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THE HEIDELBERG CATECHISM. 24 THE CATECHISM IN HOLLAND.

In no country was the Heidelberg Catechism more generally received or more highly honoured, than it was in the NETHERLANDS. The Reformation came in upon this land with overwhelming strength, causing old things to pass away completely, and all things to become new. The form of doctrine and worship into which it ultimately settled, in its reigning and national character, was that of the Reformed Church. With the theology and discipline of Geneva, thus triumphantly established, the Catechism was early exalted to the rank of a symbolical book, and as such became the text and rule of religious instruction throughout the land.

The seeds of the new faith were introduced into the Netherlands, by protestant merchants from the countries settled, for the purposes of business, in Amsterdam and Antwerp. The foreign troops from Germany and Switzerland, brought into the country by Charles the Fifth, and the vast number of refugees, French, German and English, who sought refuge here from the sword of persecution to which they were exposed at home, contributed to the dissemination of the same principles still farther. Geneva too was the point, to which the sons of the nobility commonly resorted for their education; and it is hardly necessary to say, that they brought back with them generally, on returning home, more or less of the spirit with regard to religion which there openly prevailed. The practical, republican temper of the people, favoured a cause, which breathed so much the spirit of liberty and reason. It spread accordingly with immense rapidity, especially in the more northern provinces.

Charles, the Fifth, to whom the sovereignty of the country by inheritance belonged, adopted the most strenuous measures, to repress the growing revolution. The Reading of the New Testament was interdicted. All meetings, public or private, having any relation to the subject of religion, were prohibited. It was made a crime, even to talk on the subject by the fireside or at the table. Particular tribunals were appointed, to see that these edicts were carried into force. No rank could protect the heretic from disgrace. Sword and fire were called in actively, for the extirpation of the new opinions, wherever they were to be found. Finally it was proposed to introduce into the country the terrible Inquisition of Spain. The simple dread of this, was sufficient, in Antwerp and other leading cities, to put a stop to trade. The foreign merchants prepared to leave the land. The value of houses fell; business became paralysed; the shops found no employment. Charles had sense enough to see that the step would cost too much, and to recede from his purpose. Still the work of persecution went vigorously forward as before; and it has been calculated, that in the course of his reign, as many as a hundred thousand executions took place in the Netherlands, for the single cause of religion.

His son and successor, Philip, the Second, with more bigotry and less prudence than his father, undertook to carry on the crusade in a still more violent way. He was determined to crush the hydra of the Reformation, at any expense. The Inquisition with all its horrors was introduced into the land in despite of all remonstrances, whether addressed to the principle of interest or to that of mercy. Better not to reign at all, Philip proudly said, than to sway the sceptre over heretics. Thirteen new bishops were created, in addition to the four which were previously considered enough for the whole country, to watch episcopally over the interests of popery, and see that the machinery of the Inquisition should be kept properly in order and steadily at work; and Anthony Perrenot, rendered infamous subsequently as the Cardinal Granvelle, by whose course the measure was adopted, was placed at the head of the hierarchy, as the archbishop of Mechlin, and primate of all the Netherlands.

But these measures resulted in their own confusion. The free spirit of the country refused to bend, beneath a yoke so harsh and galling. Political zeal wedded itself with the cause of religion, in opposition to the despotism of the court. In the year 1556, an association was formed among the nobles, to procure a redress of the grievances, under which the country laboured. In the end, they resolved to obtain by force, what they could not reach by milder measures. William of Nassau, prince of Orange, assisted by the counts Egmont and Hoorn, became the directing genius of the storm. Dreadful was the explosion which followed, under the outbursting wrath of an oppressed people, directed particularly against the prisons of the Inquisition, and the whole fabric of the worship of Rome. To quell the insurrection, the monster Alva was sent into the country, the following year, with an army of eight thousand spaniards. The cruelties he wrought were such, that the bare recital of them will make the world shudder, till the end of time. Long and bloody was the war, which followed. In the midst of it, a new republic sprang into existence, which soon drew upon itself the admiring regards of all Europe. Before the death of Philip, seven of the provinces lying toward the North, which had already become almost entirely protestant, declared themselves independent. This position, taken in the year 1579, they were enabled successfully to maintain, in spite of all the efforts and sacrifices made to recover the lost possession, on the part of Spain; so that, in the end, Spain herself, A. D. 1609, impoverished and made weak by the progress of a war, which seemed only to give wealth and strength to the new state, found it necessary to yield the point of sovereignty. Thus, at a boundless cost of money and blood, was formed and consolidated the powerful republic of the UNITED PROVINCES.

In the midst of this great political struggle, the Dutch Reformed Church gradually took its constitution and form. Whatever tendency there might have been, for a time in any direction, to fall in with the Lutheran system, it was found to give way eventually altogether to the influences which carried the general mind in the other direction. The agency of the celebrated "Belgia Confession" was particularly important, in settling and consolidating the new organization. This appeared first as a private work, prepared on the part of a few ministers, mainly by Adrian Saravia, in the spirit and very much in the terms of

the Confession used by the Reformed Church, in France. In the year 1562, it was publicly adopted in Flanders; afterwards it came into authority by degrees, throughout the Church. Especially did the Reformed faith predominate in the seven Northern provinces, which in the year 1579 formed themselves into a new state. This event itself contributed greatly, of course, to unite and confirm the interest within these limits. Seminaries of learning also sprang up, and became strong, while yet the land was rocking with the struggle for independence, whose influence wrought mightily in fixing the character and order of the Church. Such was the university of Leyden, established A. D. 1575, by the large and enterprising province of Holland; where the celebrated Francis Junius, previously of Heidelberg, taught from the beginning with such wonderful reputation. The institution rose rapidly to the highest credit. Flourishing universities were erected afterwards at Franeker, in Friesland, (A. D. 1585), and at Groningen, (A. D. 1614) in the province of the same name. The most of the theologians engaged as instructors in these institutions, were men who came from France, Switzerland, or the Palatinate, thoroughly imbued with the principles of the Reformed communion, as established in those countries.

In the Walloon churches of the Netherlands, using the French language, the Catechism of Calvin, called sometimes the French Catechism, was in common use. The Dutch churches used at first the Catechism of Emden, drawn up originally by John a Lasco, and translated into the Dutch language by John Uienhoven, of which some notice has been taken, in speaking of the Church in East Friesland. As soon however as the Heidelberg Catechism made its appearance, it took precedence of both, and continued to grow in credit, till it became in a short time of acknowledged symbolical authority throughout the Church. As early as the year 1568, Peter Gabriel made use of it for public religious instruction, at Amsterdam. In the year 1568, at a general Synod held at Wesel, it was recommended that in the French churches of the Netherlands the Catechism of Geneva, (Calvin's) should continue to be employed, and that where the Dutch language prevailed use should be made of the Heidelberg Catechism; though it was still left to the free judgment of particular churches, to act in the case as to themselves might seem best. The same recommendation was renewed, in a form somewhat more imperative, in the year 1571. Finally the authority of the Catechism was established, in the most full and absolute way, by a national Synod held at Dort, A. D. 1574. After this we find the regulation established, that the ministers should everywhere preach upon it in course, on Sunday afternoons, so as to go over the whole of it once a year. Only in the city of Gouda, in South Holland, it did not at once find the same favorable reception; and the order generally established with regard to it, was not here allowed to prevail. On the contrary, after some time, a new Catechism made its appearance at this place, fashioned in some measure as an abridgement of the Heidelberg Catechism, for the use particularly of schools. The authorities of the city of Gouda could not consent to have the Heidelberg Catechism expounded in the pulpits, because it was a mere human work; neither would they allow it to be used in schools, because there were deep points of controversy in it, which even grown persons and much more children, were not able to understand. This new compend of instruction was accordingly brought forward as a substitute, that the religious instruction of the children might not be neglected altogether. It appeared at first only in manuscript, but copies were rapidly multiplied, and it was then issued from the press. Arminius was suspected by some to have been its author; he declared however that the pastors at Gouda had prepared it, and merely called upon him for advice. It appeared in the year 1607. The ministers of Gouda were afterwards called to account, and publicly censured for this attempt to thrust the Heidelberg Catechism to the one side. Their compend was regarded as defective in its statement of the evangelical doctrines, and on this account secretly treasonable to the faith of the Reformed Church. Servetus himself it was maintained, might have subscribed it with a clear conscience, such was the vagueness and generality with which it was expressed. Various other Catechisms were written and published in the Netherlands, in the course of the 17th century; which however had no weight whatever against the general use and authority of the Catechism of Heidelberg. This continued to be the standard text-book of faith for the Dutch Reformed Church, and came at last to be designated and known frequently a simply the *Belgia Catechism*.

Here, however, as in other lands, the Catechism drew upon itself the active opposition of many enemies. The papists signified it, as the pest of the land and a curse to the world, and in testimony of their hearty hatred burnt it publicly, or chastised it with rods. One Martin Duncan wrote a sort of opposition Catechism, in the spirit of the popish Church. Attempts were made to refute it, in the way of argument, and to expose it, in the way of wit. Among others, one unknown person put forth the "Thumbscrew," in which two weavers are introduced, at a tavern, discoursing of their business, when upon a boast made by one of his skill in bringing tangled thread to order, the other brings forward the Heidelberg Catechism, as a test of his powers, and engages him, in the presence of the landlord and wife, to clear up and straighten certain Questions contained in it according to the rule of faith given in the sacred scriptures. The task proves desperate; and the whole runs out ultimately in a flood of reproach upon the Catechism, as a most unskillful production. Opposition was shown to it also on the part of some who professed to belong to the Reformed Church, not only at Gouda, as we have just seen, but also at other points. Certain ministers at Utrecht found fault with it, and refused to give it their subscription. In the year 1583, Dirk Volkart, Coornhart attacked it, in a publication which he dedicated to the States General. He objected particularly to the 5th and the 114th Questions, in which so strong a statement is given of the inability of men to fulfil the demands of God's law. But all this was nothing to the storm and tempest, which the Catechism was called to meet, in the beginning of the following century, when Arminius and his party applied

all their strength to subvert entirely the system of truth which it contains.

Arminius, as professor at Leyden, seemed at first to be fully satisfied with the doctrines of the Catechism. Soon however he began to have scruples, with regard to various points, and to express the wish that there might be a revision of it, for the purpose of removing its objectionable features. In the end he maintained, however, that the doctrine of predestination, as held in the Reformed Church commonly, was not to be found in the views that he took of the Catechism. At times they contended that their own system, and not that of their opponents, was the one which was here delineated. But again they would be found taking all sorts of exception to its contents, and objecting to its being read and expounded in the Churches. They took pains to make it appear, that the Catechism had not been prepared with proper judgment, and needed at least a thorough revision; the more especially, as it had been introduced into the Netherlands at the beginning, without any formal and public trial of its merits. It was concluded finally on the part of the government, to call a general Synod of the Reformed Church, for the purpose of taking this whole difficulty into consideration. In the year 1618, accordingly was convened the memorable Synod of Dort, which resulted in the condemnation of the views held by the Arminian party, and their exclusion from the bosom of the Reformed Church. At this Synod, delegates were present, not only from the United Provinces, but also from England, Switzerland, the Palatinate, Hesse, Nassau, East Friesland and Bremen. The Church in France would have been represented too, if the French monarch had not interposed his authority, requiring his delegates to stay at home. The Synod continued its sessions for six months.

Towards the close of the session, the question was solemnly submitted, whether the Catechism of the Palatinate, which had been adopted also in the Netherlands, called for any correction or emendation, so far as its system of doctrines was concerned. The whole Catechism accordingly was read over, and each delegate called upon to declare honestly his judgment with regard to this point. The result was an unanimous approval of the work, and a formal declaration that, in the judgement of the Synod, "the doctrine contained in the Catechism of the Palatinate was conformable wholly to the word of God—that it contained nothing which, as not fully suitable to this rule needed to be changed or corrected—and that altogether it formed a most accurate compend of the orthodox Christian faith, being with singular skill not only adjusted to the apprehension of tender youth, but so framed also as well to answer the end of instruction, in the case of older persons." On which account, it was added, it ought by all means to be retained in use and authority in the Belgic Churches. When we reflect upon the constitution of the Synod, and consider the circumstances under which this testimony and ratification were given, they must be felt to be honourable to the Catechism in the highest degree, and to invest it with an authority which may well challenge the respect and veneration of the whole Reformed Church.

A very laudable zeal was exhibited in the Netherlands, in favour of catechetical instruction, from the beginning. Special pains were required to be taken on the part of church consistory, to secure good teachers for the schools, who might not only teach the children to read and write, but imbue them also with the fear of God and a knowledge of the Catechism. The pastors were enjoined to lecture on the Christian doctrines, in the order of the Catechism, every Sabbath afternoon, so as to go over the whole in the course of each year. It was made the duty of parents besides to catechise their children at home. At the great Synod of Dort, a special consultation was held on this whole subject which resulted in the formal settlement of a catechetical system, including all these several departments of instruction. The family and school were regarded as institutions properly auxiliary to the Church, and all were made to conspire towards the same great end. Parents accordingly were required to instruct their children and domestics in the elementary principles of the Christian faith, according to their capacity; to urge upon them the necessity of genuine personal piety; to bring them under the hallowing influence of family worship; to take them to Church; to examine them on the discourses they might hear; to make them familiar with the scriptures, by reading an explanation, and by causing certain passages to be committed to memory. It was made the duty of pastors and elders to exhort all parents to the faithful discharge of this duty, and such as showed themselves remiss or negligent in it, were to be seriously admonished by the pastor and if necessary subjected to the formal censure of the consistory. Schools were to be established in every village, and competent teachers provided for them, who should be members of the Reformed Church, well instructed in its doctrines, and of exemplary life, and who must by a solemn subscription to the Catechism and Belgic Confession bind themselves to teach according to this rule and no other. It was made the duty of each teacher to exercise all his scholars, on at least two days of every week, in catechetical lessons, according to their age and ability; and for this purpose three forms of the Catechism were employed, one very short and simple, a second more full, but still only a compend of the large one, drawn up as much as possible in the same words, and the large one itself as used in the churches. These were not merely to be committed to memory, but as far as possible lodged also in the understanding, by means of plain explanation on the part of the teachers. To give full effect to this part of the system, the pastors were directed, often to visit the schools, in company with an elder, and to point out to the teachers the way in which they were to proceed, animating and encouraging the children at the same time to do their duty. The object of the pastors was to be accommodated to the general end arrived at, in all these regulations, having respect not only to hearers of mature age, but also to young persons and children. And finally, over and above all this, he was expected to hold catechetical meetings in private houses, in the presence of an elder, once a week if possible, for the purpose of reaching with this most efficacious mode of instruction, those grown persons who might not have profited by it properly in any

other way. Candidates for communion were required to pass through a special catechetical course again, for three or four weeks previously to the occasion; and pastors were directed to be cautious in this, not to receive any, except such as discovered a serious interest in the subject of religion as a personal affair.

Holland has produced commentaries on the Catechism, at a rate to equal at least the fruitfulness of Germany in the same line of literature. Among these, none has been more extensively used than that of *Festus Hommius*; which however is more a compilation from various other works, than an original treatise by Hommius himself. The principal contributor to it, may be said to have been Ursinus, the distinguished author of the Catechism, whose expositions published by Pareus after his death, were to a great extent translated and incorporated into this work. The celebrated English divine, William Ames, who after leaving his own country, for the sake of the truth came to stand so high in Holland, published among his other numerous works a *Stigiography* also, as he called it, of the Catechism. Of other names, honorably associated with the work in the same way, *Theodine, Dietz, Poudrayen, Heussen, Bechtender, Van Leren, De Witte, De Bouma, Bekker, Coccius, Marets, Vorster, Hukvoord, Van Hattem, Van der Hagen, Van der Hooft, Bruklant, Van Hoek, Venhuyzen, Van der Kemp, Van der Steeg*, and a host besides, it is not necessary to speak in particular. J. W. N.

Religious Selections.

From the Watchman of the South. CHRISTIAN CHARACTER.—No. 6. LOVE TO GOD.

There would be no advantage in attempting to define the affection of love. Its nature can only be known from experience; and as all do experience something of this kind, all must have some idea of what is meant by the word love. The feelings, however, which are called by this name, are so diverse from one another, that they only agree in a few general points. There is the love of offspring, the mutual love of the sexes, the love of money, the love of pleasure, of power, of fame, of country, of knowledge, and chief of all, the love of God. When we consider what it is in which all these affections, so different in their origin and objects, agree, we find two things which are common to all exercised to which this name is applied; the first is a pleasurable emotion in thinking of the object beloved—the last, a desire of the object. Whatever, then, we contemplate with delight, and desire to possess and enjoy, may be said to be beloved. Benevolence is a distinct affection from love to person on account of something amiable perceived or imagined in his character. Benevolence may be felt when the object of our good will has a character we cannot contemplate without aversion;—yet when we delight in the character of a person, it is natural to feel benevolence to him. But though benevolence be a distinct affection from love, properly so called, yet such is the paucity of language, that it is commonly comprehended under the general term love. The love of God to sinners is of the nature of benevolence; for there is nothing in their character which can be the object of his esteem or complacency. The love which Christians are commanded to exercise to all men, even to their enemies and persecutors, is of this nature. God never can require his creatures to love that which is hateful, and which he himself hates.

As the aspects of divine truth are exceedingly various, there must be a corresponding variety in the emotions of the pious mind. All these are comprehended under this single term, when it is used to express our whole duty to God; and although Divine truth may be viewed in so many different lights, yet there is a unity of excellence in all; that is, the beauty of holiness, with its various tints and shades, is spread over the whole spiritual field. As God is of infinite majesty and awful holiness, the most sensible emotion experienced upon a just view of his character, is reverence or awe, called "the fear of the Lord." When his inconceivable and incomprehensible greatness occupies the thoughts, a holy wonder is excited, and a profound self-abasement in the presence of a being so august. This feeling leads to adoration of the Almighty.

Under the old Testament, the manifestations of God were usually of the majestic and awful kind; and therefore piety was more frequently spoken of as the "fear of God" than by any other denomination. But as in the New Testament God is especially revealed as a God of love, which he has manifested by the most extraordinary gift of his only begotten and well beloved Son to die an accursed death out of pure benevolence, the affections corresponding with this bright display of Divine character, are properly termed love. And as we are entirely dependent, and can make no adequate return for the benefits conferred upon us, and especially for this unspeakable gift of God's own Son, there is room for the exercise of the warmest gratitude. Gratitude is produced by the reception of favors, especially such as cannot be compensated. The greatest benefit ever bestowed on creatures was God's own Son to die in the sinner's place, by which eternal redemption was procured. As compensation to God for such an infinite benefit is impossible, all the return that the penitent believer can make is gratitude; and as the reasons for this exercise of love can never cease, we presume that the lively exercise of gratitude will be the employment of heaven. Indeed, we have a specimen of the songs of the redeemed in the book of Revelation, and the burden of their praise is, "To Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion, forever and ever, Amen." No excitement is so effectual to kindle a flame of love in the soul, as a lively sense of God's love to us. "We love him because he first loved us."

It has sometimes been said that gratitude is a selfish, and therefore not a holy feeling. To which it will be sufficient to answer, that as the moral sense of mankind condemns no state of mind more severely than ingratitude, so no exercise is more approved by universal consent than a sincerely grateful temper. The object assumes a false principle, namely, that so far as any feeling has regard to the happiness of the individual, it cannot partake of a holy nature; but the earnest pursuit of our own eternal happiness in God's prescribed way is as truly a duty as to seek the happiness of others, and to be grateful for benefits which tend to our own felicity, is as much a part of Christian duty as any thing which can be named. Indeed, the occasions for the exercise of this virtue are so constant, it may be concluded that

very much of internal piety consists in the out goings of gratitude to God for his everlasting love, and for the unceasing blessings of his Providence and grace. Those feelings receive their appropriate expression in praise. And what employment on earth so much resembles the bliss and elevation of heaven as spiritual praise? But gratitude is not a selfish feeling; for though it takes its rise from benefits conferred on ourselves, in its actings and desires it is one of the most disinterested feelings of which we are capable. It seeks to repay the benefit received, and that being impossible, it pursues the kind benevolence with benedictions. It is ready to give itself away, and make a complete sacrifice of self, to promote his honor and glory. Let our hearts, then, never cease to feel the glow of sacred gratitude, and let our tongues be kept in constant employment in celebrating his most worthy praise. As every one who feels love is conscious of the holy emotion, it would seem superfluous to spend time in laying down evidences which prove our love to the genuine. Who needs any aid of this kind to enable him to judge whether he has love to father or mother, to wife or children, to friends or brethren?

But the heart is deceitful above all things. There are counterfeiters of true religion current in the world, by which many are deceived; and the consequences are so momentous, that no care, pains and diligence can be superfluous in such a case.—Besides, while there may be exercises felt which seem to be of the nature of love, these are so feeble and inconstant, that it is not unreasonable to inquire whether there may not possibly be some mistake in the matter. And while, on the one hand, there may be at times what appear to be clear evidences of genuine piety, at other times contrary evidences may appear so strong that the anxious soul can scarcely refrain from concluding that the heart is unrenewed, and that all its fond hopes are built on a sandy foundation. The real Christian has his seasons of darkness as well as light, when he is incapable of clearly discerning the true nature of his own exercises, as much as he is of the beauty of Divine truth in the word preached or read. To examine ourselves, is therefore not a vain occupation. It is salutary; it is necessary to our peace and comfortable assurance. We should often pose ourselves with the question so repeatedly and pointedly put to Peter, "Lovest thou me? lovest thou me, more than these?" A. A.

THE TEACHING OF THE SPIRIT.

They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the *Spirit of truth and goodness*; which does really, though secretly, prevent and guide them. Any man that truly and sincerely fears Almighty God, and calls and relies upon Him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice, saying, *This is the way walk ye in it.*

"Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction, when I have, in humility and sincerity, implored it.

"The observance of the secret admonition of this Spirit of God in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to, the more it will be conversant with our souls for instruction. In the midst of difficulties it will be our counselor; in the midst of temptations it will be our strength, and grace sufficient for us; in the midst of troubles it will be our light and our comfort.

"It is impossible for us to enjoy the influence of this good Spirit, till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The Spirit of Christ is needed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

"Attend, therefore, to the secret persuasions and discussions of the Spirit of God, and beware of quenching or grieving it. This wind which blows where it lists, if shut out and resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will, on all occasions, be our monitor and director. When we go out it will lead us; when we sleep it will keep us; and when we awake it will talk with us. These are faithful, weighty, and true sayings; happy are those that witness them so to be."

—Sir Matthew Hale.

THE SABBATH.

The following is an extract of an interesting letter of Sir Matthew Hale, to his grand children. The testimony of that learned and upright Jurist, to the good effects resulting from a strict observance of the Sabbath, cannot be unimportant. The original is deposited in the British Museum. It was first published in the *Christian Observer*, in London 1813.

I will acquaint you with a truth, that above forty years experience, and strict observation of myself, hath assuredly taught me. I have been, near fifty years, a man as much conversant in business, and that of moment and importance, as most men; and I assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

In all this time, I have most industriously observed in myself and my concerns, these three things: Whenever I have undertaken any secular business on the Lord's day, (which was not absolutely necessary,) that business never prospered and succeeded well with me.

Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards; though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have always been disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any important me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointed, or unsuccessful.

That, always, the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my business

and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal success in the ensuing week. Though my hands and mind have been as full of secular business, both before and since I was a Judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do; though I borrowed not one minute, from the Lord's day, to prepare for it, by study or otherwise. But, on the other hand, if I had, at any time, borrowed from this day any time for my secular employments, I found it did further me less, than if I had let it alone; and therefore, when some years experience, upon a most attentive and vigilant observation, had given me this instruction, I grew perpetually resolved never, in this kind, to make a breach upon the Lord's day; which I have strictly observed for above thirty years.

This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.

FLEE FROM THE WRATH TO COME.

Oh, what a pitiful thing is it, that man will not consider this, and leave the sin and pleasure of this world, and live godly; but is so blind and mad, that he will rather have a momentary and a very short and small pleasure than hearken to the will and pleasure of Almighty God, who can take away everlasting pain and woe, and give unto him everlasting felicity! That a great many of us are damned, the fault is not in God; "God would have all men to be saved." But the fault is in ourselves, and in our madness, who had rather have damnation than salvation? Therefore, good people, consider these terrible pains in your minds which are prepared for the wicked and ungodly; avoid all wickedness and sin; set before your eyes the wonderful joy and felicity, and the innumerable treasures which God hath laid up for you that fear and love him, and live after his will and commandments; for no tongue can express, no eye hath seen, no heart can comprehend nor conceive, the great felicity that God hath prepared for his elect and chosen, as St. Paul witnesses. Consider, therefore, I say, these most excellent treasures, and exert yourselves to obtain the fruition of the same. Continue not, neither abide nor wallow too long in your sins, like as a swine lieth in the mire. Make no delay to repent of your sin, and to amend your life, for you are not so sure to have repentance in the end. It is a common saying, "Late repentance is seldom sincere." Therefore consider this thing with yourself betimes, and study to amend your life; for what avails it to have all the pleasures of the world for a while, and after that to have everlasting sin and infelicity?—Bishop Latimer.

From the Portland Tribune.

THE IMMORTALITY OF THE SOUL.

Whenever we look on the works of Creation, we see marks of change and decay. "Passing away," is written on all earthly things. The flying clouds, the flowing river, the flitting wind, the fading leaf—all have a voice that reminds man of his changing state. We feel that we are born to die. Life passed in a few changing succession of events, and we are gone. The strongest bodily frame must yield to the conqueror death, and return to its mother earth. The limbs, once vigorous active, must become motionless; the eye, once sparkling with intelligence, and animation, must be closed, never more to weep or smile; the voice that once uttered sweet or thrilling tones must be hushed in silence. This we call death. One follows after another, till all are gone. But, are we never to live again? Is the long slumber of the grave never to be broken? Shall we, after having bid farewell to the loved, the lovely, never greet them again?—never again see those countenances which have, by their love and purity, gladdened our hearts? We shall! This life does not comprise the whole of our existence. "Beyond the dark vaults of the tomb, for those who are holy and wise," there is a life that ever lives. Though our bodies moulder in the dust, yet,

"These ashes poor, this little dust
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep."

Our blessed Saviour has himself passed through the valley, and shed upon its path the light of heavenly hope. Because he lives, we—if we in the spirit are his, shall live also, and where is he shall ever be.

The fact, that beyond the grave our bodies are to be reunited to the spirits that now inhabit them, is one of deep interest and importance; especially, as we consider that this union is everlasting. We should look with wonder upon a being—if such a one there were, that was destined to spend a thousand, or a million of years upon the earth; but with how much greater wonder should we each look upon ourselves, who are assuredly to spend an eternity in the world of spirits! Who can estimate this duration? Could we count the particles of sand that cover the sea-shore, or the atoms that compose our world, and that of all other worlds, we should still be unable to grasp more than a fraction of the boundless term of life before us. We can simply say, it will be without end.

Can any rational, considerate being fail to ask, and to ask with deep interest, where and how shall I spend the existence that is here begun, and in the unknown future is forever and ever to go onward? Can we fail to ask seriously, am I prepared to enter that state of being? and can we fail to learn and obey those instructions of Holy Writ, that urge us to lay up our treasure in heaven, and to attain that purity and perfection of character, without which no one can enter the abodes of the blessed? T.

THE TRUE PILGRIM.

Those that travel in long pilgrimages to the Holy Land, what a number of weary paces they measure! What a number of hard lodging and known dangers they pass! and at last, when they are come within view of their journey's end, what a large tribute pay they at the Pisan Castle to the Turks!—And when they are come thither, what see they but the bare sepulchre wherein the Saviour lay? and the earth that he trod upon to the increase of a carnal devotion? What labour should I willingly undertake in my journey to the true land of promise, the celestial Jerusalem, where I shall see and enjoy my Saviour himself! what tribute of pain or death should I refuse to pay for my entrance, not into his sepulchre, but his palace of glory, and that not to look upon, but to possess it?

Minutes of Classes.

For the Weekly Messenger.

EXTRACT OF THE PROCEEDINGS OF THE MARYLAND CLASSIS.

Agreeably to a resolution passed at the last meeting of the Md. Classis held at Taneytown, the Classis convened in Westminster, Carroll Co. Md., on Friday evening May 13th 1842, in the Union Church. The Rev. A. Freese preached from 1 Cor. 13, 12. After public worship Classis adjourned to meet on Saturday A. M. at 8 o'clock.

In the absence of the President, the Rev. J. C. Bucher was appointed President pro tem. The Session was opened with prayer by the Chairman.

The following Ministers and Elders were present:

Ministers. Rev. E. Heiner, J. C. Bucher, A. P. Freese, J. W. Hoffmeier, R. Douglass, W. F. Colliflower, Geo. W. Willard, J. Geiger, S. Guiteau, and W. Phillips.

Elders. George Decker, Peter Coblenz, Frederick Troxel, Daniel H. Schnebly, Col. J. Myers, William Barrick, John Feaster, sen. Michael Sullivan and Martin Kroh.

Election of Officers. The election resulted in the choice of the Rev. J. C. Bucher as President, and W. F. Colliflower as stated Clerk.

Whereas bro. J. G. Wolff, could not receive a dismission from the Mercersburg Classis, in consequence of its late day of meeting, therefore

Resolved, That said brother be received as an advisory member of this Classis.

APPOINTMENT OF COMMITTEES.

The following were appointed:

1. On Synodical Minutes: Rev. A. P. Freese, S. Guiteau, and elder M. Sullivan.

2. On Overtures and Correspondence: Rev'd. E. Heiner, A. P. Freese, and elder D. H. Schnebly.

3. On Minutes of Classis. Rev. S. Guiteau, J. W. Hoffmeier, and elder Col. J. Myers.

4. Examination and License. Rev. R. Douglass, E. Heiner, S. Guiteau, and Elder G. Decker.

5. On Religion and Statistics. Rev. G. W. Willard, R. Douglass, and Elder W. Barrick.

6. On Nomination for Boards of Education & Missions. Rev. W. J. Hoffmeier, R. Douglass, and Elder J. Feaster, sen.

7. On the Centenary. R. Douglass, E. Heiner, S. Guiteau, A. P. Freese, and Elder P. Coblenz.

After reading the Minutes of the last year, the Rev'd. S. Guiteau arose and begged the attention of Classis while he made some statements in reference to his appointment of Agent of the American Tract Society for the states of Delaware, Maryland and the District of Columbia, and suggested to Classis the appointment of a Committee, with whom he might confer on the subject of his appointment, and report some action before this body adjourns. In obedience to the wishes as bro. Guiteau, the chair appointed the following committee. Rev. E. Heiner, R. Douglass and Geo. Decker. The following preamble and resolution was adopted:

Whereas the Rev. Sheridan Guiteau has been appointed Agent by the Amer. Tract Society for the States of Delaware, Maryland, and the District of Columbia,—and whereas Classis has heard with great interest the statements made by this brother in regard to this important and successful operations of this society, and feel very desirous to encourage the enterprise in every practicable way, therefore

Resolved, that we cheerfully open our Churches to brother Guiteau—assist him in recommending the good cause to our people, and do all we can to accomplish the objects of his agency.

Resolved, That the Stated Clerk be requested to furnish bro. Guiteau with a copy of this minute.

The Committee on Classical Minutes reported the following items of business:

1. The Stated Clerk was requested to write to all delinquents, vacant charges, or congregations, and request them to present their statistics to him as soon as possible. The St. Clerk reported that there were no vacant congregations or charges, and that all the brethren presented their statistical reports except one.

In connection with the above it was unanimously resolved that the stated Clerk report all such delinquents.

2. The Committee on Supplies. This Committee reported that there were no applications during the year.

The officers of Classis were appointed a Committee on Supplies for the ensuing year.

3. A committee appointed to take into consideration the division of the Frederick City charge, the formation of a new charge &c.

The Committee appointed to divide the Emmittsburg charge reported that they attended to their duty, setting off Fairfield and Valley congregations, as a new pastoral charge, and placing the Bethel Congregation to the Glade charge, and the Cregarstown congregation to the Emmittsburg Charge.

The Committee on Overtures and Correspondence reported. The following communications claimed the particular attention of Classis.

1. A letter from the Editors of the W. Messenger, in which they speak of the embarrassed condition of the Printing Establishment, and call the attention of Classis to the German Hymn book that has just left the press.

The Committee recommend that each pastor be requested to state to his people from the pulpit immediately on his return home, the embarrassed condition of the Printing Establishment, and that they urge upon those who owe for the W. Messenger or Hymn books, &c the necessity of paying up their dues forthwith.

2. That renewed and persevering efforts be made by Ministers and Agents to procure new and punctual subscribers for the W. Messenger and Christ. Zeitschrift.

3. That where Agents of the Publications of our church are not prompt in making collections of monies due, it be made the duty of the pastor's consistory to take the matter in hand, make immediate collections and forward remittances to Chambersburg.

4. That those brethren who need German Hymn books be requested to send orders, and if possible to forward the cash also.

5. Is a letter (partly private) in reference to the connection of the Rev. Benjamin Schneider, Missionary of Broosa, Asia Minor, with this Classis. The following re-

solutions were unanimously adopted in relation to the above.

1. Resolved, That we rejoice to learn that bro. Schneider of the Broosa Mission is willing and ready to unite with the church of his fathers, and that we will put forth immediate and suitable efforts to sustain the Mission over which he presides.

Resolved, That it be made the duty of every minister to establish, if not already established, the Monthly Concert of prayer for Foreign Missions, and take up collections for Missions on those occasions, or at such other times as they and the consistory may agree upon, and that bro. Schneider and others connected with the Mission be particularly remembered in our prayers at a throne of grace.

3. That as soon as a certificate from the New Castle Presbytery be obtained, bro. Schneider be welcomed into the bosom of this Classis, and that its officers be authorized to receive him ad interim, and be requested to inform him by letter of his reception, and of the interest we feel in the work committed to his hands, and of the pleasure it will afford us to aid in his support.

Beneficiary Education. The recommendation of Synod on this subject was approved, and the claims of this cause respectfully urged upon the attention of each pastoral charge, and to carry out the recommendation as far as practicable.

Missions. The resolution of Synod relative to Domestic and Foreign Missions was approved and each minister with his consistory was recommended to make suitable efforts to replenish the Treasuries of those Societies.

Censure. The request of Synod to Classis to pass censure upon those ministers who neglect to report the number of confirmed persons as well as actual communicants, was approved; and the following resolution was unanimously adopted.

Resolved, That hereafter each Minister be particular to ascertain the number of Members belonging to the Church, and report the same to Classis according to the requirements of the constitution, and that if he neglect doing so, shall be exposed to the censure of Classis.

Recommendation to Synod. Whereas—there seems to be a deep anxiety manifested by many on the subject of the English being connected with German preaching in our German Churches and especially those of Pennsylvania,—therefore

Resolved, That this subject be respectfully recommended to the careful attention of our Synod, and that our delegates be instructed to bring this matter before that body.

Religious Exercises. On Saturday evening the Rev. G. W. Willard preached from 2 Cor. 5, 10. On Sabbath A. M. the Rev. E. Heiner preached the sacramental sermon from 2 cor. 5, 14—in the afternoon the Rev. R. Douglass preached the Sabbath School sermon from Prov. 22: 6—and in the evening the Rev'd. J. C. Bucher preached the Education sermon from Math 9: 37—38. And on Monday evening the Rev. W. F. Colliflower preached the Missionary sermon from Zech. 14, 8. The religious exercises were deeply interesting—and the collections taken up for beneficiary purposes were respectable.

Reading of the parochial Reports was made the order of the day for Monday A. M. at 10 o'clock. The brethren proceeded to read their reports, which were very interesting, and were heard with profound attention. In view of the goodness of God in visiting our bounds with the reviving and refreshing influences of his grace, and the unusual liberality of our people in the Centenary efforts, the Classis humbled itself before God, and was led in a thanksgiving prayer by the Rev. E. Heiner.

Miscellaneous. Resolved, That instead of the Missionary, Education, and Sabbath School Sermons being preached at the annual meetings of Classis, an afternoon or evening be set apart during the Sessions of Classis on which an address, on each of these great subjects be delivered by the brethren who may be appointed for this purpose.

Resolved, That, on this occasion no collection be taken up unless the Pastor and Consistory request it.

The following brethren were appointed to deliver the annual addresses:

On Sabbath Schools. Rev. A. P. Freese, Primarii. J. W. Hoffmeier, Secundi.

On Education. Rev. E. Heiner, Rev. W. F. Colliflower.

On Missions. Rev. G. W. Willard, W. Phillips.

Appointment of the different Boards.

The following brethren constitute the Board of Missions: Rev. D. Zacharias, W. F. Colliflower, J. W. Hoffmeier and G. W. Willard.

Board of Education. Rev. R. Douglass, D. Zacharias, A. P. Freese, W. F. Colliflower and J. W. Hoffmeier.

Mr. Henry Cost, of Jefferson, Fredk. co., Md., was unanimously elected Treasurer of the Board of Missions and Education.

DELEGATES TO SYNOD.

Rev. J. C. Bucher, E. Heiner, J. W. Hoffmeier, W. F. Colliflower, Primarii.

Rev. A. P. Freese, S. Guiteau, J. Geiger, and R. Douglass, Secundi.

Elders:

Primarii. D. H. Schnebly, P. Coblenz, Col. J. Myers, and M. Kroh.

Secundi. John Feaster, M. Sullivan, W. Barrick, Fred. Troxel.

Licentiates. The license of Gardner Jones and W. C. Webb, were extended for another year.

REPORT ON THE STATE OF RELIGION.

Your Committee having carefully examined the different reports of the brethren, take great pleasure in reporting the signal displays of the divine goodness manifested to us during the past year. It has again become our delightful duty to raise our Ebenezer with the inscription "hitherto the Lord hath helped us."

Through the kind Providence of an all wise and merciful God, all the ministers belonging to this Classis have been spared in life, and been permitted to preach the everlasting gospel of the Son of God. But whilst we who are the ministers of Christ have all been spared in life, it has become our mournful duty to pay the last tribute of respect to two of our lay delegates, who have passed off this stage of action during the past year, and gone to render an account to God for their stewardship. Mr. Jacob Shriver and Frederick Barrick, who met with us at our last session and took part in our deliberations are now no more. Their death is a striking admonition for us all to prepare to meet our

God, and labor diligently in the Master's cause, as we know not how soon we may be called to follow them to the grave, and the eternal world. Let us then all be admonished to work whilst it is called to day, as we know not how soon the night of death may overtake us when no man can work.

Your Committee take great pleasure in reporting the many manifestations of the divine favour which have been seen and felt during the present year. Perhaps this Classis has never witnessed such a general outpouring of the Spirit of God upon the congregations within its bounds, as have been seen and felt during the year that has now closed. Nearly every charge has received a refreshing from the presence of the Lord. There has been within the bounds of this Classis an accession of nearly four hundred members to this branch of the Church of Christ during the past year, a much larger accession than has ever yet been made in any one year. Sinners through the preached word, made effectual by the Holy Spirit, have been brought from the works of sin and Satan, unto the service of the true and living God. Many who had only the form of godliness, whilst they were destitute of his power, have been made savingly acquainted with Christ and his salvation, and can now rejoice in the pardoning love of God, and in the hope of eternal life.—Backsliders have also been reclaimed; whilst the professing people of God have been greatly revived, refreshed and strengthened from the presence of the Lord, and become more zealous and active in the service of their Master. These things call for our most devout gratitude and sincere thanks to the Great Head of the Church; for not unto us, not unto us, O Lord, but unto thy name be all the praise and glory—for these signal displays of thy presence and power.

Your Committee also find from the reports of the brethren, that there is an increased attention to the ordinances of God's appointment. The preaching of the gospel has been well attended. Prayer meetings are everywhere multiplying and growing in interest and importance in the estimation of our people, so that the standard of piety has been greatly elevated throughout our church. Your committee however, regret to find that family prayer is so much neglected, but hope that the recommendation of Classis, with regard to this important subject, will have a very happy effect, and the time will soon come, when an altar shall be erected unto the Lord in every family throughout our bounds.

Your Committee also rejoice in the successful manner in which the Centenary cause has been prosecuted. Many of our charges have done nobly in this good cause. They have come up to the work with a willing heart and a liberal hand, and have cast their donations in the Treasury of the Lord. And judging from the liberality which has already been manifested by our people in this good cause, we may confidently expect that when the work is once fully accomplished, the result will far exceed the sanguine expectations which were first entertained by this Classis.

It is also a source of gratification to your Committee to learn from the reports of the brethren that the cause of Temperance is rapidly advancing. And when we consider the zeal and activity with which this good cause is now prosecuted, we may fondly hope that the time is not far distant, when intemperance, which has for years been leading its thousands and millions down to the drunkards grave and the drunkards hell, will be banished from our land, and peace and sobriety reign throughout every community.

Your committee also rejoice to learn, that the brethren have not forgotten the lambs of the flock; but that special attention has been given to the young. Sabbath Schools and Bible class, as well as Catechetical instruction have been faithfully attended to. This is as it should be. The young are the hopes of the Church, and the world; and if their minds are not properly stored with religious truth, the noxious weeds of sin and error will be seen to spring up.

The claims of the different benevolent operations of the day, have also been presented to the attention of our people. And although there has not been as much done for the Missionary and Education cause as we could wish, yet we may nevertheless hope that good has been done by directing the attention of our people to the laudable objects.

Respectfully Submitted,

G. W. WILLARD,

Chairman.

REPORT ON THE CENTENARY.

It must be gratifying to every Christian within our bounds to see the favorable reception with which the Centenary cause has met. Laudable efforts have been put forth by most of our ministers to enlist the feelings and the co-operation of the people, and have proved in every instance successful beyond all expectation, and should those congregations in which a complete effort has not yet been made, prove as liberal as those in which the work has been completed, there will be no difficulty in securing the large amount stipulated by Classis. Several of our charges have subscribed as high as 5000 dollars, and upwards, and all have manifested a deep interest, wherever the subject has been fairly presented before them.

We would however remark here that some of our wealthy charges have not done by any means as much as they might have done for the Centenary cause, and it is to be hoped that before the centenary year closes more will be done for this object.

It is also worthy of the attention of the members of this Classis, that although some of them have done well in supporting the religious periodicals of our Church, yet far from as much is done as ought to be within our bounds. The cramped state of these periodicals loudly calls for the active co-operation of every member of this Classis and the Church in sustaining and promoting them. Every member should feel that our religious periodicals are of high importance to the spiritual prosperity of the Church, and are well calculated to promote piety and zeal, and provoking to good works.

It is exceedingly gratifying to learn that revivals of religion during the past year have been frequent and pretty general within our bounds. God seems to be fulfilling his promise to the Church, that if she cast her mite into the Treasury he will pour out upon her a blessing large and lasting; and this he has been doing within our bounds in the last year.

In conclusion, your committee would recommend that the few congregations, which have not yet completed their Centenary operations be earnestly requested to give immediate attention to this matter. They would also recommend that each pastoral charge make efforts forthwith to collect the first Centenary instalment and forward the same to the proper Treasuries—also that the final and complete reports be made by all the brethren in regard to their Centenary operations at the next annual meeting of Classis.

R. DOUGLASS, Chairman.

Whereas the Sabbath of the Lord is generally violated in this state and nation—and that we as a nation are exposed to the righteous judgment of God, therefore

Resolved, That a committee be originated to report on this subject. This committee consists of the Rev. S. Guiteau, R. Douglass and P. Coblenz.

The committee reported as follows:

Your committee on the observance of the holy Sabbath beg leave to report. That in consequence of the general prevalence of the desecration of this day, which God from the beginning of time has set apart and sanctified to his own service, some suitable measures should be entered into by a united effort upon the part of Christians to stay the progress of this crying evil and discourage and discountenance every violation of the Lord's day. Nothing so strikingly presents itself to the eye of Christians from abroad, and so sensibly affects them unfavourably as the manner in which God's day is abused in this country. Steamboats are laden with men and merchandise; Rail Roads are in full operation, and the rattling of stage coaches coming into and leaving our cities and towns to the great annoyance of those who would desire quietly to serve and worship God in beauty and holiness, loudly call for some effort upon the part of the people of God. One great cause of God's severe judgments upon the Jews was the violation of his holy day, and if there be any evil which more loudly than any other calls for the judgments of heaven upon this nation it is the general abuse of the sabbath. From the abuse so prevalent of this day the eye of the christian must turn away in pain to weep, whilst he must believe that unless this nation repent of this crying sin and turns away from it, God will visit her with some fearful judgment. The days of ignorance upon this subject God winked at, but now commands all men every where to repent of it.

In view, therefore, of the manner in which this day is abused by a large portion of the citizens of this country, and of our duty as a Church, your committee would respectfully recommend to this Classis to open a correspondence on this subject with the ecclesiastical bodies of different evangelical denominations within our bounds to aid in urging upon the community the claims of the Sabbath, and especially to recommend it to the attention of the Synod of our Church.

Your committee would further recommend that it be enjoined on each minister within the bounds of this Classis to preach at least one sermon on the strict observance of the Sabbath, during the ensuing year.

S. GUITEAU, Chairman.

In accordance with the recommendation of the committee, a committee of three was appointed to correspond with the different evangelical denominations in our bounds. The committee consists of the Rev. S. Guiteau, E. Heiner and George Decker.

Committee on Ordination.—The Rev. J. G. Wolff, W. F. Colliflower and A. P. Freese were appointed a committee to ordain G. H. Martin, provided he receive and accept a call in the bounds of this Classis.

Vote of thanks to the citizens of Westminster and vicinity.

Resolved, That Bro. Phillips be requested immediately after preaching on Tuesday evening, to return thanks to the citizens of Westminster and vicinity for the hospitality evinced to the members of this Classis during its session.

Time and place of next annual meeting.—The next annual meeting of this Classis is to be held in Martinsburg, Berkely Co., Va., on Friday evening preceding the 3 Sabbath in May, 1843. At which time the Classical sermon is to be preached.

W. F. COLLIFLOWER,

Clerk of Md. Classis.

For the Weekly Messenger.

EXTRACT FROM THE PROCEEDINGS OF THE CLASSIS OF PHILADELPHIA.

The Classis of Philadelphia met on Tuesday the 3d of May, 1842, in St. Matthew's church, Chester county, Pa., at 10 o'clock, A. M. The Rev. J. F. Berg, preached the Classical sermon from Psalm 122, 7, v. The following ministers and elders were present: Rev. J. F. Berg, W. E. Cornwell, E. D. Smith, J. B. Knipe, S. Helfenstein, D. D., and J. W. Hangen. Elders, Dr. Casper Shaffer, Samuel Williams, John Bowman, Henry Hoffman and John Garner.

The following brethren were absent: Rev. Henry Bibbighaus, George Wack, S. Helfenstein, jr., C. H. Ewing, B. T. Neal and T. Osborn.

ELECTION OF OFFICERS.

The Rev. Wm. E. Cornwell was chosen President, and J. B. Knipe Clerk pro tem.

APPOINTMENT OF COMMITTEES.

The following brethren were appointed:

I. On Correspondence.—Rev. S. Helfenstein, D. D., J. F. Berg, and elder Henry Hoffman.

II. On Synodical and Classical Minutes.—Rev. E. D. Smith, J. B. Knipe, and elder Samuel Williams.

III. On the State of Religion.—Rev. J. F. Berg, Samuel Helfenstein, D. D., and elder Dr. E. Shaffer.

IV. On Finance.—Rev. E. D. Smith, Wm. E. Cornwell, and elder H. Hoffman.

V. On Missions.—Rev. J. W. Hangen, J. B. Knipe, and elder Dr. C. Shaffer.

VI. On Sabbath Schools.—Rev. E. D. Smith, S. Helfenstein, D. D., and S. Williams.

The minutes of the preceding year were now read and approved.

Communications were called for and referred to the several committees.

The President now called upon the ministers and elders present for their parochial reports, which were handed in.

APPROBATION OF CALLS.

A call was presented to Classis by the elder John Garner from the Reformed church at Pleasantville, Bucks county, Pa., executed upon the Rev. Wm. E. Cornwell; whereupon it was

Resolved, That, as said call is in order, it be put into the hands of brother Cornwell.

A call was also presented by the elder John Bowman from the German Reformed church of Germantown, Pa., to the Rev. Jacob Helfenstein; whereupon it was

Resolved, That, as the above call is in order, it be put into the hands of brother Helfenstein.

On motion it was further

Resolved, That, whereas the Rev. J. Helfenstein has signified his acceptance of the call, executed upon him by the church of Germantown, Classis approve the call, and so soon as he shall present his dismission from the Classis of Mercersburg, he be received as a member of this Classis by the Executive Committee.

MISSIONS.

It was

Resolved, That the members of this Classis be earnestly requested to give the subject more attention for the future and urge the churches under their care to be more liberal in sustaining the cause of Missions.

Resolved, That this Classis earnestly recommend to ministers and consistories in their connection to take up collections in their respective churches for Domestic Missions, and appropriate the same to the 3d G. R. church of Philadelphia.

Resolved, That the Board of Domestic Missions be requested to continue their annual appropriations to the 3d German Reformed church of Philadelphia, and that the Secretary of Classis be directed to communicate this request to the Board in Chambersburg.

BENEFICIARIES.

Mr. Alfred Shenkel, a pious young man from East Vincent, Chester county, and a young man from the 2d German Reformed church of Philadelphia, recommended by the Rev. Mr. Bibbighaus, who are anxious to prepare themselves for the gospel ministry were received under the care of Classis, and recommended for admission into our institutions as beneficiaries.

PUBLICATIONS.

Resolved, That this Classis deeply regret the pecuniary embarrassment of the Printing Establishment and are willing to do all in their power to sustain the establishment.

Resolved, That in reference to the new edition of the German Reformed Hymn Book, Classis is not prepared to take any action, until they have received a copy, from which to judge of its merits.

DISMISSALS.

The Rev. Charles H. Ewing presented a request to Classis for his dismission from the Classis of Philadelphia, with a recommendation to the Classis of Mercersburg, having received a call from Clearspring charge.

Resolved, That his request be granted, and the Secretary be directed to furnish him the necessary certificate.

The Rev. Wm. E. Cornwell presented a request to Classis, to have the pastoral connection existing between himself and the 3d German Reformed church of Philadelphia dissolved.

Resolved, That his request be granted.

CHURCH GOVERNMENT.

Resolved, That Synod be requested to direct the East Pennsylvania Classis to enquire into the conduct of Mr. Jacob Alleborn.

Resolved, That the Executive Committee be directed to enquire into the reasons of the Rev. B. T. Neal's repeated absence from Classis.

In regard to the resolution of Synod requesting the Classes respectively to pass censure upon those ministers in their connection, who neglect to report both the number of confirmed persons who are entitled to commune, and the number of actual communicants, it was

Resolved, That this Classis enjoin upon the ministers, in its connection, to recognize no members as entitled to commune, who have willfully neglected this privilege for the space of twelve months.

MISCELLANEOUS.

Resolved, That the Executive committee for the ensuing year consist of the Rev. J. F. Berg, H. Bibbighaus, Wm. E. Cornwell, Jacob Helfenstein, and elder Dr. C. Shaffer.

DELEGATES TO SYNOD.

Primarii: Rev. J. F. Berg and J. W. Hangen, elders Dr. C. Shaffer and John Garner.

Secundi: Rev. Wm. E. Cornwell and J. B. Knipe, elders John Weaver and Jacob Haanck.

TIME AND PLACE OF NEXT MEETING.

Resolved, That this Classis hold its Fall session in the 1st German Reformed church of Philadelphia, on the last Tuesday in September next, at 2 o'clock, P. M.

Closed with prayer and the apostolic benediction by the Rev. Dr. Helfenstein.

JACOB WM. HANGEN,

Stated Clerk.

Foreign Missions.

We make the following extracts of the Rev. B. Schneider's Journal, as it appears in the June Number of the Missionary Herald.

BROOSA.

JOURNAL OF MR. SCHNEIDER.

A Prot. Wedding &c.

A Protestant Wedding—Rejection of incompetent Priests—A Papal School.

August 16th, 1841. On the 12th I solemnized a marriage between two protestants, both hopefully pious. This is the first protestant marriage that has ever taken place in Broosa. As the parties were German, the immediate ceremony of uniting them in this sacred relation was performed in the German language, but for the benefit of the natives who were present, a part of the exercise were in Turkish. I took occasion to explain to them the nature, design, and duties of this relation. As far as I have ascertained, all were gratified with the various exercises of the occasion. The room was full, and among them were a few Mussulmans. These were much struck by what they saw and heard, and at the close of the ceremonies began to compare our manner of solemnizing the institution with their own, speaking greatly in praise of the former and condemning the latter. The occasion brought out also some Christians, who never before attended our service. In this we rejoice, since the more the nature of this service becomes known, the more likely it is to be attended.

26. Last evening I was informed that in Yeni-koy, an Armenian village several hours distance, east of Broosa, the people took a measure in relation to their priests which is worthy of being noted. They have, for the past six months, been much at variance with each other; so much so that the matter was taken up by their principal men, and the conclusion was that the priests were no longer worthy of performing the sacred functions of their office. The keys of the church were accordingly taken from them, and they were told that they must no longer consider themselves the priests of that place. For it they could no longer live in peace with each other, they were altogether unsuitable persons to administer unto them the sacrament and other holy ordinances of the church. The effect upon the priests was their entire reconciliation to each other, and on their earnest and importunate entreaty to be re-admitted in the church, the keys were returned to them, and they entered again on the performance of their priestly duties. In Yeni Shehir, a

town ten hours to the east of Broosa, containing rather a small Armenian population, a somewhat similar occurrence recently took place. Of their two priests, one has been for a long time addicted to intemperance, and the other is so ignorant that he cannot even read. The former has been dismissed by the people, with the strong determination that they will not receive him again to their church as priest; and the other has been told that he can no longer serve them. Their principal men have accordingly written a letter to Broosa, stating their wishes and determination in reference to these priests, and requesting in their place competent and suitable men, or rather, instead of two of such a character, one well qualified for his office. These are altogether new movements in this region, and may be regarded as indicative of a feeling springing up among the people, demanding a more enlightened and competent priesthood, which is so much needed. Every indication of this kind is to be hailed as a harbinger of good. It is also made apparent by such movements that the people intend no longer to yield an unreserved submission to the priesthood, but are becoming emboldened to express their own convictions in opposition to them.

THE WEEKLY MESSENGER.

CHAMBERSBURG, JUNE 8, 1842.

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

TERMS: (\$2 50, if payment is delayed beyond 3 months. (\$2 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.

The Rev. J. C. Guldin, desires us to state, that his postoffice address is as follows:—
Avenue A. No. 11, New York.

Our readers are referred to the interesting Reports on the state of Religion from several of the Classes in our present No.

During the absence of the editors at the meeting of Classis, our substitute copied one or more articles from the *New York Evangelist*, without giving credit. The Report of the Anniversary of the Am. Bible Society should have been acknowledged to that paper, and perhaps some other article. The Editor *pro tem.* does not yet sufficiently understand editorial etiquette.

ECCLESIASTICAL RECORD.

The Rev. J. C. Bucher, of Middletown, Md., has received and accepted a call to be the pastor of the German Reformed congregation in Reading, Pa., which has been served by the Rev. Mr. Pauli for about 30 years, but which he has recently resigned. It is a large and highly interesting field of labor; and it affords us matter of sincerest joy, that Mr. Bucher has concluded to occupy that field, which we believe he will, by the blessing of God, be enabled to cultivate with advantage and profit to the congregation and people. We ground this belief upon long and intimate personal knowledge, and an acquaintance also with the relations subsisting between himself and the pastoral charge, over which he has presided for twelve years past. We know his flock, and know them to be sincerely attached to him, for his unremitting labors in the bonds of the Gospel of Jesus Christ; and we sincerely hope and pray, that his ministry may be as acceptable and profitable in Reading, as it has been in the beautiful and far-famed Middletown Valley.

ESTIMATE OF CHRISTIAN CHARACTER.

We are prone—alas! too prone, to estimate christian character by some shining quality or action, which strikes the senses, instead of seeking it in the more retired and uniform performance of duty, which after all, is the safest, and indeed the only safe method of arriving at a correct estimate of character in others. But any one who has paid the least attention to what passes around him, knows full well, that the former and not the latter, is the standard by which christian character is generally estimated.

Here is a private Christian. You hear him offer up a most fervent prayer in the social meeting, and you place him at once among the number of those, of whom the world is not worthy. Now it is certainly right, that charity should always hope the best of another, that it is possible to expect in the circumstances. And yet it is likely, that you form an unfavorable opinion of another and more exorable christian, merely because he has less eloquence, and it may be, less apparent zeal. And very frequently, were you more fully acquainted with the active life of the former, you would so completely change your opinion, as to doubt whether there were any christian principle there at all, and that, although he were found to be *very good at a prayer*, he were universally known to be *very hard at a bargain*, and with whom you would not wish to have a great deal to do.

Here is a minister of the gospel. Perhaps he is a stranger, except that trumpet-tongued fame has gone on before, and proclaimed him to be a *very extraordinary preacher*, whose labors had every where excited no inconsiderable share of interest. The congregation is electrified, or startled at his bold, out-of-the-way strokes against sinners and saints. And you compare him with the humble, devoted pastor, or some other godly minister around you, who by his whole life of steady and increasing piety, has preached to all around him even more eloquently than by his lips, and yet you overlook all this, and form an unfavorable estimate of him, whilst you exalt and idolize, with the crowd around you, the stranger, who, for aught you know, may be nothing more than a cloud without water, or a burning and blazing comet, who shines with borrowed light; who kindles a flame of his own, and who thus brings "false fire upon God's holy altar."

Or you see or hear of an individual, who gives or bequeathes his thousands to some benevolent object. Now although it is most certainly our duty to rejoice at every noble deed performed by others, and to be willing to believe them actuated by pure motives; yet, it would be manifestly wrong to consider an action of his kind, however splendid in appearance, as of itself decisive evidence of christian character. This, and much more, might be, and often is done, by him, who has no other motive than *vanity or self-complacency* to gratify, and who would never think of forgiving an injury to his fellow-man: or of giving even "a cup of cold water" (from disinterested motives) to a disciple of Christ.

How necessary, therefore, to be cautious in undervaluing real *living piety*, which does not draw upon itself the admiration of others by occasional lurid flashes; but by continuance in well-doing, stands forth in symmetrical harmony and loveliness, and is in the scripture beautifully compared to the dawning morning, which shineth "more and more unto the perfect day." It is this kind of piety, after all, which alone has the approbation of God, and which does any real good in the world.

MULTIPLICATION OF CHURCHES IN CITIES.

A short time ago, we directed the attention of our readers, in connection with the subject of Missions, to the importance of establishing congregations at the most prominent points, bordering on the western waters. This proposition ought to be pressed, until it shall result in some efficient action, and we hope, that this will be the case. At present however, we wish to direct attention to another subject of equal importance and of kindred nature.

The multiplication of churches in our large cities is an object to the accomplishment of which, we have been led of late to look with special interest, as intimately connected with the prosperity of the German Ref. Church. Other denominations are adding to their numbers and strength from year to year, in the cities as well as in the country. This is as it should be, and we rejoice at the result in their case. But we are often constrained to inquire, why it is that the same progress in the cities as in the country, does not mark our own denomination? We are aware, that the resistance which our forefathers made, years ago, to the introduction of the English language, constituted a great barrier to the multiplication of churches in the cities, and has made the number of churches there considerably less than it would have been in other circumstances. But this opposition has been done away for some time, and the prospects for branching out, are since then equally as favorable amongst us as amongst others. The population to be gathered into churches coming properly within the sphere of the German Reformed Church, it must be admitted, is as great proportionally, as that sustaining a similar relation to other denominations. Why then do we move comparatively so slowly in this important respect? That our churches in Philadelphia and Baltimore, have for some years been confined to the small number of three in the former, and of one in the latter, must be traceable to some other cause. We are not prepared to specify distinctly all the circumstances which may have combined to produce this result. But we cannot forbear stating it as our firm conviction, that the churches themselves which are already established there, are greatly in fault. If they had those views of the subject and that kind of spirit with respect to it, which we would like to see them have, we think a mighty moving in this way, would soon show itself. If our city congregations were to imbibe a spirit of enterprise, and as they gather strength, go out in little colonies into different unoccupied parts of the city and organize new congregations and carry them forward with spirit, the churches would not fail to multiply as rapidly as may be desirable. We mean no reflection by these remarks, but merely throw them out for the candid and serious consideration of our city churches. Will the growing and overflowing congregations in Philadelphia and Baltimore think of this? At least we hope soon to see a movement, which will evidence that they have done so effectually. They cannot with propriety plead inability. They have as much wealth and piety proportionally for this purpose, as other denominations. Only let them exercise a proper confidence in their ability, and make the effort with spirit, and the result will be secured, and they themselves thereby gather effective strength.

MASS MEETING AT SHIPPENSBURG.

We had often heard of Mass Meetings for the promotion of Temperance, but never had the privilege of attending one, until last week. Curiosity combined with the deep interest we feel in the cause of Temperance, prompted us to go in company with a large number of fellow citizens to Shippensburg on the 2nd inst. The result of the excursion shall be given in brief.

The Mass meetings, as is doubtless known to the most of our readers, originated with the Washingtonians, and are generally conducted by that class of persons. The concourse of people present at Shippensburg, was immense, and they were gathered from the immediate surrounding neighborhood, and from the towns and villages bordering on the Cumberland Valley Railroad. It was pleasant to witness the very respectable appearance which the assembly made, and the great interest and enthusiasm manifested. The speeches on the occasion, were all interesting and appropriate, and some of them eloquent and powerful. The Washingtonians have a manner peculiar to themselves. To form a proper idea of it, it is necessary to hear them.

The result of the meeting will, we believe, upon the whole, speed the progress of Temperance in the immediate neighbourhood. A large number of names was obtained to the Temperance pledge on the spot, and many others will no doubt follow in consequence. The only objectionable feature, if such it may with strictness be regarded, which we saw about such meetings, is the similarity they bear to those great political gatherings which were so common during the last Presidential campaign, and their tendency to strip temperance meetings of their religious character.

Fire. On the 1st inst., the Book publishing establishment of the Messrs. Harper, in New York, was partly destroyed by fire. Loss about \$100,000, of which \$40,000 were insured. It is supposed to have been the work of an incendiary.

The Earthquake in St. Domingo.—The detailed accounts in reference to the earthquake, to which we briefly referred in our last, are truly lamentable. Cape Haytien is said to be one entire mass of ruins, and it is supposed, that not more than a single individual—Mr. Dupuy—is left to tell the sad tale.

It is a remarkable fact, that a shock of an earthquake was felt in our own country—in Louisiana—on the same day on which the first shock was felt in St. Domingo.

NEW CHURCH IN BOSTON.—We understand that several members of different orthodox churches in Boston have come to the conclusion that the interests of religion imperatively demand the establishment of another evangelical church in that metropolis. They have extended an informal call to the Rev. Mr. Kirk to become their pastor; he has accepted the same, and an ecclesiastical council will be convened early in June, for the purpose of organizing them into a church, and installing Mr. Kirk.—*Puritan.*

NEW ASTOR LIBRARY.

We are gratified in being able to state, says a New York paper, that the newly projected Library, which has been some time in contemplation, is about immediately to be carried into effect under the auspices of John Jacob Astor, Esq., whose munificent gift of \$400,000, including a grant of land as the site for the erection of the building in Lafayette place, has been already appropriated. So noble a commencement augurs well for the future success of this desirable enterprise in the cause of literature, and will doubtless influence many subsequent patrons to acts of corresponding liberality and public spirit. The services of Mr. Cogswell, a gentleman of well known erudition and scholarship, have been secured as Librarian, and he is now actively engaged in the preparation of the voluminous catalogue, collating it with those of the principal libraries of Europe, &c.

The New York Commercial Advertiser says:—

"It affords us much pleasure to announce that the Royal Geographical Society of London has, by a unanimous vote, awarded one of the gold medals annually placed at the disposal of the society by the Queen, to our friend and townsman the Rev. Professor Robinson, in consideration of the very valuable addition to geographical knowledge given by him in his noble work on Palestine, &c. The medal was to be given in public, yesterday—May 23—and it was hoped that the U. S. Minister in England would be present to receive it in Professor Robinson's name.

"The compliment thus bestowed and so richly deserved is greatly enhanced by the very kind and complimentary terms in which it has been announced to Professor Robinson by the president of the society, and also by Lord Prudhoe, a member, with whom Professor Robinson became acquainted in Egypt, and who, having travelled largely in the countries visited by the professor, bears the strongest evidence to the importance of his researches and the fidelity of his descriptions."

From the (N. Y.) *Christ. Intelligencer.*

HEIDELBERG CATECHISM.

We direct the attention of our readers to the History of the Heidelberg Catechism, commenced on our first page, and copied from the *Weekly Messenger of the German Reformed Church.* It is from the pen of Professor Nevin of the Theological Seminary of the German Reformed Church, at Mercersburg. The article we snort this week is the twentieth of a series of numbers by Dr. Nevin, published in the *Weekly Messenger.* The preceding numbers furnish very interesting sketches of the early history of what are distinctively termed the "Reformed Churches" on the Continent, and of the lives and doings of the leading Reformers who gave rise to them, as Zuingli, Calvin, &c. Had the limit of our columns permitted, we should gladly have inserted the whole series. We would suggest the desirableness and expediency of publishing the whole, when completed, in a volume, which will prove a most valuable one, and we doubt not would meet adequate patronage. The "History of the Heidelberg Catechism," commenced this week in our columns, is the fullest and best with which we have met, and will be very acceptable throughout our churches.

"Is he rich?"—Many a sigh is heard; many a heart is broken, many a life is rendered miserable by the terrible infatuation which parents often manifest in choosing a life companion for their daughters. How is it possible for happiness to result from the union of two principles so diametrically opposed to each other in point as much as virtue is to vice? How often is the first question which is asked respecting the suitor of the daughter, this—"Is he rich?"

"Is he rich?"—yes, he abounds in wealth; but does that afford any evidence that he will make a kind and affectionate husband?

"Is he rich?"—yes, his cloths are purple and fine linen, and he fares sumptuously every day; but can you infer from this that he is virtuous?

"Is he rich?"—yes, he has thousands floating on every ocean; but do not "riches make to themselves wings and fly away;" Will you consent that your daughter should marry a man that has nothing to recommend him but his wealth? Ah! beware; the gilded bait sometimes covers a barbed hook. Ask not if he has wealth, but if he has honor, and do not sacrifice your daughter's peace for money.

For the *Weekly Messenger.*

Report on the State of Religion in the bounds of Lebanon Classis.

The Committee on the State of Religion beg leave respectfully to report, that they have examined the Pastoral reports, placed in their hands, which taken altogether present very encouraging results from the labors of the ministerial brethren belonging to this Classis during the past year.

The temporal condition of all the congregations is improving. Some that formerly were distracted with dissensions, and consequently were much scattered and nearly broken up, have been gathered, united and strengthened. Considerable sums of money have been expended, for the repairing and erection of suitable buildings, for the comfort and convenience of worshipping assemblies. The Centenary cause has been patronized with liberality by a portion of our people—

and it is expected that some who have not, will take action on this subject, before the present centenary year will close. From every part of the Classis we receive the cheering intelligence, that "we have enjoyed the great blessing of uninterrupted peace and harmony among ourselves. We have all felt more or less of the hallowed influences of brotherly love. Peace has been within our walls, and prosperity within our palaces."

In the charges of Lancaster, Elizabethtown and Harrisburg, there has been a pleasing change, since the settlement of their present Pastors. In each of them there has been an increase of the regular attendants on the means of grace on the Sabbath, and on the religious exercises of the week. These congregations have, in a great measure, been restored to their former condition. The language of their reports is: "Professors of religion have been revived; backsliders reclaimed; formalists convinced of the vanity of their professions, and impenitent sinners brought into the Church of Christ."

In Lebanon and Maytown there have been revivals of religion, which have filled the hearts of the friends of the Redeemer's cause in that vicinity with gladness, and have been attended with blessed results.

All the Churches report considerable accessions to the number of their communicant members. So that we have reason to bless the Lord that the results of another year's embassy to lost and guilty men, have not been fruitless; but that the Lord Jesus Christ the Great Head of the Church has sent down on our unworthy and imperfect labors, the sanctifying and converting influences of the Holy Spirit.

Every where a commendable zeal and fidelity have been manifested in the religious instruction of the rising generation. Our Sabbath Schools are growing in numbers and efficiency; all are in a flourishing condition; and in one there are Five Scholars reported as converted. Bible Classes and Sabbath School Teachers' meetings are well sustained. And the several pastors have devoted much time and attention to the catechetical instruction of the youth in their respective congregations.

The Temperance cause is making slow, but sure progress in our midst. In some places it is met with opposition, but in others it is receiving the cordial support of persons of the first standing in the community in point of piety, wealth and influence. There is however a great battle to be fought between truth and error before total abstinence will finally prevail.

There are abundant indications that vital godliness is on the increase. From almost every pastoral charge, we receive the intelligence, that "there is more manifestation of the spirit of prayer." Social meetings for prayer have been multiplied. Individuals have lately taken up their cross and now take an active part in these meetings by leading the devotions of others. And in many families, the family altar has been erected, where are offered the morning and evening sacrifice—others again who have for years neglected the Lord's Supper, have returned to duty and are among the number of the regular communicants. On the whole therefore we believe that the heaven of Divine grace, is gradually though silently spreading its influence throughout the bounds of our Classis; and that under the blessing of God it only requires a greater accession to our ministry, a greater division of labor, and greater zeal on the part of those now engaged in this work, to make all our waste places rejoice, and the glory of the Lord to rest on all our congregations.

It is however universally acknowledged, that we all stand in need of greater spirituality, as a Church and a people. There are still multitudes who do not attend our social meetings for prayer. There are many nominal professors of religion who have never taken a decided stand on the Lord's side, by praying in public. And there is a large body of confirmed members who are irregular in their attendance at the communion table, or who absent themselves from it altogether, and even among those who are not guilty of these inconsistencies, there is a mournful apathy over the condition of perishing sinners, and great backwardness, barrenness and lukewarmness in the discharge of religious duties. All these facts, are loud calls to each one of us, to be constant in season and out of season, to labor for powerful and extensive revivals of religion in the hearts of the professed followers of Jesus Christ, and for the conversion of the thousands of impenitent sinners who are yet living in our midst without God and without hope in the world.

Whilst we mourn these things, we are thankful to God and his Holy Spirit that we can say in the language of one of our reports, that "true piety is on the increase, and the power of prevailing vices and sins is lessening." Let us then unite together in praising the Lord for his great grace bestowed on the churches of our Classis, and let us so labor in dependence on him, that these results may be but the earnest of a great and glorious harvest yet to come. Let us mourn over those sins which have separated between us and our God; let us renew our covenant engagements and beseech of the Lord that he will increase our Churches with men as with a flock. And then shall we with anxious rejoice over the glorious progress of the gospel among those precious souls which are committed to our care.

JOHN F. MESICK,

Chairman.

New Holland, May 9, 1842.

Domestic Economy.

PRESERVING GRAPES.—At a late meeting of the Agricultural Society of Philadelphia county, Mr. James Gowan made his annual present of a basket of Grapes, of the Isabella, Catawba, and Blond species; they were in the highest perfection and full of fine juice. The mode of preserving them is extremely simple, notwithstanding the mystery on this subject to which some pretend. It is thus: A floor is made between two joists in the cellar and the ends enclosed; the space is filled with grapes and fine wood shavings.—*Reading Gazette.*

MILDEW UPON GOOSEBERRIES.—Advice from one competent to give it,—"Say to the growers of gooseberries, if they wish to keep off mildew, trim your bushes so as to admit a free circulation of air through them; manure about the roots, and forget not to sprinkle them with soap-suds on washing days, three or four weeks in succession before blossoming; and they cannot miss having fine, fair, large berries. I know this by several years' experience. Let them try and see."

THE BEST SCARE-CROWS were ever used, were bright sheets of tin suspended from poles, by wires; the poles of sufficient height, and in sufficient numbers to be seen all over the field. Four or six, if judiciously

placed, will effectually answer for a field of 50 acres. Our mode of fixing them was this; we cut a pole of sufficient height, trimmed off all the limbs but the upper one; to the end of this limb we attached, by a strong flexible wire, a sheet of tin, and planted the pole thus provided firmly in the ground on the destined spot. The limb left at the top should project horizontally far enough to allow full play to the tin. Thus attached, the slightest breeze gives motion to the tin, and consequently causes a reflection, so sudden as to effectually frighten off crows, or other birds addicted to picking up corn. "Three years' successful use of such scare-crows justify us in recommending them to our brethren.—*American Farmer.*

Domestic Intelligence.

AWFUL CONFLAGRATION IN HAMBURG.

On the 5th ult., one of the most destructive fires ever known in Germany, broke out in this large and beautiful city, which continued for 48 hours. Nearly 2000 houses were destroyed, and several hundred lives lost. The loss of property is supposed to be about \$5 millions. Particulars in our next.

A relative of young Semmes has paid into the court at Charlottesville (Va.) \$25,000, the amount of bail forfeited by his non-appearance to answer the charge of having murdered Prof. Davis.

Peter C. Brooks, one of the wealthy capitalists of Boston, pays a tax of \$5,540. This is said to be a larger tax than the city of New Haven pays, with a population of 16,000.

BALLOON ASCENT.—Mr. J. Wise made his 34th balloon ascent from Bellefonte, Pa., on Saturday week. He landed about 14 miles distant, in Brush valley. Mr. W. says, "It is now beyond a doubt, in my mind established, that a current from west to east, in the atmosphere, is constantly prevailing, in the height of twelve thousand feet from the level of the ocean. Both my trips this season, were strong proofs of this. At Lewistown, I arose with a breeze from the southwest, and finally landed east of that place."

Dr. JOHN THOMSON, of Albany, son of the founder of the Thomsonian system of Medicine, some time sent copies of his new *Materia Medica* to the Kings of France and Prussia, from both of whom he has received very courteous replies. That of Louis Philippe was accompanied by a gold medal, one and five-eighths inches in diameter, five and a quarter inches in circumference, one eighth of an inch in thickness, and weighing thirty-five pennyweights, bearing on one side a beautifully executed likeness of the King, and on the other the inscription "Donne par le Roi a M. John Thomson, 1842."

FIRE.—The Genesee Wesleyan Seminary at Lima, in New York, was entirely destroyed by fire last week. There were connected with it, about two hundred and fifty students. Most of the furniture and effects of the students were saved, though damaged. The building cost \$20,000, and the State had a mortgage on it for that amount. Insurance \$2,000.

The Shetucket Cotton Mill at Granville, near Norwich, Connecticut, took fire from friction of the machinery on the 26th inst., and was consumed with several adjoining houses. Loss \$100,000; insurance \$75,000.

NEW FLOUR.—The first new flour manufactured this season, was made by Col. W. Hancock, of Monroe County, North Carolina. The Fayetteville Observer states that the wheat was cut on the 18th of May, thrashed on the 21st, and ground on the 22nd of the same month.

The slaves who murdered Mr. English, in Monroe county, Alabama, have been arrested and have confessed their crime. They were bound by cranks, and caught after a chase of twenty miles. After the murder of Mr. English they took supper in his kitchen.

The Mechanics Bank of Baltimore has declared a half yearly dividend of three per cent.

Latest Foreign News.

FRANCE.

Religious reaction.—Restoration of the Sabbath in France expected.

The 1st of May being the King's fête, a grand levee was held at the Tuilleries, at which the *corps diplomatique*, the Presidents of both Chambers, and the authorities were admitted, to present their respects to his Majesty. On the preceding evening the Archbishop of Paris, accompanied by his clergy, was received by the royal family. The prelate, after congratulating the King and Queen on the birth of the Count d'En, referred with complacency to the religious reaction, of which the effects had been so visible during the recent solemnities of Lent and Easter, and which he partly ascribed to the example set by the Queen, "the tutelary angel of the Royal family." He then spoke of his hopes for the future. "We trust," said he, "in the guarantee which your Majesty has offered to the Church, by the choice of pious pontiffs; in the assurances which he has so often given to us of his zeal for religion, and of his firm determination to protect it. Full of confidence in the word of the King, we entertain a hope, that at no distant period it will be possible for this Government to put an end to public works during the days consecrated to God, and that, induced by that powerful example, all Frenchmen will respect those holy days."

DEATH OF THE MINISTER OF FINANCE, M. HUMANN.

France, at the most untimely season, has lost her Finance Minister, M. Humann; who was found dead in his library, a victim, it is supposed, to the foils of statesmanship. M. Humann was endowed with unusual strength of determination; his dogged obstinacy bore down his colleagues in the cabinet, his friends and opponents in the Chambers, and the nation itself, as in the case of the resurvey of taxes, if that can be regarded as a thing accomplished, which perhaps the fact warrants. His firmness and his confidence in himself commanded the confidence of others, which was justified by history as a financier. Irresolute, and even inconsistent as it was to have such a colleague, it seems to be generally considered that the *Soult-Guizot* Cabinet could not spare their impracticable coadjutor.

From the *London Sun*, May 6.

RUSSIA.

The Emperor of Russia is engaged in a contest with his Nobles about the emancipation of the serfs throughout his dominions. His Imperial Majesty is opposed to serfage, and since his accession has done all in his power to give freedom to the most oppressed and most deserving class of his subjects. The Nobles, however, who are the owners of the serfs, and who regard them in the light of property, are so opposed to the measure that a revolution may be expected, should the Emperor persevere. Now, persevere he will. All who know any thing of the character of the Emperor Nicholas, must be aware, that he never swerves from any purpose which he has once undertaken. His obstinacy is so great that nothing can remove it.

THE EARTHQUAKE AT ST. DOMINGO.

The earthquake which has been so destructive of life and property in St. Domingo, took place at 5 P. M. on the 7th ultimo. The New York Express has papers, from which the following particulars are obtained:

The approach of the earthquake was indicated in Port au Prince by great heat, and heavy clouds that covered the neighboring hills, and followed the direction of the South-West to the North East.

The vessels at anchor, some of the sailors report, experienced the shock before they saw the houses agitated, which seems to indicate that the shock came from the west.

There were two shocks at Port au Prince very distinctly felt, the first not so long as the second, which endured about three minutes. Every person strove to get out of the houses, and the streets were filled with the afflicted population.

On the nights of the 7th, 8th, 9th & 10th, the shocks were repeated.

Saint Marc.—A letter from this town says that the earthquake was felt there with violence. Many houses were seriously damaged, and some destroyed, but no loss of life is mentioned.

At Gonaves the shocks were yet more serious. The greater part of the houses were overturned. A fire broke out at the same time, and there was not a drop of water in town. All the houses that were not burnt, suffered from the earthquake. It was in the

streets that the writer of the letter giving this account was standing. The Church, the Prison, the Palais National, the Treasury and the Arsenal were all destroyed.

This letter concludes at 8 o'clock, A. M., by saying:—

"It is only half an hour since that we felt a very great commotion. At present, we are ignorant of the number of persons killed or wounded. All the prisoners who are not buried in the ruins, are escaped. God grant, that Port-au-Prince may not have experienced such a disaster."

CAPE HAYTIEN.—The town of Cape Haytien has entirely disappeared, and with it two-thirds of the population. The families that could escape are fled to Fosse, where they were without an asylum, clothing or provisions.

In addition to the above disastrous intelligence from the Cape, a courier arrived from the city a few hours previous to the departure of Captain Morris, who stated that a fire broke out, after the earthquake, which on Monday the 9th, destroyed the powder magazine, and with it the miserable remains of the inhabitants who had escaped the earthquake. The towns of St. Nicholas and Port Paix are also said to be destroyed. Other parts of the island had not been heard from when Capt. Morris left; but it is conjectured that all the towns of the north are a mass of ruins.

Weekly Notes are improving.

The Bank of Baltimore has declared a dividend of 3 per cent for the last 6 months.

Hymenial.

MARRIED.

On the 5th ult., by the Rev. J. A. Strassburger, Mr. JEREMIAH WORMAN, to Miss MARY NASE, both of Bucks county, Pa.

On the same day, by the same, Mr. DAVID GIBSON, to Miss CATHERINE HARTMAN, both of Bucks Co.

On the 3rd, by the same, Mr. AARON HUNSBARGER, to Miss MARGARET HARTZELL, both of Bucks Co.

On the same day, by the same, Mr. HENRY CRAMER, to Miss SARAH LEMBERT, both of Bucks Co.

On the 32nd, by the same, Mr. SAMUEL B. STOUT, to Miss ELIZA STONEBACH, both of Bucks Co.

By the Rev. Mr. Glossner, Mr. ABRAHAM FAIRER, to Miss CATHERINE A., daughter of George Messenback, Esq., both of Lancaster.

On Tuesday evening the 31st ult., by Rev. A. B. Kreyer, Mr. JOHN B. LEMMEY, from the vicinity of Roxbury, to Miss LEAH BOLLAU, of Shippensburg.

Obituary.

DIED.

At Combsford, Md., on the 25th ult., the Rev. ISAAC M. CLIPPINGER, assistant minister of the Methodist Protestant Church for Cumberland circuit, in the 22nd year of his age.

Notices.

For the *Weekly Messenger.*

The receipt for the one hundred dollars acknowledged in the "Weekly Messenger" of May the 18th, should have been for one thousand dollars, (a certificate of Baltimore City stock to that amount,) to complete the KILLER, FORNEY, and HEYER'S Scholarship for Mr. Heiner's congregation. It may be proper to add that the acknowledgment was made by me, immediately after the receipt of the certificate aforesaid, and was mislaid or put aside at the office of the "Messenger."

SAM. W. BUDD, Jr.

It was published immediately after its reception—but, if we mistake not, the letter was forwarded by a gentleman, who, through oversight, neglected handing it over to us for some weeks. The omission "one thousand" instead of "one hundred," was made by the printer, in our absence.—[Editors.]

Local Agents for Marshall College, Seminary &c.

The undersigned respectfully gives notice to those interested, that the gentlemen whose names are added below, are authorized to receive, and will attend to the collection of Subscriptions in their respective neighbourhoods, for Marshall College, Seminary, &c. He would also state for the information of local agents and others who may wish to forward contributions for Centenary purposes, that monies included in a letter addressed to WM. HEYSER, Esq., Treasurer of Synod, CHAMBERSBURG, PA., will reach their appropriate destination. It is particularly requested when monies are forwarded that the name of the donors and the object for which they have been contributed, be distinctly stated.

JACOB MAYER.

Gen. Agent for Marshall College, Seminary, &c.
 Bernard Wolff, Esq., Chambersburg, Pa.
 Amos H. Dole, Martinsburg, Va.
 Martin Rickenbach, Hagerstown, Md.
 Gleason Bantz, Frederick, Md.
 Henry Cost, Jefferson, Md.
 Wm. Ernesttrout, Reading, Pa.
 Rev. H. Wagner, Lebanon, Pa.
 Abraham Ludwig, Jolly, Berks Co., Pa.
 Rev. W. F. Colliflower, Glade, Fred. Co., Md.
 Jonathan Wenner, Lovettsville, Va.
 Rev. J. Casper Bucher, Middletown, Md.

BALTIMORE MARKETS.

FLOUR.—Howard street.—Sales have been slight during the week at \$5.62. The wagon price is \$5.68.

GRAIN.—Wheat.—We quote prime Md. reds at \$1.15 a \$1.23 per bushel. There are no supplies of moment in the market.

Corn.—Sales of Md. white have been made at 52 cents, and yellow at 54 cents.

ALEXANDER THOMSON.

grave. And who PLANTED the fragrant
scatter its sweetness there? It was
WIFE, bereaved of the husband with
she had lived more than forty years, in
test peace and happiness. Yes, my

but whether the debts from which he seeks to be charged are due to his own people, or to the surging strangers, we do not know. If all accounts be he has practised the gresset impositions be faithful with a degree of imperturbable coolness none but a prophet could hope to imitate.

LIBERAL advances will be made
quired, on receipt of consignment. All goods to be
by Rail Road or Canal, destined west, shall receive
attention.
HUGH CRAIG,
THOMAS BELLAS,
JAMES BELLAS.

duce left at the Warehouse of J. S. GRIER (late
utz & Co.) will be promptly forwarded.
ber 23, 1810.

Treasurer.

MARRIAGE CERTIFICATES.
NEW and very neat Edition of *Marriage Certificates*
PRICE, Two dollars the hundred.

CERTIFICATES OF CHURCH MEMBERSHIP
EAT edition of Certificates of Church Membership—
plain and on Letter paper.

Joseph COTT—Greensburg.
H. W. CAUFMAN—Pittsburg, Pa.
Publication Rooms LUTHERAN BOOK CO.—Baltimore.
JOHN MARKEL & SONS—Frederick.
Wm. STEWART—Hagerstown.
Isaac BAUGHER—Emmitsburg, Md.
Orders for the work will be attended to at the above places
the Proprietor.

HENRY SMITH.

March 31, 1841.

For those who advertise by the year a liberal deduction will be made.

COMMUNICATIONS to be addressed to the "Weekly Messenger."

Every regular minister of the German Reformed Church authorized and requested to act as Agent.

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.

WIFE, bereaved of the husband with
she had lived more than forty years, in
rest peace and happiness. Yes, my

he has practised the grossest impositions
the faithful with a degree of imperturbable cool-
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Amr.

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