon to enter upon the work with increased vigor and zeal, or that even the interval of apparent relaxation, is spent in making arrangements for active and efficient operation in a short time to come. Whilst we hope for the best, however, our friends will bear with us, if we take occasion to remind them of the importance of prompt and immediate action.—The work marked out for the Church during the year with respect to the increase of our subscription list is great, and although perfectly attainable by proper exertion, it will require the most active and persevering effort on the part of all our friends to accomplish it. There is no room for the least unnecessary delay. The Centenary year has commenced and is rapidly rolling away, and unless we are properly upon our guard, its close will be upon us before we are aware of it, and even before our work is half accomplished. Every true friend of the German Reformed Church should deprecate such a result, and put forth every effort in his power to prevent it.—Will not all then be "up and doing" without delay; and soon put us in possession of the fruit of their labors? Whilst none of the objects connected with the Centenary enterprise should at all be put upon the back ground, the introduction of our periodicals amongst our people, should certainly go before, as a grand means to prepare the way for what is to follow. The success of the whole enterprise in the end, must be greatly influenced by the kind of action here referred to. Perhaps but few have properly reflected upon this view of the subject. It is certainly deserving of serious consideration, and it is to be hoped that all will give it the attention its importance demands, and as the result, they will be led to pursue that course which our circumstances as a Church require. To stimulate our friends to the kind of action we are recommending, we will only further say, that in order to secure the increase of our subscription list resolved upon within the specified time, we must be in the actual receipt of from 60 to 70 new subscribers to each of our periodicals every week, intervening between this and the coming Christmas.

ORDINATION AND INSTALLATION.

On the 3d inst. Mr. John Naill was ordained to the work of the ministry and installed as pastor over the congregations of Liverpool, &c. in Perry county, by the Classis of Susquehanna. In the absence of the Rev. R. Duenger, the Rev. Mr. Erlennayer was requested to take part in the services. The Rev. Richard A. Fischer, of Sunbury, preached the sermon in the English language from Acts 20: 19. The Rev. Isaac Gerhart proposed the constitutional questions, and the Rev. Mr. Erlennayer led in prayer. In the afternoon the installation of Mr. Naill took place, on which occasion the Rev. Mr. Fischer preached in the German language.

The Rev. Isaac Gerhart, who furnished us the above notice, says, in reference to this field of labor—"The town and neighborhood of Liverpool is an exceedingly interesting one to our Church. Twenty six years ago I preached the first sermon in this place that was ever delivered by a minister of the Reformed Church. I have since partially supplied the place, until a year ago, when I found it impracticable to continue any longer among them, on account of other fields of labor in the vicinity. But it has always been the sincere desire of my soul, that that people might soon be blessed with a faithful minister of the word—and I trust this prayer has been answered, and that God will abundantly bless the labors of bro. Naill in their midst."

ECCLIASTICAL.

We learn with much pleasure from the same source as the above, that another Pastoral Charge has been organized from a part of bro. Gerhart's churches, in Dauphin county, Pa.—viz. Armstrong's, Clark's, Paul's and Fishing Creek Valleys. These churches have united in calling Mr. John Kookan, jr., of the Theological Seminary at Merceburg, who has also accepted the call, and is already in the field. His postoffice address is, Halifax, Dauphin Co., Pa.

We sincerely invoke the blessing of God upon these brethren and the souls committed to them, and fondly hope, that they may have much of the spirit of their Master amid the arduous duties of their stations.

Subscriptions to the Printing Establishment.

A brother in the ministry asks us the following question:—

"Some of our subscribers to the Centenary effort wish to procure the 'Messenger' for Life by the payment of Fifty dollars in two or three annual instalments. Will the regulations of the Board of Missions permit this?"

To this we reply—Yes, the Life-Membership being secured as soon as the amount is paid. Upon the payment of the Fifty dollars, a Certificate of Life-Membership will be given to the donor, securing to him the double privilege of an Honorary Member for Life to the Domestic Missionary Board and the reception of the "Weekly Messenger" gratis for Life. This object should not be ENTIRELY forgotten or overlooked by the friends of the Church, as we had almost feared it was. We are glad to find we were mistaken.

"The Scholarship Scheme" (of Marshall College) says a correspondent, "seems to be so very popular, that I am afraid, the cause of the Seminary and of Beneficiary Education may suffer in consequence of it."

It is popular, we believe; still, we have no fear that the other causes will be forgotten. Our people will generally make use of sufficient discrimination to avoid such a result.

CENTENARY HYMN AND MUSIC.

A stereotype plate has been procured, containing Mrs. Person's Centenary hymn, with an original piece of music. Also—an original hymn in the German language by the Rev. R. Duenger, with the same music.

To be had by the dozen or hundred at the Publication Office; and at the following places:

PHILADELPHIA—of D. Schneider, corner of 2nd and Race streets.—Of D. Weidner, 62 North 4th St.

FREDERICK CITY—of Rev. D. Zacharias.

HAGERSTOWN—of Mr. M. Rickenbach.

MILLSBURG—of Rev. J. Gerhart.

PRICES: On Letter paper—three dollars per hundred, or fifty cents per dozen.

On Colored paper—two dollars per hundred, or thirty seven cents per dozen.

The meetings of the Boards connected with our Literary and Theological Institutions.

From the notices in another part of our paper, it will be perceived that the Winter Session in our institutions will close on the 7th of April and that meetings of the Board of Visitors of the Theological Seminary and of the Trustees of Marshall College, are to take place on the 6th. It is probable that there will also be a meeting of the Trustees of the Seminary at the same time. On that occasion a eulogy on the character of Dr. Rauch will be delivered by Dr. Nevin. We notice these facts with a view to call the attention of the members of the different Boards to the subject. Business of the greatest importance to the interests of the institutions, arising in part from the vacancy occasioned by the death of Rauch, will require attention at that time. The necessity of a full attendance in view of these facts, will doubtless be perceived and felt; and it is to be hoped, that none will be absent, who can at all make arrangements to be there.

TRIBUTE OF RESPECT.

At a joint meeting of the Students of the Theological Seminary and Marshall College, the following preamble and resolutions were adopted:

Whereas, in his righteous providence, God has been pleased by death, to remove our beloved Professor and President in the midst of his life of labor and usefulness, by which dispensation the cause of literature and science and the Church have lost a shining ornament and an able advocate, and we, as Students of the Theological Seminary and Marshall College, a friend whose place in our esteem and affections cannot be supplied by any other, and who in his solicitude for us has manifested the tender affection of a parent so as to give occasion for an expression of our sentiment of reverence and esteem for his memory: Therefore

Resolved, That we bear testimony to the private worth and profound learning of Dr. Rauch, whose loss we are now called to deplore, and that while we mourn his death as his pupils and friends, we would desire to feel assured, that the Judge of all the earth will do right.

Resolved, That, in the death of the Rev. Dr. Rauch, the German Reformed Church and the friends of the Seminary and College, have lost a friend, whose devoted, yet modest piety, made him a light in the Church, & whose public worth and high literary reputation made him an honor to our Institutions and a centre of attraction for his friends.

Resolved, That we deeply sympathize with the amiable widow of the deceased in her bereavement and that we tender her our sentiments of condolence, in her distress for the loss of an affectionate husband, and also to the other relatives of the deceased.

Resolved, That in testimony of our sorrow, we will wear the usual badge of mourning on our left arm until the Summer Session in the College.

Resolved, That a copy of the above preamble and resolutions be presented to the widow of the deceased, a translation be transmitted to his father and a copy sent to the Editors of the Weekly Messenger and Christliche Zeitschrift with a request for publication.

S. H. RICH, Chairman.

T. C. W. HOFFEDITZ, Secretary.

March 3.

Waynesboro', March 8.

Messrs. Editors:

It is my privilege to inform you that God has been pleased to bless the church in Waynesboro' with a liberal heart—and to make her bear some fruit to His praise. We were permitted to make a start in our Centenary effort on last sabbath. Apparently we labored under a double disadvantage. The weather was quite unfavorable—which made the roads very bad. And then the good brother, upon whose presence and preaching we depended, failed to fulfill his promise. I could feel grieved at the disappointment to which he allowed himself to subject us, but try to hope that no trivial matter would induce him so greatly to perplex us.

But God seems to have said, what has been so often declared, that He needs not those aids upon which weak men are apt to rely. He made the disadvantages redound to His glory.—The hearts of those who were enlarged, and there is reason to believe that more than one did they conclude that they could give a little more, and still a little more. "Ah" said one, "if only I think we can do it, how easy it becomes."

On Sabbath the subscriptions amounted to nearly \$1200.—Since then the amount has been increased, and it is confidently hoped that at least \$1500 will be raised. Comparatively this is doing full well for Waynesboro'—and yet I hope we all feel that we have fallen far short! In this sum is included \$500—by a young men's subscription, for the endowment of a scholarship in Marshall College; to be entitled, if the Hon. Board of Trustees will grant them the honor—Rauch's Scholarship. They venerate the name of that great and good man, and will rejoice in the privilege of erecting this monument to his memory.

The ladies have made up more than \$200—for the cause of education. There was many an alabaster box broken on Sabbath—to anoint the Church, which is the bride of Christ, not indeed against burial—but to make her bright and glorious for His honor.

Next Sabbath—is our starting day at Caveaton.

We have the promise of Dr. Nevin's assistance. My

hopes in God concerning the issue there are good. May God give them the enlarged heart.

Only let us pray for humility, lest Satan use these doings of the Lord amongst us, to our detriment, by seducing us to say—"our hands and the might of our power have gathered this wealth."

J. H. A. B.

Baltimore March, 10th 1841.

Dear Brethren,

I have just taken up my pen to write you a few lines about our late Centenary meeting. A series of centennial exercises were held in the second street Church, commencing on last Sabbath morning a week & closing on the following Monday night. The brethren, B. C. Wolf, D. Zacharias and J. C. Bucher were present, and in connection with the pastor conducted the interesting exercises. After the very appropriate address on Sabbath morning, some twenty five hundred dollars were subscribed in the course of five or twenty minutes, and before the meeting closed on Monday night upwards of four thousand dollars were subscribed toward the centennial fund. One gentleman gave us his name for five hundred dollars, six others for two hundred and fifty each, five for one hundred each, &c. &c. &c. The Ladies have taken two Scholarships themselves, one of which they have kindly placed under the entire control of their pastor. The signs of the times indicate, that when the list of subscriptions is complete, we will not fall far short of six thousand dollars. Truly this is liberal, and highly creditable to the church, and if all other portions of the German Reformed Church in this country do equally well, some two or three hundred thousand dollars, instead of the contemplated sum of one hundred thousand, will be easily raised—so may it be.

I must yet add that the people were not pressed to give, as is sometimes the case on such occasions. The Centenary subject was only clearly and faithfully presented, and many hearts, warmed up by a remembrance of what we are and of what the Lord had done for us and our fathers, cheerfully and effectually answered to the claims of the Church. The Centenary spirit is abroad amongst us, and I hope and pray that a most powerful work of grace may crown all that is being done. We must give our hearts as well as our property, to Christ. We should cheerfully consecrate ourselves and all we have to God, which is our reasonable service. Time is short, death and judgment are near at hand, and what is to be done, should be done quickly and with all our might.

H.

Domestic Intelligence.

The Cabinet.—The nominations made by the President, and which we laid before our readers two weeks ago have been confirmed by the Senate, viz:—

Secretary of State—DANIEL WEBSTER, of the State of Massachusetts.

Secretary of the Treasury—THOMAS EWING, of the State of Ohio.

Secretary of War—JOHN BELL, of the State of Tennessee.

Secretary of the Navy—GEORGE E. BADGER, of the State of North Carolina.

Postmaster General—FRANCIS GRANGER, of the State of New York.

Attorney General—J. J. CRITTENDEN, of the State of Kentucky.

Pennsylvania.—Gen. D. R. Porter, the present Governor has been re-nominated by a recent convention held in Harrisburg, as a candidate for that office.

Judge Banks, of Reading, is the candidate of the opposite (or Whig) party.

CONGRESS.

The close of the Session.—In general terms it may be stated that all the annual appropriation bills were passed, so that the care of Government will continue in motion along its accustomed course. And this comprises nearly all the legislation of Congress at the present session for the common defence and general welfare.

Not more than one in twenty of the bills reported by Committees at this session have been acted upon; and very few of those which laid over from the preceding to the late session, have been enacted into laws. Very few of the mass of private bills, chiefly for the payment of just claims upon the Government, have passed. Within the last three days, about a dozen, instead of some hundreds, which might have been, were disposed of.

The Boundary Question.—Lord John Russell is reported to have said in debate that he would be willing to confide the settlement of the Boundary Question to General Scott alone, in the conviction that he would render strict justice to both nations! A very high compliment to Gen. Scott, and a strong indication of an amicable termination of that difficulty.—N. York Amer.

We learn that John M. Read, Esq. has resigned the office of U. S. Attorney for this District.—Phil. Inquirer.

We learn that Mr. Coddington has resigned the office of Post Master of this city, and B. F. Butler Esq. that of U. S. District Attorney.—N. Y. Jour. Com.

Resignation of Mr. Bancroft.—George Bancroft, Esq. Collector of the port of Boston and Charleston, sent on to Washington, to-day, his resignation of that office to take effect from this time.—Bay State Democrat.

Attempt to Murder Frustrated.—On the night of the 15th Feb. at the house of Mrs. 132 N. 10th St. Elthert Tancy, Esq. of Washington county, was awakened by what appeared to be the forcing of a door in an adjoining room to that in which he and his family were sleeping. He immediately sprang from his bed, and seized a loaded rifle which he kept in his room.

