

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

PUBLISHED SEMI-MONTHLY—PRICE ONE DOLLAR AND A HALF PER ANNUM, PAYABLE IN ADVANCE.

NEW SERIES.

YORE, PA. MAY 1, 1835.

VOL 4--NO. 9

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church  
by Daniel May.

On the South side of Main street, directly  
opposite the Bank.

THE MESSENGER will be issued semi-monthly, at  
\$ 1.50 a year, if paid in advance; \$ 1.75 if payment  
be delayed beyond six months.

Any person who procures five subscribers and pays  
in advance, shall be entitled to six copies for the present  
year.

Letters addressed to the Editor, except those con-  
taining money, must be post-paid, or they will not be  
taken from the office.

Postage for the Messenger for any distance not ex-  
ceeding 100 miles, 1 cent; for any distance above 100  
miles, 12 cents; but if within this state, 1 cent.

### Communications.

For the Messenger.

#### PROCEEDINGS OF WEST PENNSYLVANIA CLASSIS.

We have just been furnished with extracts  
from the minutes of the proceedings of this  
classis at its last annual meeting in Pittsburg  
from which we copy the following reports.

TUESDAY—morning at 9 o'clock.

1. The Committee on the state of Religion  
reported as follows:

From the reports of the ministers and depu-  
ties it appears, that in general much cheering  
evidence of the progress of Religion, and the  
extension of Christ's kingdom has been experi-  
enced in our churches; that peace and harmo-  
ny prevails throughout the congregations con-  
nected with this Classis; that the gospel is  
preached in its purity, the sacraments are ad-  
ministered agreeably to the appointment of  
Christ and his apostles, and that according to  
external appearances the church is flourishing  
and increasing. We have therefore great rea-  
son to rejoice, and say: "The Lord hath done  
great things for us." To many congregations  
have been added a considerable number of  
members. New congregations have been form-  
ed,—and many which for want of ministers or  
other causes, had almost been destroyed, have  
been again collected and animated with new  
Zeal. In many congregations an earnest de-  
sire for more frequent preaching, and a greater  
liberality towards the institutions of our church,  
is manifested. But the committee would not  
conceal, that there is yet much to be wished  
for.—Indifference towards Religion, which ma-  
nifests itself by a negligent attendance on the

stated means of grace,—profanation of the Lords  
day, and coldness towards the earnest exhibi-  
tions of the truth of God's Word still exist  
among us; which cause ministers and hearers  
to humble themselves before God, and beseech  
him that he would pour out his Spirit richly  
upon our church.—In conclusion the commit-  
tee can not, but advert to some of the causes,  
why the desired fruits are not more generally  
seen. The most of our ministers have from  
4 to 9 congregations, and have therefore so  
much labor that they cannot, with all their wil-  
lingness, preach as often in their congregations,  
nor attend to the highly necessary instruction of  
youth, nor visit their members as they desire  
and ought to do. May all our congregations  
as some have already, become convinced, that  
this evil can only be remedied, by a better &  
more liberal support of their ministers.—May  
our members feel it their duty, so to provide  
for their ministers, that they may be enabled to  
perform their labor with joy and not with grief.

N. P. HACKE,  
S. K. DENIUS,  
W. BECK.

TUESDAY—Afternoon at 2 o'clock.  
Commenced with religious services.

2. The Committee appointed, to take into  
mature consideration the motion relative to the  
erection of a Seminary in the West, reported  
as follows, and the report was adopted:

The urgent necessity, and the advantage of  
such an institution in the West, to prepare young  
men for the gospel ministry, is evident. York  
being far eastward, young men in the West, de-  
sirous of devoting themselves to the ministry,  
become embarrassed with difficulties. The great  
distance to York augments the expense of their  
studies,—in consequence of which, many a tal-  
ented young man becomes so discouraged, that  
he entirely relinquishes the idea of devoting  
himself to the ministry. Besides, how can the  
Seminary at York, supply the extensive field  
of the West, with a sufficient number of well  
qualified ministers, when it has enough to do  
to supply the churches in the east, with la-  
bourners. In order not to be entirely forsaken,  
we must endeavour to help ourselves, and think  
earnestly on the erection of a Seminary of our  
own. An institution so advantageous and ne-  
cessary, will undoubtedly receive the patronage  
of all the true friends of the Redeemer's king-  
dom,—of whom there are not a few in the  
West.—From our midst must go forth, those  
who can satisfy the demands of the church in  
the West; and we hope the time is not far dis-  
tant, when our West will be a productive nur-  
sery of the glorious Religion of our blessed  
Redeemer.

Thousands of emigrants from the East, and  
from Germany, seek in our Western country,  
a new home, and hope to find with us the  
means of satisfying their spiritual wants.  
These can only be furnished them, by provid-  
ing a sufficient number of well qualified and  
pious teachers of the christian religion. Prompt-  
ness is necessary. We must not delay a work,  
which will bring heaven nearer to thousands.  
It is true, we have no means at present, and  
could therefore only make a small commence-  
ment. But in view of this the Committee is of  
the opinion, that our immediate wants might  
be supplied and a foundation for a Seminary  
in the West be best laid, by appointing a mi-  
nister of our Classis, who possessed the requi-  
site qualifications, to instruct young men for  
the gospel ministry, and who should receive  
for his labour, a liberal compensation out of  
the treasury of the Classis. This subject  
might perhaps be more easily effected, by con-  
ferring with the rev'd Synod of Ohio.

N. P. Hacke, J. Tomer,  
W. Weich, A. Tunny,  
H. E. P. Voigt, D. Bender,  
C. Zwister, P. Edm.,  
C. G. A. Allardt, W. Beck.

3. The Missionary Committee submitted the  
following report, which was adopted:

The committee appointed, in the spring of  
last year, the Rev. C. G. A. Allardt, member  
of our Classis, as a missionary to Ohio, and  
especially for the districts of New-Lisbon, Can-  
ton and Cincinnati; but after he arrived in the  
first named place, he received a call from the  
German congregation there, and being very  
pressingly solicited to accept this call, he could  
not refuse to comply, knowing that this pro-  
cedure would not militate against his instruc-  
tions. He consequently remained in New  
Lisbon, and also took charge of several congre-  
gations in the neighbourhood, who have express-  
ed by letter and also by a delegate, their per-  
fect satisfaction with their minister.

The missionary tour enjoined upon Br. Bay-  
er last year, to Erie, Buffalo and Rochester,  
was accomplished so far, that he visited Erie  
and Buffalo, and preached frequently in those  
districts to numerous congregations, but found  
both places supplied by Rev'd Muck and Kel-  
ler, Reformed, and Heilig and Gunther Luth-  
eran ministers. The latter had established in  
Buffalo, a united evangelical congregation.  
Br. Bayer, having learned by letter from the  
Rev. Miller, minister at Rochester, that only a  
few Germans resided there, who were already  
supplied by himself, relinquished the idea  
of going there, but went to Allegheny co., in  
the state of N. York, where he found a small

settlement of Germans, and preached twice, after which he returned to his congregations with feelings of gratitude for the kind reception he met with on his journey.

Rev'd Mr. Schultz, was appointed by our Missionary Committee to minister to congregations in the vicinity of Pittsburg, which was accomplished.

The Rev. J. W. Miller, evangelical minister and Professor, from Rhine-Bavaria in Germany, who made written application to us for a mission, was with pleasure appointed, & commenced his missionary tour in November last. His missionary reports have been published in the Messenger. To continue him longer as a missionary, application was made to the Board of Missions of our church for aid, which was cheerfully granted: the Missionary Society of the Ger. Ref. church in Philadelphia, voluntarily did the same; and we have thus the pleasing prospect of being able to continue our worthy missionary in his present field of labor in the Western states, and have him report the state of our congregations there. This can be more easily be accomplished, if the congregations in our District contribute according to their ability, towards an object so pleasing in the sight of God. We therefore solicit our christian minded congregations, who have entrusted to us their souls salvation, and who must hold it for their duty and honor to contribute towards the extension of Christ's kingdom.—we solicit you, cheerfully to support this missionary institution, remembering the expression of our Saviour: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In conclusion, the undersigned committee would suggest with feelings of brotherly love, that the ministers and members of wealthy congregations, be solicited to aid ministers located in feeble and poor congregations, either by forming missionary societies or by collections.—It is the duty not only of individuals, but of whole congregations to contribute cheerfully, as was done in the primitive church.

N. P. HACKE,  
H. E. F. VOIGT,  
H. G. IEBECKEN.

4. Resolved, that the 4th Sunday after Easter, A. D. 1835, and New Lisbon, Columbiana county, Ohio, be the time and place of the next meeting of Classis.

*For the Messenger.*

TO THE CHRISTIAN PUBLIC.

For eleven years the American Sunday School Union has been prosecuting with all its strength the important department of Christian labour committed to its hands. What it has done to promote the religious education of the young, the study of the Holy Scriptures, and the active employment of Christians in the service of the Lord, is in part attested by the rapid and extensive increase of Sunday Schools, the multiplication and diffusion of religious books, the conversion of souls, and the general impulse its various labors have given to the cause of piety and sacred knowledge.

By the principles of its organization it is entirely dependent on the good will of the public

for all the temporal means of its existence. It is a benevolent institution; the more agent of the community, and to be sustained or to fail, at their pleasure. It has no permanent funds; the contributions which are made to it are immediately employed; its publications are put at so low a price as scarcely to cover the expenses of business; and it has no property but the building it occupies and its stock of books and stereotype plates, the whole value of which little more than balances the debts.

At the same time, the field of its operations is opening on every side. There still remains great destitution of schools and of the necessary books to keep them in existence, while the increase of population, and the progress of general education, are daily creating new wants and swelling the appeal which is made to us for assistance. Not only from this country, but wherever the gospel is in the course of introduction abroad, is the demand heard. Two hundred American Missionaries, who have taken up their abode with the nations of heathens, in every quarter of the earth, are teaching the gospel to millions of our fellow creatures. They are gathering them and their children into schools. They ask for our books to be used where the English language is understood, or to be translated where it is not; and they naturally plead that this help should not be denied them by their countrymen. These books are needed every where for gratuitous circulation among those who cannot buy, or to be put at so low a price as to be within the reach of the mass of the people. Besides all this, to meet our opportunities of usefulness promptly and extensively, we should be able to furnish a constant supply of new works suited to the circumstances of the various multitudes who come within the reach of our labours. We should not be stunted in the means of pouring out incessantly the stream of knowledge. Schools should not only be established, but watched over and maintained. For want of this, many have been commenced under the most promising circumstances that have soon disappeared. It is very necessary to send out men on the exclusive business of promoting the practical usefulness of the schools—men of experience and wisdom, who should shew the methods of right instruction, and help teachers in the beginning of their responsible duties when they are so often at a loss, and fail for want of assistance.

But with all these opportunities for promoting the spread of religion and of sound education, the American Sunday School Union is comparatively restrained and trammelled by the want of funds. We are constantly obliged to delay the publication of books, and even the reprinting of new editions from our stereotype plates, for the want of means to meet the expense; or to adopt the alternative of increasing the amount of borrowed capital. We are obliged to restrict the supply of our depositories; to curtail the gratuitous appropriation of books to new and needy schools; to diminish the work of missionaries at the West and South, where we have engaged to extend our labours; and to postpone the prospect of meeting the applications of American missionaries for a regular supply of our books and some help in translating and

printing them.

The object of this address is to call the attention of the public to the case. We come as your agents, to report the condition of your business, and ask for your direction. The question to be decided is, shall the Society, at the moment when the whole world may be said to be opening to its efforts and actually seeking its aid, curtail its operations and go back in its course? Those who are acquainted with the present state of the world and with the means already employed to meet its wants, can easily estimate what an institution like ours ought to be doing as its proportion. On the one hand they see the way prepared by a wonderful dispensation, which the people of God seem, from its arising character, scarcely to credit, for access to the most hopeless and forbidding portions of the world. The princes of India are opening their capitals for printing presses and schools; China is penetrated at will by a Bible and Tract distributor; and Africa welcomes the gospel. On the other hand we present an auxiliary in meeting these openings of Providence, which according to our humble trust the same Divine wisdom has prepared. We have not now to begin to collect materials to supply the want. Eleven years labor has been expended in advance of this emergency: four hundred Scriptural books, studiously adapted to the very occasion, with every requisite for the purpose of education are provided. All that is needed is the resources for their employment, and it is for these resources that we apply. All that the members of the church of Christ and the friends of human welfare, can contribute to the object may be usefully expended. Our applications are numbered by hundreds of millions, and on the friends of the Redeemer we are forced to leave the responsibility which the case creates.

*By order of the Board,*

ALEXANDER HENRY, President.

FREDERICK W. PORTER, Cor. Sec.

REMITTANCES may be made to PAUL BECK, JUN., Treasurer of the American Sunday School Union, No. 146 Chestnut street, PHILADELPHIA.

April, 1835.

### Correspondence.

*Extract of a letter dated*

*April 4th, 1835.*

Dear Sir,—Having looked in several of the last numbers of the Messenger to see my name as having paid the advance upon the Messenger, and looked in vain, I would inform you that I paid \* \* \* \* \* who has been the agent heretofore, the beginning of January for the present year.

I would also inform you that I have been pleased with a few last numbers of the Messenger, which contain several pungent pieces on experimental religion—upon different topics which will have a good effect on the readers of the paper.

I hope you will continue your selections from other papers whenever you see any thing that will set our professors to think—and editorial matter also,—for oh! it is heart rending

to see the low standard of religion in our German Reformed churches. Oh! that our God would come into the midst of us and revive his work and cause a shaking among the dry bones. I have seen and felt the reviving influence of the Holy Spirit shed abroad in the hearts of sinners—it was in answer to the fervent and united prayers of God's professing children—and He is still a prayer hearing God; and if our church members would only unitedly go to the throne of grace, and call loudly and earnestly for the Lord to revive his work, there is not the least doubt, but that their prayers would be answered.

There is another subject of vast importance in preparing the way of the Lord to enter the sinner's heart; and it is especially wanted in our German churches; I mean the subject of Temperance; for my heart has been pained to see drunken communicants coming forward to the communion table, and molest the whole church. But I have not only reference to the communion table; it is wanted in the family circle. The effort is now making to banish ardent spirits from our happy land; and shall our German brethren have no hand in the great work? Will they let the Lord do his own work? It is lamentable to see the men of the world, infidels, universalists—take hold of it and go forward with zeal, for which they deserve praise.—And oh, can it be, that the professed followers of Jesus will stand aloof—nay worse, even oppose, the blessed reformation, and stand as stumbling blocks in the way, and let sinners stumble over them into Hell.—This is strong language; but the Bible will sustain me: for “darkards shall not enter into the kingdom of God.” I would be gratified to see some of the columns of the Messenger filled with something upon that subject which will awaken our brethren and cause them to come out decidedly on the Lord's side; for I can not think that any thinking man will say that the Lord has no hand in the Temperance cause, when we look abroad in the world and see the good it has done, hundreds of drunkards reformed, and peace and domestic happiness restored to hundreds more. I will now conclude, although I do it reluctantly, as I am almost enthusiastic when I begin upon the subject. I should be happy to hear from you in any way you may think proper.

Yours in the bonds of the gospel.

#### *From the Biblical Recorder.* AN INCIDENT.

A few years ago, while one of our readers was sitting in his counting room looking over the Recorder, a man from the country who is a member of a Baptist church, but who is opposed to all the liberal operations of the age stepped in on business. Said the former to the latter, “Brother —, here is a paper with which I wish you to become acquainted; take it home with you; examine its contents when at leisure; and when you come again, tell me how you like it.” “No,” said the other, “I shall have nothing to do with it; it is the fruit of hypocrisy and priestcraft; no consideration would induce me to read it.”

Now it is important to inquire here, what

can this man know respecting the Recorder, or religious papers in general, or any of the operations or institutions which he so freely condemns? How can he know whether a paper is worthy of his attention or not, if he refuses to read it? That he must under such circumstances, be wholly ignorant of the matter of which he treats, admits not a doubt. And the fact that he condemns without knowledge—without inquiry—but too plainly discovers his delusion.

And this is not all. How is this person to do justice to himself? How is he ever to acquire the information requisite to enable him to form a correct judgment? He will not read—he will not inquire—he will not receive information from those sources from which alone information can be obtained. Under such circumstances he must live and die in darkness—the slave of ignorance and prejudice—and the dupe of those who ought to know better.

And even this is not the worst.—For such ignorance and its consequences, this man is accountable to his God. The ignorance of the poor heathen involves little or no guilt, because it is involuntary—because for it there is no accessible remedy. But for the ignorance of this man, there can be made no such plea. He lives in the midst of opportunities; the means of information are multiplied around him; nay, information has been tendered him without money and without price, and he has refused it—he has spurned it from him.—How much does this resemble the conduct of certain persons of whom it was said, they would not come to the light lest they should see.

We have noticed the above incident not on account of its intrinsic importance, nor with a view to cast reflection on the person concerned; but solely on account of the principle involved. This principle, for reasons discovered in the preceding remarks, ought to be exposed, and, if possible, corrected; and as its operation is perhaps as extensive as it is detrimental to the cause of truth and individual happiness, it evidently demands more attention than it has generally received. Should what we have written chance to meet the eye of any of our brethren in the opposition, we hope they may be induced to reflect upon the indiscretion—to use no harsher term—of that course of conduct which effectually puts it out of their power to learn their duty, and to consider the necessity of hearing what can be said on both sides of the question at issue, that their opinions may be founded on knowledge, in wisdom, and in truth.

For the Pittsburgh Conference Journal.

#### RELIGION.

What words can express all that is comprehended in this term! Much has been said, much has been written upon it; yet the subject is not exhausted, nor can it be by finite minds. Its author, God—He who is from everlasting to everlasting, whose throne is high in the heavens, and whose kingdom ruleth over all—its truths involve the highest interests of man, teach him to look beyond this life to a higher state of existence, and satiate that longing desire for immortality implanted in his mind. Here man may try his strength, and strive to fathom the

depths profound of Deity and Eternity.—Here is full scope for his highest faculties, his noblest powers.

It not only teaches the reality of a future state, but also how, in this life, we may prepare for its enjoyment. It comes alike to all, and invites the rich, the poor, the bond, the free, to accept its divine consolations. None are so poor, but they may drink of the water of life—none too oppressed or degraded to drink of the stream which “makes glad the city of God”—none too rich to seek such durable riches and righteousness, nor too honorable to seek that crown of glory which fadeth not away.

It is no less remarkable in its effects. It raises man from that depth of degradation into which he has fallen, and restores that righteousness & holiness with which he was invested by his Maker—teaches him to bear up under the afflictions and trials of this life, in view of that crown of glory which awaits him hereafter.

By teaching man to love his God supremely, and his neighbor as himself, it banishes the seeds of contention and strife, and, were its heavenly principles permitted to have full sway, they would convert this world into a paradise. By the exercise of these holy dispositions in this life, man is fitted for the holy society of the intelligences above. He is thus prepared to meet the king of terrors with a smile, and to leave this world with the blest anticipation of spending an eternity at the right hand of God, where are “pleasures forevermore.”

And is it so? Does religion do all this for man? Is it thus sublime in its author? Are the doctrines it inculcates so momentous & important? Are the consolations it affords, while travelling through this wilderness, so heavenly and divine, and the reward it promises hereafter so glorious? And yet man, vain man, affects to despise its doctrines, treat with contempt its author, and scorn its votaries, depending on his reason to guide him through this world, and at death flatters himself with the prospect of annihilation.

LAURA.

#### ILLUSTRATIONS OF SCRIPTURE.

##### THE WITNESSES.

“Therefore, seeing we also are encompassed with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus,” &c.—Heb. xii. 1, 2.

The cloud of witnesses surrounding, is supposed to allude to the clouds of spectators who looked on during the celebration of the famous Olympic and other public contests in wrestling, racing, and the like. The witnesses of the Christian's struggles are the multitudes of the faithful referred to in chapter xi. who, with Christ the great Captain of salvation, may be conceived of as looking down from heaven on those who fight the good fight of faith. How animating such a thought is calculated to be, is evident from the following incident related in Cæsar's account of the war in Gaul, written nearly a century before the time of the Apostles.

The Roman vessels having grappled with the enemy's ships and deprived them of the power

## MESSENGER.

YORK, MAY 1, 1835.

## BAPTISM.

A correspondent has asked us for a definition of the Greek term *baptizo*, with reference to the controversy subsisting between us and Baptists concerning the mode of administering the ordinance of baptism. We have no pleasure in religious controversy, especially on subjects which are not essential in christianity, and the discussion of which is likely to generate heat between contending parties and to draw people's attention away from the essence of religion to its forms and ceremonies, rather than to promote genuine piety; but from the nature of this inquiry, and from statements we have seen elsewhere, it appears that those with whom the present contest is maintained, in the region from which the inquiry comes, make baptism an essential part of christianity, and its external form essential to the ordinance, and disturb the peace of conscientious but weak church-members by representing that their baptism is invalid, that they are not within the pale of the Christian church, and that, finally, they have no claim to the promises of the gospel. This is a view of the subject which, in our judgement, is a much more serious error than any mistake about the form of baptism can be. The essence of christianity is that faith which sanctifies the heart and rests in the merit of Jesus Christ alone for acceptance with God. Without this faith there can be no salvation; but where it is, no mistake about other matters will exclude the believer from the kingdom of heaven. Jesus said, "He that believeth shall be saved;" but he did not say—and it was manifest with design that he would not say—"He that is not baptized shall be saved." We do not make light of baptism; as we do not make light of the Lord's supper, nor of some other things about which there is a controversy among christians; but we do mean that neither baptism nor the Lord's supper will constitute one a christian; that a mistake about these ordinances, useful and holy as they are, is not a mistake about the essentials of christianity, and is infinitely less injurious to the souls of men than the noise which is made about it, and the greater error, which that noise creates, of taking a zeal about things of this sort for christianity itself. Our church teaches in its catechism concerning sacraments: "They are visible signs and seals appointed of God for this end, that by the use of them he may the more fully declare and seal to us the promise of the gospel; namely, that he grants us freely the remission of sins and life eternal for the sake of that one sacrifice of Christ accomplished on the cross." As signs they signify; as seals they convey the idea of certainty. The thing which they signify and seal is the promise of the gospel. That promise is given to the believer; the sacraments are designed to nourish and enliven his faith, and thereby to increase his spiritual peace and joy; he may be deprived of them and be safe notwithstanding, though his religious comforts may be less; but if he has them, any form in which they answer the end—in which they serve to represent to him the promise of the gospel and to convey the idea of its certainty—is a right form: though their forms may be various, the substance is still the same. To maintain that there can be no bap-

tism without immersion in water, or there can be no baptism without affusion or sprinkling, is to confound substance and form. We indeed say, immersion is baptism, or sprinkling is baptism; but we cannot say, baptism is immersion, or baptism is sprinkling. It may be true that a ring is gold; but gold is not a ring.

It is contended by those who are opposed to us that the proper meaning of the word *baptizo* is to dip, to immerse in water; and the command to baptize is therefore a command to immerse; consequently there can be no baptism without immersion.

If we grant what they maintain concerning the word *baptizo*, we are still not obliged to grant their conclusion. The sacrament of the Lord's supper is called in the Greek text *deipnon*, and in the Latin version *cœna*. The proper meaning of both these terms, at the time of Christ, was a *meal*, and indeed that meal which was taken in the evening, and was the *principal meal*; yet we deem it sufficient for the purpose that each communicant receive a very small portion of bread and wine; nor is it even imagined that the time of celebrating the supper should be the evening, nor that it should be taken in a reclining posture as meals were then taken. In this case every one feels that the design of the ordinance, and the preparation of heart with which it is used, are every thing, and the meaning of the word, *apart from these*, is comparatively nothing. But why is not the same reasoning equally good in relation to baptism? It will be answered, perhaps, that with regard to the Lord's supper, we know that the command of Christ, "Do this in remembrance of me," referred to the act which is there described, viz: "He took the bread," &c. But to that act the apostles gave the name of the Lord's supper." (1 Cor. 11, 20) and it is thus manifest from their practice that the term, which was used to denote one of the sacraments, was applied to it in a sense which was not its proper grammatical sense; and it is therefore by no means certain that the term, which was used to denote the other sacrament, must be understood in its proper grammatical sense, and no other. Something more than mere grammar must be consulted in the interpretation of language. It is not the grammatical, but the grammatico-historical sense that the interpreter must find: he must learn it from the usage of those whose words he would interpret; and their usage must be learned from their own writings. The question therefore is not, what meaning does grammar or etymology assign to the word *baptizo*? nor, in what sense was it used by Greek writers? But, What meaning had the word, in this application of it, among Jews and Christians at the time when Jesus taught, and when the apostles wrote?

If we should grant to our opponents, what they demand, that the proper grammatical signification of the word must be retained, where it is applied to the ordinance of baptism, this would not serve their purpose. To *dip*, to *immerse*, is not the proper signification of the word *baptizo*, but of its primitive *bapto*. The latter word occurs only in three places in the New Testament, where it always means to dip; viz. Luke 16, 24. "That he may dip his finger in water &c;" John 13, 26. "To whom I shall give a sop when I have dipped it;" Apocalypse 19, 13. "A vesture dipped in blood." This word is never used in the N. Test. in reference to baptism. *Baptizo* is the frequentative of *bapto*, and means, in its proper sense,

of sailing away, the remaining contest depended on valor, and therefore the Romans easily overcame, and especially, because they fought in the sight of Cæsar and of all the army, so that no act of bravery could be unnoticed, for all the hills and lofty ground from whence there was a near prospect of the sea, were occupied by the Roman army looking on.

If the Roman soldier was inspired with fresh vigor when he saw the regards of Cæsar directed toward him. O how courageous should the Christian feel when he reflects on the cheering fact, that, could he realize invisible things, he would see himself ever under the inspecting, gracious eye of his Lord, and surrounded by legions of ministering spirits, sent forth to minister to the heirs of salvation.

## THE ARK.

Infidels have attempted to laugh at the size of the ark, and to represent the impossibility of its containing the multitude of creatures who were commanded to be contained in it. It would be well for such persons fairly to calculate, before they reject statements which millions of the wisest and best of the human race have believed. We will take the very lowest computation and reckon the cubit at only eighteen inches, though strong arguments might be induced in proof of its being twenty-one. But reckoning it at eighteen, the ark was four hundred and fifty feet long, seventy five wide, and forty-five high, nearly half the size of St Paul's Cathedral in London. It was divided into three stories, independent probably of the hold below, and would contain as shown by Dr. Hales, 42,413 tons burthen, being about the size of eighteen of the largest ships now in use, and capable of carrying 20,000 men, with provision for six months, besides the weight of one thousand eight hundred cannons and all requisite military stores. Who, then, can doubt its capability of containing eight persons, two hundred and fifty pair of four-footed animals, (for to this number according to Buffon, all the various species may be reduced,) and what fowls, insects, and reptiles could not live in the water, with provisions for twelve months?

## THE CROWN OF THORNS.

"The mockery of reed and robe, and crown  
Of platted thorns upon his temple pressed."

There still exists a plant in Palastine, known among Botanists by the name of the "Thorn of Christ," supposed to be the shrub which afforded the crown worn by the Saviour at his crucifixion. It has many small sharp prickles well adapted to give pain, and as the leaves greatly resemble those of ivy, it is not improbable that the enemies of Messiah chose it, from its similarity to a plant with which emperors and generals were accustomed to be crowned; and thence that there might be calumny, insult, and derision, meditated in the very act of punishment."

(Dr. Russell's Palastine,

**New Catholic Convent.**—The Church of Rome has appropriated \$60,000 for the establishment of a Catholic Convent at Bertrand, Michigan.

to dip often, to dip again and again, as they did in washing an article, or in dying it. If the proper sense of the word must be retained, it is essential to baptism that the candidate be dipped repeatedly, as in the process of washing or dying, and it may be difficult to determine how often the dipping must be repeated to make the baptism valid. But this is not all. Besides the primary sense of dipping, this word has also that of *pouring* or *shedding upon*. *Deigien*: See Passaw's Greek Lexicon. To dip is to bring the object under the water; and from this idea the transition was natural and easy to that of bringing the water upon the object; hence the same word signified both to dip under, and to pour upon; or properly, to dip under often, and to pour all over; the idea of frequency or copiousness being added in both cases. Now as both these significations are proper, and authorized by the same usage, it may not be easily determined, on this ground, to which of them the preference is due.

The generic idea of the word, in which both of these specific meanings unite, is to place an object under water, or whatever else it be, in whatever way it may be done, whether by immersing it in water or pouring the water upon it, with the qualifying notion of frequency or copiousness added.

It has the secondary meanings of *to moisten*, *to wet*, and, in the New Testament, *to wash*, particularly to wash religiously. For this sense the places in Mark 7: 3, 4, and Luke 11: 33 are decisive testimonies. In the former it is interchanged with *nipito*, to wash:—"For the Pharisees, and all the Jews, except they wash (nipsenat) their hands after, eat not, holding the tradition of the elders. And when they come from the market, except they wash, (baptisonant) they eat not. And many other things there be which they have received to hold, as the washings (baptismous) of cups, and pots, and brazen vessels, and tables." In the latter text, after stating that Jesus took his place at the table, in the house of a Pharisee, who had invited him to dine with him, the Evangelist remarks: "And when the Pharisee saw it, he marvelled that he had not first washed before dinner." (ou proton ebaptisathe.) It is manifest, from the connexion in both places, that the washings which are spoken of were religious ceremonies. The noun *baptismos* is used in a sense corresponding to this signification of the verb. Besides the place Mark 7: 4, see Mark 7, 8, Heb. 9, 10, and Heb. 6: 2. In the last text it is used instead of *baptisma*, the common word for the sacrament of baptism.

The generic idea of the verb *baptizo* appears in all the places where we read of baptizing with water, and baptizing with the Holy Ghost. See Math. 3: 11. Mark 1, 8. Luke 3: 16. John 1: 33. Acts 1, 5. Acts 11: 16. In all the New Testament there is a constant and marked distinction of the baptism of John and the baptism of Jesus. Both John and Jesus baptized, and so far performed the same act; but they differed with regard to the element with which the baptism was performed; John baptized with water, but Jesus with the Holy Ghost. The baptizing with the Holy Ghost was certainly not a dipping or immersing of the candidate into the Holy Ghost, as into or under a body of water, but a subjecting of him to the influence or action of the Holy Ghost; or, what is the same thing, a bringing of the Holy Ghost upon him. The idea of a communication of the Holy Ghost, is

always conceived, in the Scriptures, under the similitude of a shedding forth, a pouring out, a falling upon, &c. Acts 8: 16. Acts 10: 44, 45. Acts 11, 15, 16. In the place last referred to, Peter expressly states that the falling of the Holy Ghost upon Cornelius and his company was the baptism with the Holy Ghost. It is therefore evident that the word *baptizo* did not necessarily convey the idea of dipping or immersing, but only that of placing under, subjecting to the influence or action of the element with which the act was performed. This might be done by dipping or immersing; but it might also be done, and in these cases was done, by shedding, or pouring, or sprinkling upon the object.

As John's baptizing was the same act as the baptizing of Jesus, differing only in the element with which it was performed, it follows that the word *baptizo*, by which that act is expressed, does not mean to dip or to immerse, when applied to the baptism with water, but only such a subjecting of the candidate to the agency or influence of water as may be effected by any of the modes that have been mentioned. It is worthy of attention that the sacred writers never speak of baptizing into water, or under water, but always with water (*en hydati*, or, without the preposition, simply the dative, *hydati*.) We read indeed that John baptized in Jordan, and that some who were baptized went down into the water, to receive baptism, and came up out of the water when they were baptized; but though they were baptized in the stream, it does not follow that they were immersed in it; and if it can be shown that, in these instances immersion really took place, still nothing more will follow from it than that immersion was one of the modes of baptizing: surely not that the word *baptizo* means to immerse.

In the religious use of the term *baptizo*, in the New Testament, the notion of frequency or copiousness seems to be dropped. Though the influences of the Holy Ghost were not granted to all in the same measure, and in some instances appears to have been possessed only in a small degree,\* yet the communication of them is always the baptism of the Holy Ghost. The external sign of that communication also, the imposition of the apostles' hands, is always a single act. With regard to the baptism with water there is no indication of frequency in the application of the water, unless we find it in the word *baptizo*, which we have already said is a frequentative; but in the signification of words every thing depends so much upon arbitrary usage, that etymology is a very uncertain and often a very unsafe guide. The essence of baptism consists neither in the quantity of water used, nor upon the specific mode of applying it, but in its meaning and design. Whether much or little water be used; and whether it be poured or sprinkled, once or repeatedly; or the candidate be dipped; whether in deep or shallow water; once or often; in all these modes the meaning and design are still the same; the ceremony denotes the cleansing of the soul from sin by the merit of the death of Christ and the influence of the Holy Spirit, and the certainty of the accomplishment of this promise to the believer and his children.

On this ground we are prepared to meet all denominations of professing Christians, and to

\*See the first epistle to the Corinthians, in the 12th and the two following chapters.

embrace them, with cordial affection, as brethren. We only request them not to disturb weak brethren by raising doubts about unessential & even unimportant matters, which can have no better effect than to interrupt their religious comforts, and to withdraw their attention from that which is sanctifying and saving in religion. We have no desire to convert any one from one mode of baptizing to another; nor can we perceive any reason to boast of a christian achievement, if one of our brethren has been persuaded to seek his salvation by submitting to be immersed in water. There are higher things to be aimed at, and nobler victories to be won; and to these we wish that God may turn the thoughts and bend the efforts of Christians of every name.

The Editor of the Messenger is absent at present on a visit to Virginia.

The Rev. Mr. Bossler is about to resume his operations as agent for the Theological Seminary. He is also agent to solicit subscribers to the weekly paper, and will call on those residing in Virginia and Maryland who are in arrears for the Messenger.

### Miscellaneous.

#### THE PLACE FOR LIBERTY.

Extract from Beecher's Lectures on *Septicism*.

Twice, in France, the physical power has gained the ascendancy over law; and by the last victory, the discovery has been made, that to patriots, cities are fortresses, and pavements munitions. This is one of the most glorious and dreadful discoveries of modern day—glorious in its ultimate results, in the emancipating of the world, but dreadful in those intervening revolutionary, which power may achieve in the conquest of liberty, without corresponding intelligence and virtue for its permanent preservation.

The conquest of liberty is not difficult—the question is, where to put it—with whom to entrust it. If to the multitude who achieved it, it be committed, it will perish by anarchy. If national guards are employed for its defence, the bayonets which protect it are at any moment able to destroy it for a military despotism. If to a republican king it be entrusted, it will have to be regulated by state policy, and fed on bread and water, until the action of her heart, and the movement of her tongue, and the power of her arm, as under the deadly incubus shall cease. THERE IS NOT IN THIS WIDE WORLD A SAFE DEPOSIT FOR LIBERTY BUT IN THE HEARTS OF PATRIOTS, SO ENLIGHTENED, AS TO BE ENABLED TO JUDGE OF CORRECT LEGISLATION, AND SO PATIENT AND DISINTERESTED, AS TO PRACTICE SELF-DENIAL, AND SELF-GOVERNMENT, FOR THE PUBLIC GOOD.

But can such a state of society be found and maintained without the Bible, and the ingiti-



tions of christianity? Did a condition of unperturbed liberty, uninspired by christianity, ever bless the world through any considerable period of duration? The power of a favouring climate, and the force of genius, did thrust up from the dead level of monotonous despotism, the republics of Greece to a temporary liberty; but it was a patent model only, compared with such a nation as this; and it was partial and capricious, and of short duration, and rendered illustrious, rather by the darkness which preceded and followed, than by the benign influence of its own beams.

Certainly it is Christianity, which, in this country, rocked the cradle of our liberties, defended our youth, and brought us up to manhood. And it has been proved that under her auspices three millions and twelve millions of people may be protected and governed. But that twenty, fifty, or a hundred millions can, without a vast augmentation of her moral power over mind, has not been proved—while all past analogies, and all present circumstances of our nation announce that Christianity is our best hope, and that without it our destruction does not slumber.

During all past ages, the vast majority of the human family, unblest by revelation, have been idolaters and slaves; and at the present time, all nations upon whom the sun of righteousness has not arisen, are crushed by a grievous despotism. Daylight is not more uniformly found in the track of the sun, than civil liberty is found in the track of Christianity and despotism in its absence.

*From the Pittsburg Conference Journal.*  
TEMPERANCE.

*Mr. Editor,*—As the propriety of the friends of temperance trading at those stores and shops where ardent spirits are sold and drunk has been justly called in question, I will state a fact, which goes to prove the negative of the question.

My little son, eleven years old, formed an acquaintance with a son of Mr. —, a merchant with whom I traded to some extent. And being in the store, where he had been frequently sent for goods of some kind or other, the merchant's son, 14 years old, acting as a clerk for his father, invited him to drink some brandy. My son had never seen or tasted brandy in his life, and knew nothing of its properties; he was therefore induced by the clerk to drink so much as to nearly take his life.

Soon after drinking it, being out of doors, he became intoxicated, when some boys present put him back into the store where the liquor was given, to be taken care of. But he was soon put out of that, and ordered home, on the cold night of the 24th of December last. He had not gone far before he fell helpless in the street, which was thronged with wagons, stages, and other carriages, where he might have been killed by them. He had two streams of water to cross to get home, and either of which he might have fallen into and been drowned.

But where he fell he must have perished, had not some boys present brought him home. But being ashamed even to be seen connected in any way with such pollution, the humanity of

the boys reached no farther than the door step, where they laid him.—rapped at the door, and then ran away so as not to be seen. The door was opened, and the person who was supposed to want admittance was bid walk in. But no one came. It being dark, and something been seen on the door step, a candle was brought when he child was found so dead drunk as to have lost every symptom of life, except a slight breathing, and a very little pulse. The color had left his face and lips as in death. He was unable to swallow any thing to counteract the poison, so that nothing but external applications could be applied, and it was a whole hour before the physician could perceive any symptoms of returning life.

You may imagine, if you can, for I cannot describe, the confusion of my house during the time my wife and daughters, supposing him to be dead, went frantic;—the neighbours were alarmed,—the house was crowded with anxious and sympathizing friends, while all were ignorant of when, where, or by what means he got the liquor.

After he came to, so as to be able to tell us the sad tale, I went to the merchant with my complaint, from whom I expected at least some expression of regret, and some assurances of future safety for my son, if in his store. But could you believe that a professed gentleman, in a Christian land, would *insult* instead of *soothe* the feelings of a customer in such a case? But such was the fact. It would seem that men who deal out the means of death and ruin to their fellow creatures, from the love of gain, under the light which now shines on this subject, have their moral and human sensibilities so blunted, as to be hardly entitled to the appellation of human beings. I can assure you, I feel it my duty to pay no more money to such merchants, while temperance ones can be found to deal with. A. B.

TO MERCHANTS.  
*Livingston county, Sept. 1834.*

I often reflect with surprise upon the error of the country merchant, in regard to his interest in the sale of ardent liquors. For the last five or six years I have examined this subject carefully, and have found it universally the case, that the men who lose most in bad debts, are the men who deal most in ardent spirits; and the class of customers with whom they contract their bad debts, are almost always men of intemperate habits, or at least men who use more or less of the poisonous article. I have for several years been a merchant in this country, and have been in the habit of doing a crediting business. I think I can safely say, I never lost a dollar by a customer who was a strict temperance man; but on the contrary, I have lost much by intemperate customers; and when I did not lose, it required more attention to keep the debt secure, than the profit accruing from the sale.

It is true, there are perhaps one in 25 or 30 of the intemperate, who thus far have been able to pay their debts; but unless they reform, the time will come when they cannot or will not do it. Many, perhaps near half of the merchants in this country, keep and vend ardent spirits. In this, I think they greatly mistake their inter-

est, and, I doubt not it arises from the want of a little examination of this subject. I think they would really see, by casting about, that the men who do the most business, and have decidedly the best customers, are the men who neither keep or vend ardent spirits. Thus, regarding pecuniary self-interest, it would seem our merchants ought to abandon the sale of this article. — And this is of minor consideration, when we look at the vast and ennobling principle of relieving the want and suffering of thousands of our fellow beings, by restoring to health and respectability those who are now sunk in the lowest depths of besotted beastly dissipation. Yet the dealer entices an unguarded neighbor or customer, and before his friends can rescue him, effects his ruin. A broken hearted wife, an afflicted parent, in deep distress, implore him to desist from administering the poison to their beloved friend; he mocks their tears with cruel severity, and drives them from his presence; there is no course for them to pursue, but silently to behold the inevitable ruin of those they hold most dear. Who would not rather follow a friend to the grave, than witness the utter ruin of his moral and mental powers at the grog shop?

When will this class of community, who are considered as respectable as any other, awake to their interest and the interest of the world? Merchants consider.—*Maryl. Temp. Her.*

INFIDEL BOOKS.

The number of infidel works, which have been circulated in France within the present century, is almost incredible. The writings of the infidels have been sought after and read to the exclusion of works on piety or morality, by a portion of the population, and the effect on the character of the people is what might have been expected. From the year 1817 to 1824 inclusive, there were printed and distributed in France—

Of Voltaire's entire works, 24,500 sets, making 480,000 volumes.

Of Rousseau's entire works, 24,500 sets making 48,000 volumes.

Of the detached work of Voltaire and Rousseau 35,500 sets, amounting to 81,000 volumes.

Of the other chief infidel writers of France, Diderot, Condorcet, &c. there were published 108,700 sets, amounting to 207,900 volumes.

During this time, there were also printed the disgustingly immoral & licentious works of Pigault le Brun, 32,000 sets, amounting to 128,000 volumes.

These works continue to be printed, circulated and read; indeed, the country is deluged with them, and the influence which they must necessarily exercise over the moral and religious character of a people may easily be conceived.

[*Mercantile Journal.*]

From the New York Mirror.

REMARKABLE EXPOSURE OF A CONSPIRACY.

A gentleman, who was in the midst of preparations for removing his family and effects to a distance from the place where he then resided, received a summons to attend the sitting of a court in a neighboring town, as a juror, and, though the loss of time and consequent delay

in his business just at that moment, were exceedingly vexatious, there was no possibility of his getting excused, and he was obliged to go with the best grace he could. He was appointed foreman of one of the juries, and among the cases which came before them, was one of a peculiarly interesting nature, between an aged man and one of his sons, who claimed possession of his father's farm, constituting his whole property, by virtue of an agreement which he produced in court signed by the old man (by making his mark, as he was unable to write his name,) and witnessed by a younger son. The father declared the signature to be a forgery, and that he had never given any such writing or agreement, but, as he could produce no evidence excepting his own declaration, to contend against the proof positive contained in his own apparent signature produced by one son, and sworn to by the other, the case appeared a clear one; and although the court and all who heard the trial, and the statements of the poor old man, could not help believing him to be the victim of knavery on the part of his sons, there appeared to be no means of getting away from the evidence produced by them. The case was given to the jury who retired to deliberate. The foreman asked the opinions of his fellows, and each one, from the evidence before them, felt it his duty to decide in favor of the son, thus depriving the father of the whole of his little property, and reducing him to beggary!

When all had given their opinion, the foreman said he could not agree with them, and not only so, but he hoped to make them all see the subject in a different light, and come to the same conclusion with himself. The jurors were very much surprised at this, and though they would have been glad to render a verdict in favor of the father, did not see how it was possible, if they paid any regard to the evidence in the case. The foreman told them it was perfectly clear to his mind, that the signature to that agreement was a forgery, and that there was a conspiracy between the young men, to obtain the property by fraudulent means. Said he, "I have been a teacher of penmanship, and I know that it would be impossible for a man who had not sufficient command of his hand to write his name, and especially so old a person as the defendant, to make such smooth, straight marks, as that cross is composed of; and," he continued "although you, gentlemen, are tolerable writers I do not believe one of you can make a mark so handsome as this, even while allowed to have been made by a hand palsied by old age and infirmity." The jurors made the experiment, and found that although they were men in the prime of life, with fine nerves and steady hands, they could not produce a mark equal to the cross appended to this writing before them.

These arguments, together with their experiments, were convincing, and the eleven jurors were glad to find good reason for reversing their first formed opinion, and coming to agreement with their foreman. The court, with a crowd of spectators, was anxiously waiting for the jury to make their appearance.—Those who heard the trial could not but feel that the old man would be the victim of the knavery of his sons, if the case were decided in their favour, and they

could not hope for any other termination. The jury came in and took their seats; and when the verdict in favour of the defendant was declared, the result was so entirely unexpected, and at the same time, so satisfactory to the audience, that an involuntary expression of approbation ran through the room.—How the jury came to their decision, no one could imagine, until after the adjournment of the court, when the foreman explained their reasons to the judge and council. The father received the congratulations of the court, the bar, & his acquaintance generally, upon the unexpected termination of the case, and the sons were thunderstruck at the exposure of their villany. The jury had ample proof of the justice of their verdict, for both the young men absconded that very night, fearing that some process would be instituted against them for forgery and perjury, if they remained. The foreman returned home, feeling that he had been abundantly compensated for the delay, his own business had suffered, by the providential opportunity afforded him of saving an aged and worthy man from the ruin intended by his unprincipled children. E. T. C.

#### PROPERTIES OF WATER.

*As affording evidence of the Wisdom of God.*  
From Dr. L. P. Yandell's Introductory Lecture on Chemistry.

The specific gravity of water is precisely that which fits it for the numerous offices it must perform, in the present constitution of things. As the result of it, it floats the seeds of vegetables to plant new colonies upon remote continents and islands; extending thus the dominion of the living world. The ocean too, is whitened with the sails of commerce; human enterprise, and the light of science are extended to every quarter of the globe, and civilization and the arts are spread as far as there are winds to waft or waves to roll them. Increase its density, as to that of quicksilver, for example, and ships of iron with platinum for ballast, alone could navigate it in safety. Or make it lighter, and the light canoe would not float upon it, and the splendid barque that now "walks the water like a thing of life," would be engulfed and lost beneath its waves.

One of the most admirable laws of water is, that it freezes. This subserves a hundred most important purposes. Water gives out heat in freezing, and thus in the coldest quarters of the globe, as it is congealed by frost it is liberating vast volumes of caloric, and the process of congelation is in this way counteracted, and at last arrested by the heat which itself sets free. Freezing is a warming process. Every fall of snow it has been computed, imparts more heat to the atmosphere than would be afforded by the same quantity of pulverised red hot glass. But evaporation is a cooling process. Extended oceans spread their bosoms to the sun, in equatorial regions, and the vapor which they

send up tempers the fervor of his vertical rays. It is borne along to the north by the upper current in the air, and descending in the form of sleet or snow, sets at liberty the heat which it absorbed in the south. Thus, by the same splendid operations which cool the temples of the children of the sun, are the horrors of the polar winter softened and made supportable.

#### CIRCULAR

TO THE CLERGY OF PENNSYLVANIA.

*By the Executive committee of the Young Men's Colonization Society of Pennsylvania.*

REA, AND DEAR SIR:

The condition of the coloured population of this country, whether suffering in bondage at the south or under the oppression of prejudice at the north, must excite the benevolent anxiety of every Christian philanthropist, and we doubt not has won for them your sympathy and prayers. That there are difficulties in the way, in doing for them all that we should wish, every wise man must admit, yet as men and brethren, our holy religion requires us to do for them all that we can, while no plan of prospective good excuses us from immediate duty.

With these views the Young Men's Colonization Society of Pennsylvania have established a colony in a healthy situation, upon the coast of Africa, where every free black who is willing to seek happiness and independence, in the spirit of peace and temperance, may find a home and a refuge.

The advance of the scheme of colonization, as a mean of bestowing these unhappy sufferers is many. The result it affords is immediate and substantial.

The emigrants are removed at once beyond the reach of prejudice and oppression, and in the land of their fathers are awakened to all the hopes of a virtuous ambition so rigidly denied them here. Indeed the influence of colonization in elevating the character of a people has been proved in all ages, from the colonies of Greece to those of America.

We believe it also to be admirably calculated to advance the work of emancipation.

The great obstacles in the way of manumission have been the laws of his state, which forbid the master to liberate his slave within the limits of his sovereignty, and the doubtful result of the measures as it regards the freedman himself, if he remain in the land of his former bondage. A removal to our colony places him beyond the reach of the injurious laws, and secures for him a kind and careful guardianship until he shall have learned to govern himself. Thus by the removal of every difficulty, every excuse is silenced, while every example of such emancipation will exert a moral influence more powerful than volumes of argument, or torrents of invective declamation.

A happy mean is also thus afforded of giving to heathen and benighted Africa, the blessings of civilization, science, and religion, by the exhibition of an enlightened and religious people, and the facilities afforded for the entrance of missionaries to that wide sphere of moral labor.

That these views are not visionary, the past history of Liberia abundantly proves. There are now within its limits more than 3000 free and intelligent blacks, who, but for our enterprise of colonization, would be now suffering in the land of their oppression, a despised and degraded people. Perfection, it is true, cannot be found in Liberia. The evils of sin and the lot of humanity are experienced there as elsewhere. Indeed the very circumstances of the case rendered unavoidable many errors and defects. The influence of disease, as in all new settlements, has been severely felt. Yet notwithstanding all, we may safely challenge the world to produce an instance of colonization so successful as that of Liberia.

Already have many conscientious persons availed themselves of the opportunity thus afforded them to place their slaves in freedom and comfort, and there are still thousands ready to be given up for this purpose, when funds sufficient are provided for the purpose.

The slave trade has been broken up along the en-

the coast of the colony, and it is confidently expected that an extending commerce will uproot it entirely. Thousands of natives have placed themselves under the care of the government. Many of the emigrants are pious and devoted servants of God, and possess all the means of religion. Schools for their benefit, and that of the natives, have been established and liberally endowed by the ladies of the United States; while the missionaries of all our leading sects have found in Liberia the avenues to new fields of evangelical charity.

You will ere this have received from us an account of the expedition of 126 emigrants, sent out by us to carry into effect the benevolent intention of the late Dr. Hawes, who wished them to find a peaceable home in Africa. A greater portion of their number were pious members of an evangelical communion, comprising an entire church. We are now anxiously expecting aid from our friends to extend the same advantages to a large number of coloured persons in Georgia, who have applied to us for the same kindness.

All our colonists are pledged in favor of temperance and against offensive war.

A recent arrangement has been made with the New York Colonization Society, by which the churches of both institutions will be devoted to the advancement of the colony at Bassa Cove, and with the parent institution, by which our society is to receive the funds raised in the state of Pennsylvania, thirty per cent. being paid into their treasury.

And now, dear sir, in view of all these considerations, we earnestly ask your aid in behalf of this noble enterprise. The providence of God, in giving success to past exertions, and opening wide the door for more extended efforts, calls loudly upon us for increased zeal and industry. We beg, respectfully, to urge the importance of bringing this subject before your people at as early a day as possible, in due form (if it should appear expedient) a society auxiliary to ours. Eight hundred slaves offered to the society for emigration, whose freedom only depends upon our ability to remove them, will show more forcibly than any words of ours, the urgent necessity for an immediate and large addition to our funds. Any sum, however small, that may be raised among your people, we hope will be speedily forwarded to our treasurer, LEON MURFIN, 252 spruce street.

On behalf of the Committee.

GEO. W. BETHUNE.

#### TURKISH SKETCHES.

*Cemeteries—Taste for the Picturesque—Fidelity of Belgrade.*

The Turks carry their contempt of the Christian even beyond the grave. The funeral cypress, so singularly beautiful in its native east, is permitted to throw its dark shadows only upon turbulent tombstones. The American *rayah*, the oppressed Greek, and the more hated Jew, slumber in their unprotected graves on the open heath. It almost reconciles one to the haughtiness and cruelty of the Turkish character, however, to stand on one of the "seven hills" of Stambul, and look around upon their own beautiful cemeteries. On every hill-side, in every rural nook, in the court of the splendid mosque, stands a dark *nekropolis*, a small city of the dead, shaded so thickly by the close growing cypresses, that the light of heaven penetrates but dimly. You can have no conception of the beauty it adds to the landscape. And then from the bosom of each, a slender minaret shoots into the sky, as if pointing out the flight of the departed spirit; and if you enter within its religious darkness, you find a taste and elegance unknown in more civilized countries; the humblest headstone lettered with gold, and the most costly sculptured into forms the most

sumptuous, and fenced and planted with flowers never neglected.

In the east, the grave-yard is not, as with us, a place abandoned to its dead. Occupying a spot of chosen levelness, it is resorted to by women and children, and on holidays by men whose indolent natures find happiness enough in sitting on the green bank around the resting places of their relatives and friends. Here, while their children are playing around them, they smoke in motionless silence, watching the gay Bosphorus, or the bosier curve of the Golden Horn, one of which is visible from every cemetery in the Stambul. Occasionally you see large parties of twenty or thirty sitting together, their slight feast of sweatmeats and sherbet spread in some grassy nook, and the surrounding head-stones serving as leaning places for the women, or bounds for the infant gambols of the gaily dressed little muselmans.

Whatever else we may deny the Turk, we must allow him to possess a genuine love for rural beauty. The cemeteries we have described, the choice of his dwelling on the Bosphorus, and his habit of resorting, whenever he has leisure, to some lonely scene, to sit the livelong day in the sunshine—are proof enough. And then all over the hills, both in Anatolia and Roumelia, wherever there is a finer view or a greener spot than elsewhere—you find the small *saigah*, the grassy platform on which he spreads his carpet, and you may look in vain for a spot better selected for his purpose.

#### PROSPECTUS.

The Board of Managers of the Young Men's Colonization Society of Pennsylvania, engaged in a great work of benevolence, look with anxious solicitude to their fellow citizens for aid and co-operation.

Painfully insensible of the indifference which so generally exists towards the colored people, and the ignorance and misapprehension so widely prevalent in relation to the cause of colonization, the Board have been led to inquire what can be done for drawing public attention to this subject, and arousing and combining public sentiment in behalf of that much injured portion of our population.

It is evident that but little, comparatively, can be accomplished for the effectual benefit of so large a class of people, until an intelligent sympathy shall prevail for them throughout the whole country. To produce such a state of feeling, the diffusion of information is necessary—the condition and character of the negro must be made known—facts and arguments illustrating and enforcing his claims must be spread out before the nation, and urged with frequent and unwearied importunity.

In the prosecution of this interesting purpose, the Board have resolved to commence the publication of a semi-monthly periodical, under the supervision of the Executive Committee, to be called the "*COLONIZATION HERALD*," and to be at once the organ of official communication, the depository of colonization intelligence and the general advocate of the African race.

In proposing the publication of such a work,

it may be proper to state briefly, the leading principles of the society from which it emanates:—this cannot be done better, than by the insertion of the second and third articles of the Constitution of the Young Men's Colonization Society, which are as follows:—

Art. 2. The objects to which its labors shall be devoted, are—

1st. To provide for civilizing and christianizing Africa, through the direct instrumentality of coloured emigrants from the U. States.

2d. To promote by all legal & constitutional means the intellectual and moral improvement of the African race.

Art. 3. The principles upon which this Society bases its operations, are peace and temperance, in aid of religion—dissuasion from warfare on the part of the colonists, and the prohibition of the acquisition of territory, except by fair purchase from the Native Princes and proprietors of the soil.

The Colonization Herald will be devoted to the faithful exposition and defence of these principles, in all their various bearings, and its conductors will endeavour by every proper means, to enlist the energies of the nation, in carrying them into practical operation.

As the scheme of Colonization will be advocated as a means of blessing to Africa, and to the descendants of her stolen children, of course, every other wise and judicious scheme, in proportion as it is adapted to promote the same glorious object in any or all of its parts, will find favour and commendation in the columns of the Colonization Herald.

TERMS.—The Herald will be published simultaneously in New York and Philadelphia, in a neat newspaper form, on the first and third Saturdays of every month at \$1 per annum, payable in advance.

Every person obtaining 5 subscribers, and forwarding their subscriptions, shall be entitled to a copy gratis, and those wishing to distribute a large number, will be supplied on the lowest terms.

Every clergyman and superintendent of a Sunday School, taking up an annual collection in favour of the Society, each life member, and every annual subscriber of not less than ten dollars, shall be entitled to the Colonization Herald.

Editors friendly to our object, are requested to give this Prospectus circulation in their columns; and the friends of the cause generally, are respectfully invited to obtain and forward subscriptions, which, with other communications, are to be directed to the Society's agent, Thomas Buchanan, 77 North Fifth street, Philadelphia.

The late Dea N. Porter, of Lebanon, New Hampshire, gave in his will, saving a few small legacies, the whole of his property, about \$12,000 to be equally divided between the American Board of Commissioners for Foreign Missions, the American Education Society, and the New Hampshire Home Missionary Society.

#### MONEYS RECEIVED.

Rev. F. M. Raschig \$1.50, Rev. D. Weiser \$5.00, Mr. Jacob Gartner (York) \$2.00.