

Original.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM. §. 17. CALVIN'S ENEMIES.

Immense efforts have been made, to rob the name of John Calvin of its just reputation. In proportion as he has been admired and extolled, (often extravagantly no doubt,) by his friends in one direction, it has been attempted by his enemies, in another, to make his character infamous and black. While he lived, reproaches came from various quarters, thick and heavy, upon his head; and his memory has been pursued in the same way since, with the greatest bitterness, down to the present time. This itself goes far to show the greatness and power, which belonged to the man. His spirit must have taken a deep and mighty hold upon the age in which he lived, and exercised a vast sway in the world of thought since, to call forth so much zeal in this way, through so wide a tract of time. It does not belong to common men, to be made the subjects of such wide spread censure, transmitting itself from one generation to another.

The greatness of Calvin has indeed seldom been called in question, even by his enemies. They have been constrained to admit, that his intellect was of the first order, and his learning very great; that he was possessed of uncommon resolution and indomitable will; that he had the power, beyond most men that have lived, of taking the lead among his fellow men and making them bow to his authority.* It has been said, that at the age of twenty two he was the most learned man in Europe; and that, like Brutus of old, whatever he willed, was willed mightily. The assaults of his enemies, have been turned mainly towards the moral side of his constitution. They have made it their object to show, that he was not a good man; that some deep-seated obliquity had place in his heart, which gave a perverse complexion to his views, and a false and oftentimes hateful direction to his life.

Here again, however, there is something strangely striking, in the want of proportion, which presents itself at once, between these censures and the general light, in which Calvin seems at least to stand, both in his history and in his writings. The picture is too strong, to bear any serious application to him who is made its subject. Were it drawn in softer colors, it might be taken with less suspicion. It is characteristic of slander, that where it finds least to fasten upon in the actual character of its victim, it is apt to become most fool in its representations. The calumnies which were circulated against the early Christians, by the monstrousness of their character may be taken as an argument, for the general purity of the calumniated. And every ingenious mind, only generally acquainted with the history of Calvin, must feel in the same way, that the uncommon zeal which has been manifested against him, and the great lengths to which his enemies have gone in trying to blacken his name, do indeed give ground for entertaining a judgment in his favor. Such slanders overshoot the mark, and convict themselves of complete falsehood; especially when the very mouth from which they proceed, is forced perhaps to join some tribute of respect with its worst venom. "Never has the life of Calvin appeared to me purer or more innocent," says Drelincourt, "than while I have been examining the diabolical calumnies, by means of which it has been attempted to defame him, and have considered the praises which have been extorted from his greatest enemies."

How little room for reproach was found in his character, by the party opposed to him for so many years in Geneva! They cherished towards him the most hearty hatred, and labored with unslumbering zeal to break down his authority. Nothing would have been more welcome to them, than some ground to go upon, in exhibiting him to the people as a bad and dangerous man. But their accusations defeated themselves; and it was plain all along, that his influence in maintaining order, and asserting the authority of religion and law, formed the grand reason of the opposition he was called to encounter. At the head of this party stood Perrin. He was not perhaps actuated directly by hostility to religion, so much as by ambition. His wife, who belonged to one of the highest families, and possessed more than ordinary strength of character, encouraged and animated him in his efforts, to change the order of the State. Calvin calls her in one place a "prodigious fury." For years, this man exerted himself to the utmost, sometimes openly and again more covertly, as the case might seem to require, to bring Calvin into discredit, & to get the reins of government into his own hands. But the character of the reformer, stood like a rock in his way. In one case, an individual, a member of the Council of Two Hundred, was engaged to bring an accusation against him, as a preacher of false doctrine and a bad man. But Calvin was unanimously acquitted, and the accused, besides being fined, was required to do penance for his offence publicly in the streets.

Calvin's religious views, supported as they were with an authority which caused them to be felt far and wide, raised him up enemies in every direction. The papists, of course, hated him with a perfect hatred, as an enemy of all righteousness. When the word went out on one occasion that he was dead, a solemn procession was held at Noyon, his native place, in the way of a public thanksgiving, for an event, which relieved the world of the curse inflicted upon it here by his birth. Vain exultation, even if the rumor on which it rested had been based on fact! They did not consider that the man had already lived too long, to become extinguished for the world by death.

His opposition to the Lutheran dogma on the subject of the sacrament, in its gross form, drew upon him from this quarter also the most virulent animosity. To the jaundiced eye of such a man as Westphal, the reformer of Geneva was an object altogether loathsome; and scarcely anything could be too bad in his estimation, to be believed or reported against the character of one who was counted so vile. This party had as little tenderness for him, as the transubstantiationists themselves. They came upon him, he says, with more than hostile violence. ("Plussquam hostili impetu in me ferunt.")

The firm stand he took against Pelagianism, brought him of course into collision with the abettors of this heresy, (who are always numerous,) not only in the Church of Rome, but also as enlisted in the cause of the Reforma-

tion. The views he held with regard to the divine decrees, proved particularly offensive to many, and led to endless prejudices and reproaches, both while he lived and after his death. His zeal also for the doctrine of the trinity, which was rashly and impudently called in question by many, who sheltered themselves under the protestant name, stirred up much wrath and bitterness against his person. Those who wished to bring in new doctrines, subversive of the Christian faith, found Calvin more in their way than any other man. He had an uncommon faculty of seeing through men, and bringing their errors into the broad light of day; and then his position in the Church enabled him to lay his hand mightily upon their movements, in the way of restraint, when they were considered to be wrong. In such circumstances of course, he was held responsible by all persons of this description, for whatever opposition or hard dealing they found themselves subjected to in their reforming views and designs. That they should have endeavored to place him in as bad a light as possible, before the world, is not strange.

Yet he was charged himself with Arianism! Other heresies were ascribed to him also very freely. He was even represented at times, as sympathizing with Mohammed. In the first year of his ministry at Geneva, both he and his colleagues were publicly charged, by a certain Caroli, with heresy on the subject of the trinity; on the ground mainly that the terms *Trinity* and *Person*, were not found in the Confession which they had drawn up for the Geneva Church. A synod was called at Berne, at which more than a hundred ministers were present, to consider the case. Calvin pronounced an able defence. Caroli insisted, that the Geneva ministers should subscribe the three early creeds, the Apostles', the Athanasian, and the Nicene. But this they refused to do; not wishing to establish, by their example, a precedent, which might so easily become tyrannical in the Church. The synod declared the Confession to be sound. Caroli was afterwards deposed and banished. In the end, he returned to the bosom of the Romish Church. His calumnies were not without their effect, for some time, both in Switzerland and Germany.

Bolsec and Bertelier are names which have had a very considerable celebrity, by being arrayed against the reputation of Calvin, though they must otherwise have been buried in the most perfect obscurity. Bolsec was originally a Carmelite monk in Paris. Throwing aside his cowl, he sought an asylum first with the duchess of Penara. Here he married; but was required soon after, for some offence, to leave the country. He now came to Geneva, and settled himself there in the character of a physician. But as he did not rise in this profession, he chose soon to try his hand at theology. He began to broach Pelagian views, on the subject of predestination. Calvin called on him, and tried to convince him of his error; but without effect. Soon after he ventured at a meeting of the congregation, to rail out against Calvin's view, in a way which was considered seditious as well as insulting. Calvin however happened to be in the house, having come in late and taken a seat different from the one he generally occupied. At once he rose, and overwhelmed him with such an answer, that all except himself felt his disgrace. A magistrate, to whom such power belonged, happening to be present, had him, as soon as the meeting was dismissed, handed over to prison. The result was, that he was convicted of pelagianism and sedition, and banished from the Republic. He withdrew into the canton of Bern; but was, not long after, on account of the disturbances he created, banished from this territory also. He returned to France, and eventually made his peace again with the Romish Church. In the year 1577, he published a "History of the Life, Manners, Doings, &c. of John Calvin, late Minister of Geneva;" and in the year 1582, a similar work on Theodore Beza, who filled Calvin's place, at the time, in the same city. Both of these works abounded with misrepresentation and slander. One of the main lies in the first work, is made to embrace the credit of Bertelier, along with that of Bolsec. But his life carries as bad a face, to say the least, as the biography of this Carmelite monk.

Of Bertelier little is known. He is presented to us first, as holding a petty clerkship in Geneva, and allowing himself, with great impudence, in many irregularities; which led to his being forbidden, to come to the Lord's Table. He appealed to the Council, to have the censure removed. Calvin, in the name of the consistory, contended earnestly for the rights of the Church, as having supreme authority in her own jurisdiction. The clamors however of Perrin and his friends, who of course espoused the cause of Bertelier, at this time prevailed. The Council finally gave him letters of absolution, under the seal of the Republic, in virtue of which he was to have his place again at the Lord's Table. It was only two days before the supper was to be administered, that Calvin saw himself confronted with this formidable decree, which threatened to subvert at one stroke the work of so many years. But he showed himself quickly to be the same man, he had been under similar circumstances at the beginning. In the midst of his sermon, while preaching on the abuse of the sacrament, he raised his voice with his hand, and declared, after the example of Chrysostom, that he would allow himself to be slain, before his hand should be employed to reach the sacred elements to those who had been pronounced unworthy. This fell like thunder, on the disorderly party.—Perrin advised Bertelier not to come forward; and the solemnity passed off with unusual silence, and indeed with a sort of general awe. Beza remarks, as if in the immediate presence of God. In the afternoon, he lectured on Paul's valedictory to the Ephesian elders, as though he expected to leave them in like manner, charging them to be faithful to the doctrine they had received. The impression which this made on the ungodly as well as others, was very great. No attempt was made afterwards to call him to account, for his conduct; and the case resulted ultimately in the complete triumph of the Church, with respect to the question which it involved. This took place in 1552. In the year 1555, Bertelier, being accused of sedition and conspiracy, fled from the place. He was tried notwithstanding, and convicted, and had sentence of death pronounced against him accordingly.

This man afterwards pretended, that he had been sent by the Republic of Geneva to Noyon, to make inquiry concerning Calvin's early life and morals. Here he was said to have ascertained, that Calvin had been convicted of a horrible crime, which exposed him properly to the punishment of death; but on the intercession of the bishop, this had been commuted into branding with a hot iron on the back. He boasted that he had a copy of this act, signed in due form by the public notary. This comes out, only in the year 1577, nearly half a century after the time when this crying scandal in the life of Calvin was supposed to have occurred, in the famous History of Jerome Bolsec. He had seen the act, he says, in Bertelier's possession, and so brings it forward, after the man's death, as his authority for this foul slander. It is hard to conceive of a case of calumny, more palpably undeserving of respect. The witnesses are worth nothing, and the story is belied by all the circumstances of the case. And yet this miserable tale, proceeding from these miserable men, was caught up eagerly by the enemies of Calvin, and circulated for a long time after in every direction. Even such a man as the Cardinal Richelieu, could build upon it as authentic testimony, in writing against Calvin! It is hardly necessary to say that Bolsec's book, has long since lost its credit with all respectable judges, even among the Romanists themselves. The history of it however is worth knowing, as it serves to illustrate the extreme rancor with which the memory of Calvin has been persecuted, by those who have disliked his doctrines and his influence in the Church. We may well look with distrust on the workings of this spirit, where the good name of the reformer is in question, when we see how it has heretofore blinded and stupefied even the strongest minds, leading a Richelieu for instance, in the face of all common sense as well as charity, to take the gross lies of such a man as Bolsec for veritable history! Even a Grotius is found to lose his balance however, and the vision of a Mosheim grows sensibly green, when Calvin's character is the theme of contemplation. No wonder, that the same disease should utter itself with rabid venom, in spirits of a lower order.

"What must not man be naturally," says Bayle, in his notice of Bolsec's work, under the article Bertelier, "and what may he not become by a blind and furious bigotry, when a monk, turned protestant physician and then again papist physician, driven away two or three times with the brand of infamy from the places where he had settled, no sooner produces an accusation, on the credit of a fugitive sentenced to death for contumacy—an accusation, the worst constructed and the worst supported in the world—than, lo! it is accepted, it passes from book to book, a thousand consequences are deduced from it, and authors of the first order, the great cardinal Richelieu even, employ it as an argument for the conversion of heretics; and all this, *propter majorem Dei gloriam!*"

Among the enemies of Calvin however, no name carries so much weight, in the way of reproach upon his character and history, as that of the Spaniard Serretus. It is indeed wonderful, how much has been made of this case, on the part of all who have felt an interest in stripping the reformer of his honors, or in bringing into discredit the religious system which goes by his name. Papists, infidels and errorists, have seemed to find a common satisfaction in the thought, that such a vantage ground was afforded them here for assailing the object of their hatred; their zeal literally "rejoicing in the iniquity," which it has affected to deplore and abhor. The finishing stroke, in the mouths of such persons, when contending against the truth which Calvin taught—if not the sum and substance of the argument—has ever been drawn from the Spaniard's ashes. Those who have been able to say nothing else, and who could give no intelligible account whatever of the transaction itself, have still been able in their own imagination to transfix Calvinism under the fifth rib, by the simple formula, *Calvin burned Serretus*. Let us review the melancholy story.

J. W. N.

Doctrinal.

From the Christian Intelligencer.

A Defence of Infants' Rights; THEIR MEMBERSHIP IN THE CHURCH & BAPTISM.

"Repent ye, and be baptized every one of you; for the promise is to you, and your children."—Acts ii. 38—39.

LETTER IV.

My young friends—I shall now proceed to redeem my promise to offer you my direct defence of the rights of infants to be baptized as members of the Church of God.

I. We take this strong position. Infants have been made and declared members of the church of God, in the covenant made by the Lord with Abraham, the father of the faithful. And being members, they were admitted into the church by the seal of the covenant. And their membership has never been revoked by the Lord. Hence, they have the same right now to the New Testament seal of the covenant, which infants had of old, to the existing seal thereof.

Here let me request your attention to these passages of Holy Writ: "The Lord said to Abram, I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee. And in thee shall all the families of the earth be blessed." Gen. xii. 1, 2, 3.

Look now toward heaven and tell the stars: so shall thy seed be. And Abram believed in the Lord, and he counted it to him for righteousness." xv. 5—6. Then follows a statement of the covenant made with him by God, to give him the land of Canaan for his nation's inheritance. Again,—"The Lord appeared unto Abram, and said I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee; & I will multiply thee exceedingly." "Thy name shall be Abraham; for a father of many nations have I made thee." "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God. And God said to Abraham, thou shalt keep my covenant, therefore; and thy seed after thee in their generations. And this is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised; this shall be a token of the covenant betwixt me and you. And my covenant shall be in your flesh, for an everlasting covenant." "The uncircumcised man child shall be cut off from his people. He hath broken my covenant." Gen. xvii. 1, 2, 4, 7, 8, 9, 10, 11, 12, 13, 14.

Here, my young friends, you perceive two covenants specified. First,—one that was made with Abraham as the PATERNAL HEAD of a great nation; to whom and to his posterity the earthly possession of Canaan was pledged in it. Gen. xvii. 6, 7, 8.

The second is a covenant made with him as the SPIRITUAL HEAD of the true Israel, or church of God. And this church included all that should be called out of the Gentile family into the Christian church. In the first of these covenants, Abraham is the father of the Hebrew nation, who enjoyed the promise thereof in the actual possession of Canaan. And this was an EVERLASTING COVENANT on the condition, that his posterity should be faithful to God in their generations.—See Deut. xxvii. In the second covenant, Abraham is the father of ALL WHO BELIEVE. As such, he is the father of as many nations as do believe. "For," says God, "in thee, shall all the families of the earth be blessed." See also Gal. iii. 7, 8, 9.

Now, the first and leading error of our Baptist brethren on this point, is their confounding these two covenants. Or, rather I should say, they overlook the spiritual covenant, and merge the whole transaction in a temporal and temporary covenant. Hence they deny circumcision to be a seal of the covenant of grace. It is with them, a token of national descent; a pledge of the certain possession of Canaan. But, this is an error. For the descendants of Ishmael, the Arabians, are circumcised, and they never entered Canaan, as the people of God in the covenant to enjoy that inheritance. Besides, the spiritual covenant is hence most manifestly set forth—on the most casual inspection, we perceive that it is, in fact, nothing else than the covenant of grace, repeated to Abraham, and renewed with him; and also with all his spiritual seed, both of Jew and Gentile who believe in Christ. This is expressed in these words,—"I will be a God unto thee; and to thy seed in their generations." "And Abraham believed God, and it was counted to him for righteousness." On this the apostle Paul thus discourses: "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. iii. 6, 7, 8, 9. Now, can any thing be more certainly evident than this, that we can with no propriety whatever, refer this to a temporary covenant, and the possession of Canaan as the blessing here bestowed on the spiritual seed of Abraham! These "nations" of the Gentiles, never had possession of Canaan!

Here, then, my young friends, we have the following points very clearly set before us, by the apostle, which I thus briefly sum up. 1st. That while Abraham was the natural head, and father of the Hebrew nation, he was in a higher sense, the father of all them that believe, in all nations upon the earth. Paul settles this great point, which is the main basis of the following argument: "that he might be the father of all them that believe; though they be not circumcised, that righteousness might be imputed to them also; and the faith of circumcision, to them who are not of the circumcision only; but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." Rom. iv. 11, 12.

2d. That this covenant was confirmed to all the spiritual seed of Abraham as certainly as it was confirmed to himself. "They which be of faith, are blessed with faithful Abraham." Gal. iii. 7, 8, 9. Acts ii. 38, 39. Hence all believers out of the Gentile world, are as much within this covenant as the believing Hebrews; and are equally blessed with faithful Abraham.

3d. That this Abrahamic covenant is in the strictest sense, an EVERLASTING COVENANT. The other covenant made with Abraham, as the father and head of the Hebrew nation, was everlasting on the condition of a uniform and steady obedience to him by that nation. They have not complied with that stipulation. Hence they have been dispossessed for a season. But, this SPIRITUAL COVENANT being nothing less than the covenant of grace, is strictly EVERLASTING. It was made with our federal head Christ, the mediator.—He has fulfilled the condition thereof perfectly by his obedience and death. Hence all its "promises are in Christ YEA, and AMEN." Hence it extends its blessings to all believers, unto the end of the church on earth. It will never cease to convey its privileges, and blessings, while there exists "a family on the earth to be blessed with faithful Abraham. It must continue in all its spiritual mercies, until 'all nations shall be blessed in Abraham, the father of all who believe.'" Acts iii. 25. Gal. iii. 8.

4th. That although this covenant cannot pass away, nor be altered, its seals and outward form may be changed by the God of the covenant. The Passover gave way to the Lord's Supper, and circumcision to baptism, and the ceremonial law to the New Testament dispensation.

5th. That circumcision was a seal of the Abrahamic covenant; And was, in the strictest sense, a seal of the covenant of grace.—The apostle Paul settles this point beyond a gainsay: "Abraham received the sign of circumcision, A SEAL OF THE RIGHTEOUSNESS OF FAITH." Rom. iv. 11.

6th. Hence, that the change of the exter-

nal seal of circumcision into that of baptism, can no more alter or take away our Church membership, or our spiritual rights and privileges, derived from the covenant, than the change of the Passover into the Lord's Supper, can take away a believer's membership, and his right to the Holy Communion, because it has come in the place of the Passover. Let me impress this deeply on your minds. For it is impossible to assign any reason in behalf of the one, which is not assignable in behalf of the other. If the abolishing of the seal of circumcision does, in reality, take away, or annihilate the membership of infants in the Church of God, and thence exclude them from baptism, then most assuredly, does the change of the seal of the Passover into the seal of the Lord's Supper take away the membership of believers, & thence their right to a seat at the Communion table. But this cannot be. Hence this Abrahamic covenant is perpetuated to the end of the world, whatever may have been the changes in the seals, thereof and its external administration.

But, lastly, the infant offspring of the father of the faithful were placed within this everlasting covenant as he was himself. For, God said to Abraham—"I AM THY GOD." "And Abraham believed in the Lord, and it was counted to him for righteousness." This brought Abraham into this spiritual covenant with God. And as a seal of the covenant was necessary to confirm it, Abraham must be circumcised, and he was circumcised accordingly. See Gen. xvi. 10, 11. But the Lord also said—"I AM THE GOD OF THY SEED." "This was 'the promise to the children' to which the apostle Peter alludes in Acts ii. 39. And this placed the infant children of Abraham in the bond of the covenant with God as certainly and as manifestly as it did their father Abraham. And hence they had the same rights, and the same privilege of the seal of circumcision, which was 'a seal of the righteousness of faith,' that 'RIGHTEOUSNESS MIGHT BE IMPUTED TO THEM ALSO.'"

But this privilege of infants was not confined to those only of the Jewish nation. The covenant was made with Abraham as much in the name of all men, in all Gentile nations, who should have the faith of Abraham, and also their infant children; as it was made with him in the name of his natural descendants and their infants. "For," says Peter, "the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." And this was expressed distinctly in the original promise: "In thee shall all the families of the earth be blessed."—Gen. xvi. 3.

Besides, when the Jewish believers passed, as families, with their infants, out of the expiring Jewish economy, into the Christian Church, they did pass with ALL their own, and with ALL their infant children's rights, privileges, and blessings, unimpaired, unbridged, into the Church of the New Testament.

Will the Baptist brethren deny this? If so then it will follow that the Jewish converts must have felt their privileges excessively abridged, and even mutilated. Is this your more perfect and more glorious dispensation which you promised us?"—would they have said to the apostles: "We and our fathers, from the days of faithful Abraham, had our infant children in the spiritual covenant; and with us they were sealed with the seal of the covenant. Now, you have abrogated circumcision; and with the abolishing of that seal, you have disfranchised our infants! You have deprived them of membership in the Church! You have cast them out of the fold of the Good Shepherd! You take away their privileges; and deny them to be of 'the kingdom of heaven,' even in the very face of our divine Lord, who has said, 'suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven!'"

Had the apostles been of the same faith with the Baptist brethren in this particular, and had they, like them, rejected the membership of infants in "the kingdom of heaven;" and thence refused them the seal and charter of their rights, namely baptism, in the place of abolished circumcision—what a fearful storm of war would have been excited in the Church! And how gladly would this astounding innovation, and this appalling abridgment of spiritual privileges, have been laid hold of by the Judaizing teachers, who sought every opportunity, and seized every pretext, to oppose the apostles of the Lord! But, we can discover no one insinuation, in all the New Testament, of any discrepancy in this particular. These teachers bring the charge against them for abolishing circumcision; but not a word is uttered against their abolishing infant membership, and refusing them the seal of the covenant. You may rest assured, my young friends, that if the apostles had the faith and practice of modern Baptists, there would have been raised against them a tempest of opposition greater than any other controversy ever excited by them in the early centuries. But no such thing was done, and no cause of it ever existed.

From all these considerations we venture to say, that it would be extremely difficult to name any other point of the fact more clearly established than that of infant membership in the Church of God, ordained by our covenant God, in the Abrahamic covenant; and their right and title inalienable, to be sealed with the external seal of circumcision, which was "the seal of the righteousness of faith;" and then, by the seal of baptism, which, as we shall presently show, has, by the command of God, taken the place of abolished circumcision.

These various positions we shall illustrate, and we trust, fully strengthen, before we proceed to another point in our argument.

II. I will bring before you those passages of Holy Writ, which represent the New Testament Church as not a different Church, but as the SAME CHURCH of God, carried forward, out of the Old Testament dispensation, into the New, and ever enduring dispensation; and composed of all true believers, both Jews and Gentiles. First—Matt. xxi. 43—"The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." Here, you perceive that our Lord tells the Jews, the children of Abraham, that they had forfeited their privileges; that the kingdom of heaven, which was amongst them, and which they had lost, was to be taken from them. It was not to be dissolved. It was not to be abolished, nor altered in any one of its spiritual prerogatives. It was to be lifted up, as it were, and by the hands of their Sovereign Lord to be given to another nation—even the Gentiles—just as it had ever been in its spiritual peculiarities. Hence, the mem-

bership of infants, and their right to the covenant, were transferred unaltered, unabridged, undiminished, to the New Testament Church.

Second. Allow me to lead you to another strong proof. Rom. xi. 17—"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them," &c. "For, if thou [a Gentile] wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature, into a good olive tree," &c. We are familiar with the simile used here, the grafting of branches into a tree! The TRUNK is ever the same. It is not altered, or changed by grafting. In grafting no one roots up the tree, and plants another in its place. No: the trunk IS THE SAME. And only some of the branches, namely, the unbelieving Jews, are cut off. And the Gentiles, to whom the apostle addresses himself, are grafted in among them "that are spared;" and "with them" that are spared, they partake of the root and the fatness of the olive. Nothing can more clearly indicate the unbroken UNITY of the Church, and the sameness of the privileges of the Gentiles. And, on the contrary, how unnatural would it seem, that on the one side of the fair engrafted tree would be the Jewish believers, with all their infant children in full membership, and sealed with the seal; and on the other, the Christian believers, with their children cast out, disfranchised, and deprived of the seal of the covenant!

Third—Rom. xi. 23—"And they [Jews] also, if they abide not in unbelief, will be grafted in." Here, again, the unity of the Church of God of the Old and the New Testaments is strongly declared. We, the Gentiles, have been grafted in, and we live and bear fruit! The withered branch of the house of Judah, and Israel will be grafted in, side by side with us, on the same olive tree. But, that branch will be lifted up, just as it was when cut off. It will be lifted up and grafted in, with their infant shoots and buds, and entitled to all their former privileges, enjoyed from the days of Abraham. If not, then it is not the same branch that was cut off! If not, then when Israel and Judah are brought home to the happier and more perfect dispensation of the Messiah's kingdom, their former high privileges, under their inferior dispensation, are abridged and rendered far inferior under the best and most perfect dispensation! It follows of necessity, therefore, that the membership of infants, and their inalienable right to the seal of the covenant, are still infallibly secured to them.

Fourth—Ephes. ii. 14—"Christ is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Here, by a beautiful and very impressive figure, the Church, consisting of believing and pious Jews, is represented as dwelling with God. But the Gentiles were shut out by a partition wall. Our compassionate Redeemer took away this middle wall which shut us out, and called us Gentiles into his house, and gracious presence. Now, the Church of the pious Jews was found by us Gentiles, with all their peculiar privileges—their infants were members, and were sealed with the seal of the covenant. Of course, if the Church, composed of pious Jews and pious Gentiles, merged into ONE, was to possess true unity in privileges, and blessings, our infants must, of course, be members in the Church of Christ, and be also entitled to the seal of the covenant, as we sit down, side by side, with them on the footing of a perfect equality of privileges and mercies.

But, I must pause here. I shall finish my argument in my next letter, when I shall have occasion to call your attention to the historical argument, so strong and decisive in favor of infant baptism.

I am yours truly, &c. W. C. B.

Religious.

GOOD PRAYERS.

We often hear prayers spoken of as good as very good and the like. This is a common expression among many well meaning members of the church. "Br. A. made a good prayer."—Admitting that prayers differ in quality, that some are better than others, and that we are able to decide which is best, it may be a question whether we ought to pronounce some good & consequently some poor. It may be well for Christians to think of this subject. In my opinion, so solemn and spiritual an exercise as prayer, ought not to be a matter of criticism. We ought not to pass judgment on the quality of our brother's devotion.—A moment's reflection will convince any one of the impropriety of eulogizing a man's prayers. Besides the injury done the individual by flattering his vanity, which is sometimes very serious, it sets up a standard of goodness in this most solemn duty: a standard which would be a great blemish to the Christian character. It would lead those who have more pride than piety, (and at times there are many such,) to ape the manners of others, and thus the spirituality of devotion, which constitutes its excellence, would be in part, if not entirely destroyed. Studied forms would be substituted for the expressions of the heart, and prayer would become an empty sound. On the other hand, those who have less confidence in their own powers, who have no hope emulating their more gifted brethren, would remain in silence. Their voices would not be heard in the social prayer meeting. They would not expose themselves to the imputation of weakness or the censure of pedantry.—Thus a part of the church would strive to please ear with pompous sounds, to obtain the applause of their brethren, while the others would brood in silence over their want of talents to engage in the public worship of God. A state of things, truly, far from being desirable.

The impossibility of knowing whether prayers are good or not, is another reason why we should not pronounce concerning them. "Man looketh on the outward appearance, but the Lord looketh on the heart." A prayer that may appear good to us, may be an abomination in the sight of heaven.

The broken up, half uttered accents of the ignorant may go up like incense on the altar of God, while the elegant forms of the learned may be stench in his nostrils. He that would worship God acceptably must do it in spirit and in truth, uninfluenced by the fear of censure or hope of applause. How manifestly wrong it is, then, to sit in judgment upon a brother's prayer, to express an opinion which will flatter him or his friends in relation to this important duty, or which will deter others from engaging freely in it, as their conscience and understanding shall dictate.—Chris. Secretary.

* Eine grosse Gelehrsamkeit, ein ungemeines Gedächtniss, eine bewundernswürdige Kraft der Rede und unerschütterliche Standhaftigkeit, gestehen ihm selbst Feinde zu. F. von Raumer.

Original.

For the Weekly Messenger.

BIRTH-DAY IN HEALTH.

Hopes, that tremble as ye rise
Wishes fainting while ye breathe,
Why tempt me in such angel-guise
To leave the rugged path that lies
Your sun-lit course beneath?

Why call up in bright array
Visions of the pleasant past?
—Saddening with your sweet display
And making every present day
Less golden than the last!

Can ye always light the skies
With your rosy morning gleam?
Or forbid a cloud to rise,
Blending with the purple dyes
Of your orient beam?

When my youth and madd'ning fail
Mid the shadows of the West,
Can ye gild the Evening pale
That, thrond' inew'ry sombre vale,
Holds empire o'er my breast?

If not—trembling hopes, adieu—
Fainting wishes, die away—
—Rather let a calmer hue
Meet the feast of Memory true
And deck the present day!

DELTA.

For the Weekly Messenger.

THE PRAYING CHILD.

I want to tell the dear children something
about a sweet interesting little boy six years
old—the son of a Minister.

Once had the pleasure of spending a few
weeks in his father's family. He had a sister
younger than himself, whom he very dearly
loved; so strongly was his attachment, that he
could scarcely bear to have her out of his
sight—and seldom appeared so happy, as
when engaged in some act of kindness and
attention to her.

One day he came in from school, leading
her by the hand, as usual; and his sweet
voice I heard saying, "stop, dear sister,
'till brother takes off her bonnet, then Ma will
give us the fine harvest apples she promised!"
—off they both ran, skipping and jumping in
to the adjoining room, where they received
the expected fruit.

I saw nothing of either, until nearly school
time in the afternoon, when, I discovered the
little boy sitting at the front door. I observed
he had been weeping, and inquired whether
he got hurt whilst playing. "No, ma'am,"
he replied. "His dejected countenance was so
unpleasant to him, that I insisted on knowing
the cause of his trouble. With reluctance he
told me, that while he was fixing his little
wagon, sister cut her own apple, and then
eat his. Says he, 'I can't take Sis to school
this afternoon—she served me such a trick.'"
"My dear," said I, "what if you go pray for
Elizabeth—ask the Lord to forgive her, and
probably you will feel better." Here, a tender
cord was touched, and the tears gathered
in his eyes. Just at this moment I was called
away to attend to something, and found on
returning that he had retired for prayer.
When he came out of the bed-room, I was in
another part of the house, but heard him call
out, "Can dear little sister, let brother tie on
her bonnet—Pa says it's school time."

Now, this dear boy was in the practice of
praying three times a day. I observed him,
from the first of my visit at his father's house,
daily, after dinner, go into his sleeping-room,
which was next to the one I occupied; for
several days my impression was that he went
in to study his lessons, but was soon convinced
it was for the purpose of prayer. I was
informed that for about a year he had his regular
sessions for secret devotion.

In the evening, when the children returned
from school, I was invited to accompany them
to the garden, to view a beautiful flower just
in bloom; perceiving their faces look like
crimson, and the perspiration pouring off, I
asked how they became so over-heated. "O,"
said the little boy, "we ran so fast from school
that sister fell down—John Stewart, the boy
who says such bad words, was close by us,
and Pa and Ma don't allow us to keep his
company—but say we must always try to
shun him, because he's such a dreadful swear-
er." The sparkling of his dark blue eyes,
evinced the satisfaction he felt, in having thus
escaped the breath of the profane.

A few months after my return home, I re-
ceived a visit from this same little boy and his
mother. There being such a variety of ob-
jects in the place where I resided, calculated
to divert his attention from the subject of re-
ligion, many of which were new and curious
to him, I concluded his mind would certainly
be drawn so far from God, that if he observed
prayer morning and evening, his regular ses-
sion through the day would be likely to be for-
gotten; but in this apprehension I was mis-
taken and joyfully disappointed—to my knowl-
edge he missed not a single day. On one oc-
casion when his time for prayer arrived, he
was engaged in play with two little girls. I
was sitting in a room adjoining that in which
they were amusing themselves; and heard him
say to his little companions; "I must go up
stairs now, but I'll come back again;" when he
returned, he seemed reluctant to join in the
same boisterous plays, and proposed that they
should all sit down and look at the pictures in
a Sunday School book.

If any little boys and girls should read this
account, and admire the character of the child
whose history has been given, let them like
him, first give their hearts to the Saviour who
has said, "Suffer little children, and forbid
them not to come unto me; for of such is the
kingdom of heaven." Then you can carry your
little grievances to him who is the hearer
of prayer; and having become like your
dear Redeemer, meek and lowly of heart; in-
stead of revenging any wrongs you may re-
ceive, you will be prepared to exercise the
same forgiving spirit, that this little boy mani-
fested towards his sister, whose selfishness in-
duced her to rob him of his apple.

"Lord teach a sinful child to pray,
And then accept my prayer;
For thou canst hear the words I say,
For thou art every where."

Whatever trouble I am in,
To thee for help I'll call;
But keep me, more than all, from sin,
For that's the worst of all!"
Chambersburg, March 23th. ANN.

CONVERTS TO ROMANISM.—"Prince Gallit-
zin and Count Von Stackelsberg, both belong-
ing to the Russian Legation at Rome, have
embraced the Roman Catholic religion. Be-
sides being deprived of their titles of nobility,
they are threatened with confiscation. Prince
Gallitzin has great estates in Russia."—*All-
gemeine Zeitung*, January 26.

If this intelligence be true, and the Prince
Gallitzin mentioned be the one who, at one
time so much favoured the circulation of the
Bible in Russia, his change of relation is to
be lamented. It is not probably the same
person; but there is but little substantial
difference between the Greek and Latin church-
es, and changes back and forth, are made
with much facility, and without much altera-
tion of views.—*Presbyt.*

Religious Selections.

MISERY OF THE LOST.

No suffering, even in this life, is so dreadful
as that occasioned by the stings of an in-
sulted and enraged conscience, when roused
by the recollections of past guilt. How many
have pined away and died under her tortures!
Sometimes you may hear the commencement
of those wailings which are never to end—
Conscience, "like the dying taper, which be-
fore it expires, gives a brighter blaze," starts
up and flashes conviction upon the stupid soul,
which even here, kindles the fires that never
die. "You tell me," said a dying man to his
infidel companions, "you tell me there is no
hell! I feel it in my bosom already." "Oh,"
said another, "Oh for insanity—for any thing
to quell memory, the never-dying worm that
feeds on my heart!"

Such, sometimes, is the influence of memory
in this life. But oh, who can estimate her
power beyond the tomb! where the mind is
untrammelled—where a whole life of sin and
impenitence becomes the subject of solemn re-
flection! All that can be felt here, is only a
slight foretaste of what lies beyond. There,
unlike the taper, whose expiring blaze soon
goes out in darkness, conscience burns on with
ever increasing and more insufferable bright-
ness forever. There the sinner must submit
to her fearful sovereignty. There he must
forever think, and every thought will be light-
ning.

An immortal mind is a fearful possession.
This appears from the imperishable nature
of thought. When we commence our mortal
existence, we commence a record, which is to
be perused and re-perused forever. The char-
acters which we trace, may now be invisible,
but, like those in sympathetic ink, the future
will bring them all to view. Memory, memory
is "eternity's text-book."

But the fearfulness of such a possession does
not appear in the immortality of thought alone.
The mind, even here, may contain the ele-
ments of its own future misery.
You need do nothing more to render multi-
tudes miserable, in this life, than to confine
their thoughts upon death, eternity and kind-
red subjects. To them, silent and unceasing
reflection, is only another name for wretched-
ness. A shuddering of spirit, deep, dark and
undescribable, is the certain result of a review
of the past in its bearings upon the future.
Hence it is, that men seek to silence the cries
of conscience. The pleasures of the world,
the refuges of error, the intoxicating bowl, and
a nameless variety of means, are employed to
interrupt the startling process of thought.

Now this indescribable state of feeling is
only an earnest of what is to come. It is the
secret stirring of the elements of future misery.
It is an immortal mind, struggling with the
consciousness of guilt on the silent shore of
vast eternity.

Need it then be added that impenitent men
are already prepared for destruction? Only
sever the slender thread of life, and thought
can be prevented no longer. Let them only
take the single "step" which is between them
and death, and they are where memory and
conscience will summon all their energies, and
commence their everlasting employments—
where the last glimmerings of hope give place
to the blackness of despair.

Sometimes, the elements of future woe be-
come, in this life, too wild for the control even
of the strongest minds. An eminent states-
man has furnished us with a striking example.
Though possessed of uncommon intellectual
strength, a review of a life of sin from his
quitting bed was too much for him. When
questioned in relation to his feelings, his reply,
in tones of agony, was simply, "remorse—
remorse." And when his voice was silenced,
and his limbs were stiffening, he made another
effort to express the hopelessness of his misery,
by motioning for a card, and tracing, with his
hand quivering in death, the same significant
word, "remorse—remorse."

"So withers the mind remorse hath driven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death."
Thompson's Sermon.

Effects of one sermon.

The Rev. Mr. East of Birmingham, preach-
ing in the pulpit of the Rev. Mr. Jay, at Bath,
on the fiftieth anniversary of his pastoral con-
nexion, said in substance, (as reported in
the N. Y. Evangelist.)—"Many years ago,
in the early part of Mr. Jay's ministry, he
preached a sermon in London, which was the
means of bringing to repentance a thoughtless
and dissolute young man, who afterwards en-
tered the ministry and became quite eminent
in his calling. Thirty-nine years ago, this
latter individual was preaching in my native
town, and I was there on a visit to my father,
and had determined the following week to
leave my native country for ever, without let-
ting any one know my purpose. One Sabbath
morning I arose, and with an oath which I
dare not repeat, I swore I was going to be a
Methodist, though nothing was then further
from my thoughts and intentions. I went to
Church, with no hope of profiting by the ser-
vices; but the sermon was the arrow of the
Almighty, and brought me to repentance. I
came here soon after, and staid for some time
with your pastor, by whom I was established
in the faith. I claim him, therefore, as my
spiritual grandsire. Twenty-seven years ago
I was preaching in London. A careless, gay
young man, who had engaged to spend the
evening in dissipation, at a tavern in Islington,
was persuaded to enter the place of worship,
and there he heard a sermon which led to his
conversion. The preacher of that sermon
was the speaker, and that young man was
John Williams, the late missionary to the South
Seas. In the providence of God, I some years
since made the acquaintance of a man of prop-
erty and intelligence, and his conversion re-
sulted from my labours with him. One day,
as we were walking together, said he, 'I will
give you an estate, if you will tell me what to
do with it.' The thought struck me at that
moment, and I told him. He soon gave me five
estates, and £20,000 in money as the founda-
tion of a Dissenter's College, near Birmingham,
which bids fair to be one of the most impor-
tant in the kingdom. Now, all this train of
events may be traced directly to the one ser-
mon of your pastor. Its full relative influence
will be known only in eternity."

Translated from the German.

THE SEVEN CHILDREN.

In the early morning, as the twilight dawned,
a pious father and his wife arose from their
nightly couch, and thanked God for a new day,
and for the refreshment of sleep. But the
morning sun beamed into the chamber, seven
children there lay in their beds and slept.

Then saw they the children lying in a row,
and the mother spoke: "They are seven in
number, also! it will come hard upon us to
maintain them." And the mother sighed,
for there was a famine in the land.

But the father smiled, and said, "See do
they not lie, all seven of them, together, and
slumber sweetly, and have they not all rosy

cheeks? The bright morning also dawns up-
on them anew, so that they seem more beau-
tiful in our eyes than seven blooming pos-
ies. Mother, let this ever remind us, that
He who causes this morning dawn, and sendeth
sleep, is true, and without change."

And now, as they went forth from the
chamber, there stood beside the door fourteen
shoes in a row, always smaller, a pair for
every child. Again was the mother remind-
ed, that there were so many of them, and
she wept.

But the father spoke, and said: "Mother,
wherefore do you weep? All the seven have
alike received those round and nimble feet; why
then should we be so concerned about the
covering of them? Have our children confi-
dence in us? why then should not we have
confidence in Him, who is powerful, far be-
yond comprehension? Behold! his sun is
now rising! Come, let us also, like him, be-
gin our daily course, with joyous countenance!"

Thus conversed they, and went to their toil;
and God blessed their labors, so that they
had enough, together with the children; for
faith brings forth endurance, and love
renews the strength.—*Krummacher.*

CHRISTIANS DISSEMBLING.—We must not
expect that all persons will see the truths of
religion with equal distinctness, or feel an
equal degree of joy, on being first brought
from darkness into God's marvellous light.
While some pass in a moment from the deep-
est anguish, to the most rapturous emotions
of joy and gratitude, others are introduced so
gradually into the kingdom, that they are
hardly able to tell when they entered it. The
subject may be illustrated by the different
views and emotions which would be excited
in three blind persons, of whom one should be
restored to sight at midnight, another at dawn,
and the third amid the splendors of the meri-
dian sun. The first, although his sight might
be as perfectly restored as that of the others,
would yet doubt, for some time, whether any
change had been effected in him, and tremble,
lest the faint outlines of the objects around
him, which he so distinctly discovered, should
prove to be the creations of his own fancy.
The second, although he might, at first, feel
almost assured of the change which had been
wrought upon him, would yet experience, a
gradually increasing confidence and hope, as
the light brightened around him while the
third, upon whose surprised and dazzled
vision burst at once, the refulgence of
mid-day, would be transported, bewildered,
and almost overwhelmed, with the excesses of
surprise, and joy, and gratitude.—*Dr. Payson.*

TURKISH HONESTY.

About three miles from the town (of Adalia)
my servant found that his great coat had fallen
from his horse; riding back for two miles,
he saw a poor man bringing wood and char-
coal from the hills upon asses. On asking
him, if he had seen the coat, he said that he
had found it, and had taken it to a water-mill
on the road-side, having shown it to all the
persons he met, that they might assist in find-
ing its owner. On offering him money, he
refused it, saying, with great simplicity, that
the coat was not his, and that it was quite safe
with the miller. My servant then rode to the
house of the miller, who immediately gave it
up, he also refusing to receive any reward,
and saying, that he should have hung it up
at the door, had he not been about to go down
to the town. The honesty, perhaps, may not
be surprising, but the refusal of money is cer-
tainly a trait of character which has not been
assigned to the Turks.—*Fellows.*

EXCELLENT REPLY.

At a village not many miles from London, a
woman was endeavouring to sell some print-
ed trash, which, she said, contained a prophe-
cy that on the approaching Whit-Monday
the world would come to an end. On hear-
ing this, a girl about seven years of age, stand-
ing at the door of her father's house, ran in
somewhat alarmed, and telling her mother
what the woman had been saying, asked her
whether she believed it. A sister of the little
girl, between nine and ten years of age, who
had been educated in a Sabbath school,
happening to be present, could not refrain
from speaking. "Anne," said she, "you
must not mind what that woman has been
saying; she, I am sure, cannot know when
the world is to be at an end; for don't you
remember what the word of God says? 'Of that
day and hour knoweth no man—no, not the
angels of heaven, but my Father only.'"

EDITORIAL HARDSHIPS.

An editor in New York, says he would as
soon attempt to plug up a maelstrom as to
please every body; and the editor of the
London Recorder, a paper devoted to the es-
tablished Church, says he has many adver-
saries who vigorously attempt to destroy his
journal. These are, besides the Dissenters,
the Oxford Tractarians, and all with Pusey-
ite leanings; the dancing clergyman of the
establishment, who want no obstacle in the
way of their favourite indulgences in the hunt-
ing field, the race course, and the ball room;
the members of the High Church who are not
Puseyites, but a little too much conformed to
this world; those Evangelical clergy of the
establishment who are slipping too far into
worldly conformity, by attending fêtes, con-
certs, &c., and finally, the ladies who do not
like to be lectured on immodest apparel. The
editor surely has reason to dread such an "al-
liance offensive."—*Presbyt.*

THE SABBATH.

The Greenock Railway Company (Scot-
land) has taken its stand, and avowed its
purpose to have nothing to do with the desecra-
tion of the Sabbath-day. This is done in op-
position to the Post Office authorities. It
may be compelled to carry the mail, but will
carry no passengers; and the Government
are not likely to incur the expenses of carry-
ing the mail without passengers. This is
noble. Would to God that the same spirit
were evinced in our own country, and the same
firm stand taken against that profligate course
our government seems determined to pursue
in reference to Sabbath mails, and in which
they readily secure the co-operation of most
of the Railway and Steam Companies. There
is not a darker cloud hanging over our national
prospects, than that arising from the fens
and marshes, filled with the purities of Sab-
bath desecration.

DISHONESTY IN SMALL THINGS.—"He that
is unjust in the least is unjust also in much."
Luke xvi. 10.

We often find individuals manifesting a great
want of principle in regard to the payment of
small debts while they are extremely careful
and punctual in the payment of notes in the
bank, and in all their commercial transactions.

For instance, there is a man that takes a
newspaper; this is only a small sum, and the
newspaper publisher cannot send a collector
to every individual; so this man lets his sub-
scription lie along perhaps for years, and per-

haps never pays it. The same individual, if
it had been a note at the bank, would have been
punctual enough; and no pains would have
been spared, rather than let the note run be-
yond the day. Why? Because if he does
not pay his note in the bank, it will be pro-
tested, and his credit will be injured; but the
little debt of 20 shillings or \$5 will not be
protested, and he knows it, and so he lets it
go by, and the publisher has to be at the
trouble and expense of sending for it, or go
without his money. How manifest it is that
this man does not pay his notes at the bank
from honesty of principle, but purely from a
regard to his own credit and interests.—*Fin-
ney's Lectures.*

"Speak to a child—any child—in a calm, positive,
clear voice; and he will be sure to obey you, if you
speak once and only once."—*Mrs. Sigourney.*

This is true; and if it were observed in
family government, there would be few dis-
obedient children. Every parent has one par-
ticular tone—one peculiar voice, which every
child, if it be not entirely spoiled, will obey.
Let any child cry for the moon, to any parent.
He will be refused always with that voice.
What is the consequence? The child stops
crying. A child cries for a razor—a looking-
glass—or a tea-pot, full of boiling water. He
will generally be refused, in such a voice,
with such a peremptory look, that he will not
venture to ask again. It is a pity parents do
not observe this and profit by it. Let them
refuse anything precisely as they do refuse
what is impossible—as they do refuse the
moon, the mirror and the hot water—in the
same way, and they will have little or no
trouble with a child. Nature is full of these
delicate, sweet imitations for the heart of a pa-
rent.

"He who soweth sparingly shall reap also
sparingly; and he who soweth bountifully
shall reap also bountifully. And God loveth a
cheerful giver."

Foreign Missions.

CHURCHES IN THE SANDWICH ISLANDS.

In these Islands, there are nineteen churches,
gathered from the heathen by the missionaries
of the A. B. C. F. M. We subjoin from the
Recorder, the following account of these church-
es, given by Dr. Anderson, at the late
monthly concert in Boston.

The whole number added to them since the
commencement of the mission, is 21,379.
The number added last year, is 4,179. The
number now belonging to the churches, and
in good standing, is 18,451.

This is a larger number than is contain-
ed in the Congregational churches of Maine
or New Hampshire, and nearly as great as
in Vermont.—It is two-thirds as large as the
whole number of members in the Congrega-
tional churches in Connecticut, and more than
one-third as large as that of Massachusetts,
although the population belonging to the Con-
gregational societies in this State is much lar-
ger than that of the Sandwich Islands.—There
are enough church members to make 100
churches of 180 members, or 180 of 100
members. Some of these churches are very
large. The one at Hilo, the station
occupied by Rev. Titus Coan, numbers more
than 7000; that at Waimea, 3,400. On Oa-
hu, the 1st church at Honolulu, numbers al-
most 1000, and the 2d, a little more. On
the islands at Maui, that at Waileku, 700, and
at Lahaina more than 400. Our churches,
in this city, are small, as to numbers, com-
pared with the churches in the Sandwich Is-
lands. The excommunications may be re-
garded as small, considering all the circum-
stances. The whole number is 327, of whom
136 have been restored on evidence of repen-
tance. The excommunications, in some in-
stances, are for offences which would not be
considered as deserving of excommunication here.
Whether the reasons were sufficient, Dr. A.
said he was unable to judge. But, it is ob-
vious that certain offences which are con-
sidered trivial, might there, by reason of cir-
cumstances and various aggravations, be prop-
erly regarded and treated as of a criminal na-
ture. He threw out this remark, he said,
that, when the details are laid before the com-
munity, they may take it into consideration
in judging of the case.

So also, the number of suspensions, with
the exception of one church, may be regarded
as small. The whole number, except those
at Waimea, on the Island of Hawaii, is 418,
of whom 105 were restored. Concerning the
church at Waimea, the Board at its last meet-
ing, instructed the committee to procure fur-
ther information, the document not being such
as to warrant them in passing judgment upon
the case. The number of members in this
church in June 1839, was 4,474. There
were no excommunications, but 2,016 sus-
pensions, the year following that date. Of
these, 1,127 remained suspended at the close
of the year. We have not yet the means of
forming a decisive opinion respecting this
case; but the missionary who has charge of
this station is certainly a laborious man. The
suspensions appear to have been as summary
and no more really decisive of character, than
were the admission. We need to keep our
judgments still longer in suspense.

BAPTIST MISSIONS.

Glad Tidings.—Mr. Kincaid writes, that
in Bassee province, (Burmah), a wonderful
work of grace commenced among the Karens
in the latter part of 1837; and continues to
the present time.—They have no ordained mis-
sionary among them, in consequence of the
violence of persecution. By a long and peri-
ous journey over the hills, they are able to
be in communication with Mr. Abbott, at San-
doway, and he has fifty or more promising
young men in school. More than two thou-
sand are rejoicing in the glorious liberty of
the gospel; and the visitors to Mr. A. re-
present the work as still going on, spreading
from village to village in every direction. It is
ordered in the Providence of God, that a bat-
tized convert, Moung Shway Moung was sent
in 1837, from Ava, as Governor of all the Ka-
rens in the Bassee province, and to the ut-
most of his power, he has shielded from Bur-
man oppression and persecution. A celebrated
young chief was converted about the same
time—a young man of great energy and pow-
erful intellect, who has thrown all his influ-
ence into the work of publishing the knowl-
edge of God among his countrymen. The full
extent of the revival is not known—but en-
ough is known to give assurance that one and
the same spirit is at work in Oahu, Krishna-
gar, and Bassee.

LIBERITY OF CONVERTED KARENS.—At
Kapin, Mr. Ingalls writes that the natives are
building a house for Mrs. Ingalls, and that
they do it of their own accord; and this year
they have also built their meeting-house. The
same liberality among all Christians would at
once supply every land with the word of life.

THE WEEKLY MESSENGER.

CHAMBERSBURG, APRIL 7, 1841.

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

TERMS: (\$3 50, if payment is delayed beyond 3 months.
\$2 00, if paid in advance, or within 3 months.
FROM THE POSTMASTER GENERAL.
If Remittance by Mail.—A Postmaster may enclose money
in a letter to the publisher of a newspaper, to pay the sub-
scription of a third person, and frank the letter, if written by
himself.

To CORRESPONDENTS.—"S." "R." and several
others, are deferred until next week.

NEW PUBLICATION.

"Letters on Baptism by Rev. Dr. Brownlee," to
which is appended "A Letter on Feet-Washing (as a
religious ordinance) by a Minister of the German Re-
formed Church." Publication Office, Chambersburg,
1841, pp. 115.

This little work has just left the press, and will be
ready for delivery in a few days. Of its merits we
need not speak, at least so far as the "Letters on Bap-
tism" are concerned, inasmuch as our readers have them
in the columns of the Messenger. They are penned
by an able hand—clear, forcible and direct, and will
doubtless become exceedingly popular. An Edition
in the German Language has been called for, and the
translation is now going forward.

The "Letter on Feet-Washing" was furnished at
the request of some brethren, who were anxious to
see something published on a subject which is agitated
in some portions of the Christian Church by certain
zealots, who, in their proselyting efforts, wish to
lay stumbling-blocks in the way of the uninformed
yet serious inquirer after truth. The author of this
Letter is the Rev. J. C. Guldin. It is well written.
The subject is candidly and fairly discussed, and we
think that none can read his arguments and illustra-
tions, without being convinced, that feet-washing, as
a religious ordinance, deserves the name of *aping* but
not of *imitating* the founder of the Christian religion.

PRESIDENT HARRISON.

We learn from the latest Baltimore papers, that the
President has been seriously ill for some days. A
rumour is current in this place this morning (Monday)
that he died at a late hour on Saturday night last.
We hope, however, that the report may prove unfounded.
[Has since been confirmed.]

The License Law.—We stated in our last, that an
act regulating Tavern Licenses, had passed both
houses of the Legislature and needed only the signa-
ture of the Governor to become a law. Since that time
it has become a law without his signature, having been
retained over ten days. We give the act entire, among
our Domestic Intelligence. It is to be hoped that
its provisions will be strictly carried out, and in
that event, it cannot fail to exert a powerful and happy
influence in favor of temperance amongst our com-
munity.

THE AMERICAN ECLECTIC.

We have received the second number of this work,
which is the first that has come to this office. It has
been spoken of in the highest terms by the leading
periodicals of the day, and from the specimen now
before us, we have no hesitation in saying, that it is
well worthy of the meed of praise which has been
awarded it. That our readers may form some idea
of its character, we subjoin the table of contents of
the present number.

ART. I. MEHMET ALI, AND EGYPT.—Intro-
ductory Note.—From the Colonial Magazine.
ART. II. "THE EASTERN QUESTION."—
THE POLICY OF ENGLAND, FRANCE AND RUSSIA,
IN RELATION TO MEHMET ALI AND THE
TURKISH EMPIRE.—Introductory Note.—
From the Monthly Review.—Submission of
Mehmet Ali to the terms of the Allied Powers.
ART. III. RANKE'S HISTORY OF THE POPES
OF ROME.—Introductory Note.—From the
London Eclectic Review.—Explanatory Note
by the Editor.—From the Edinburgh Review.
—Strictures by the Editor.—Explanatory Note
by the Editor.—From the Foreign Quarterly
Review.

ART. IV. BELGIAN LITERATURE: REYN-
HARDT DE FOX.—Introductory Note.—From
the British and Foreign Review.

ART. V. KANT AND HIS PHILOSOPHY, BY
M. COUSIN. Translated from "La Revue des
Deux Mondes." By the Junior Editor.—Intro-
ductory Note.

ART. VI. THE COMMERCIAL RELATIONS OF
GREAT BRITAIN WITH CHINA.—THE OPIUM
QUESTION. (Concluded.)—From the British
and Foreign Review.

ART. VII. THE WAR WITH CHINA: THE
OPIUM QUESTION.—Introductory Note.—
From the Asiatic Journal.

ART. VIII. SWEDISH LITERATURE: THE
LIFE AND WORKS OF THE PAINTER HORBERG.
Translated from the Skandinaviska Litteraturselskaps
Skrifter. By George P. Marsh Esq.

ART. IX. THE HISTORY AND LITERATURE
OF THE COSSACKS.—SONGS OF THE UKRAINE.
—From the Foreign Quarterly Review.

ART. X. ANCIENT AND MODERN LIBRA-
RIES Translated from the "Journal des Travaux
de la Société Française de Statistique Universi-
taire." By the Junior Editor.—Introductory
Note.—Ancient Libraries.—Modern Libraries.

ART. XI. CONDENSED REVIEWS: REVIEW
OF REVIEWS.—Introductory Note.—The
Foreign Quarterly Review, January, 1841.—
The Westminster Review, January, 1841.—
The British Critic and Quarterly Theological
Review, January 7, 1841.

ART. XII. RECENT DISCOVERIES AND IM-
PROVEMENTS IN SCIENCE AND THE ARTS.—
GEOLOGY.—New Volcan

lisher of a newspaper, to pay the subscription of a th
con, and frank the letter, if written by himself.