

WEEKLY MESSENGER.

PUBLISHED BY THE BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH—THE PROFITS TO BE DEVOTED TO MISSIONARY PURPOSES.

New Series, Vol. 7, No. 32.

CHAMBERSBURG, Pa., WEDNESDAY, APRIL 27, 1842.

Whole Number 344

Original.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM.

Some time since considerable progress was made in publishing, through the Messenger, a series of articles on the rise and spread of the Reformed Church, under the general caption of "The Heidelberg Catechism." The course was interrupted provisionally, by causes which it is not necessary here to explain; and the idea of carrying it forward may be said to have been in the end abandoned altogether. There is always something unpleasant however in the idea of leaving one's work unfinished entirely after it has cost some trouble; and the attempt is now made accordingly to carry out the series, at least so far, and in such form, as to bring the whole into some satisfactory relation to the title under which all has been made to stand. The sketch altogether might have been more round and complete. It has not been proposed, however, to make it even an outline more full than the convenience of the writer might happen to admit. In the numbers that follow especially, free use will be found to have been made of this liberty.

18. CALVIN'S INFLUENCE BEYOND GENEVA.

Calvin's views of church government differed essentially from those which had been entertained by Zuingli. The reformer of Zurich had never learned to separate properly between the constitution of the Church and the constitution of the State; and the latter was made in his system, to include and in a certain sense, swallow up the idea of the former. The magistracy was regarded as in fact the highest power, under God, in the Church as well as in the Commonwealth. Here was supposed to reside the right ultimately of settling the external form of the Church, determining its spread, and regulating its order and discipline; the clergy were considered to be subordinate and responsible to the civil power, like its other ministers and agents, even in the transaction of ecclesiastical concerns.

It shows strikingly the depth and force of Calvin's mind, that he was able at once to perceive and boldly to assert the truth, with regard to this most important point. He did not indeed himself go far enough, in separating the civil and ecclesiastical systems. The State was brought into subordination to the Church, in being required to sustain and enforce by civil authority, decisions of a purely ecclesiastical nature; and no small part of the troubles to which the evangelical cause was subjected in Geneva, had their origin undoubtedly in this error. But still, it was a great reach of mind, in the circumstances in which he was placed, to see so clearly and steadily as Calvin did, that the Church forms an organization wholly distinct from the State, embracing a jurisdiction of its own, derived in no sense from any worldly authority but only from the supremacy of the Lord Jesus Christ himself, within which its decrees and judgments must be considered absolutely independent and final. Among all the reformers, there was none who got hold of this principle, in the same way. With Calvin however it was made a fundamental interest, from the very start. The Church in Geneva must be free, to manage her own concerns and regulate her own communion. When the State undertook to order the administration of the Lord's Supper, according to its own views, he refused to celebrate it at all; and chose to retire in disgrace, along with the brave-hearted Farel, rather than surrender a point on which so much depended, in his estimation, for the honor and prosperity of religion. When he came back, the very first measure with him was, the settlement of the Church upon its proper basis, by a formal act secured from the people themselves, recognizing and establishing its authority within its proper limits. And from this time on to the end of his life, the point thus yielded was firmly and steadily maintained, in the face of the most active and daring efforts on the part of a powerful opposition, which would willingly have overthrown both Church and State, to shake itself free from his yoke.

It was a great and noble struggle, worthy of the man by whom it was thus perseveringly and successfully maintained; and the Christian world owes more to Calvin's memory, on its account, than is generally imagined. True indeed, the principle for which he contended was not brought to predominate in the whole of the Reformed Church. The Swiss could not be persuaded to depart from the form of ecclesiastical government they had already received; & in all their churches accordingly, with the exception of Geneva, the civil magistrates continued to preside over the affairs of religion, as before. The same order prevailed also in Germany. But in other countries, Calvin's views were extensively adopted, and wrought mightily in favor of freedom as well as truth. They became the animating soul, we may say, of the protestantism of France, Holland and Great Britain. And who can estimate the extent and amount of the influence they have had, particularly in the last two countries, in the way of promoting and sustaining just ideas on the subject of religion generally, and with regard also to the relation in which government should be considered as standing universally to those under its care. The puritanism of England was formed, in a certain sense, on the principle which lay at the foundation of Calvin's theory of the Church; and it is not too much therefore to affirm, that all that has been accomplished for the cause of liberty and human rights, by the spirit of religious freedom, in Holland, Scotland, England, or our own highly favored land, may be referred in some measure to Geneva as its remote fountain head. The views which animated the struggle for freedom in Great Britain, in the seventeenth century, and which when transplanted across the Atlantic gave birth to the free institutions of republican America, were nourished and fostered in the bosom of that portion of the Reformed Church, which was most fully pervaded with the Genevan doctrine of ecclesiastical independence. Calvin had not himself pushed his principle fully out to its proper results and consequences; otherwise we should not be called to weep over Switzerland's dishonor as well as his own, in the case of Servetus. But still to him belongs the credit of asserting single handed the principle itself, when by all the rest of the world it was either not understood or not regarded, and transmitting it in power to other generations. His name deserves accordingly to stand always in honorable connection, with all the light and salutary power which have been developed in subsequent times from this point, as their root or germ.

Closely connected with the principle now mentioned, specially fitted also to serve the same practical interests which this has always contemplated, was Calvin's particular scheme of Church government. He is the father of modern Presbyterianism. Looking away from all existing ecclesiastical systems to the representations of the New Testament and the practice of the Church in her earliest and best days, he dared boldly to bring the Church at Geneva back to her primitive order; exhibiting in this small State a pattern or model, by which other lands might be instructed and aided, in carrying forward the work of the Reformation.

When we denigrate this system the scriptural and primitive form of Church government, it is not intended to say that it was formally prescribed by the Lord Jesus Christ or his apostles, for the use of the Church in all ages; or that the Church as a whole was regularly subjected, in the days of the apostles, to this order drawn out in its details, according to the Presbyterianism of modern times. The idea of any such constitution for the Church, externally considered, as may claim to be by divine authority essential to its very being, and of universal obligation therefore under all circumstances, like the reception of the fundamental truths of Christianity itself, is not to be endured. To suppose that the gospel, whose very nature it is to be free and independent of fixed forms, has been bound up immovably by its divine Master, like Judaism, in one unalterable costume and shape, so that with the loss of this the Church itself is lost, is to err most grossly and to offend against the genius of the gospel itself in the most serious manner. Such is the monstrous, anti-evangelical fancy of the papists, and of certain high-toned sticklers also for diocesan episcopacy. The time has been when the divine right of Presbyterianism, was contended for by some in the old world, under the same false and exaggerated view. Every such view of church government however is to be discouraged, as operating to cramp and dwarf the spirit of those by whom it is cherished. But it will not do to say, on the other hand that all forms of government for the Church are equally good or equally scriptural. Undoubtedly one system may be in its nature more suitable to the genius of the gospel than another, and better adapted to promote the free development of its power. We are bound also to believe, that the form best suited to its genius and spirit, would be the one into which it fell, under the direction of the apostles, when it first began to prevail in the world, under its purest and most simple form. And so far as this may be found to be insufficient, in its actual development, for the circumstances and wants of the Church in later times, its scriptural character must be considered as maintained, where it is made to carry out simply to the necessary extent, the principles in which it is grounded. If it be found, that it was so carried out in fact naturally and easily, so soon as the early Church was in a state to require such development, we have then all that is needed to invest the system in question with apostolical credit. It is under this view, that Presbyterianism in its general features may be exhibited as the most worthy and excellent, because the truly primitive form of government, for the Christian Church. It grounds itself in the views adopted and acted upon by the apostles, takes up the elements of ecclesiastical order so far as developed in their time, and fills up the plan or scheme thus divinely projected, by carrying out its principles to their proper results, after the example of the Church in the earliest times. As such, it must be considered more suitable to the genius of Christianity, than any other system, and more favorable to the development of religion under its best form; though not of course essential to Christianity itself.

As the restorer then of Presbyterianism, in the protestant world, Calvin is entitled to special honor. The pattern presented at Geneva was followed, with slight modifications, in the Reformed Churches of France, Holland, and Scotland. The same form of government bid fair at one time, to triumph permanently in England. In these United States, a large portion of the intelligence and piety and strength of the general Church, is comprehended, under different denominational titles, in this system. It takes in both sections of the Presbyterian body, so called; the different branches of the Scotch Secession; the Dutch Reformed; and, last, though not least, our own broadly extended Zion, in which the Reformed of Switzerland, the Palatinate & France, have been thrown into one common communion, on the shores of the new world. The Congregationalism of this country too has borrowed no inconsiderable amount of its character, from the same quarter.

Calvin's influence was felt throughout the Church, in an important way also, as it regarded the doctrine of the Lord's Supper. It has been already admitted, that the view of this ordinance entertained by Zuingli, was on the whole too low for the subject. It did not reach the lofty solemnity of the terms, in which it is presented in the New Testament. It fell too far short of the sentiment, with which the Church had been in the habit of regarding this great Christian mystery, in previous ages. It did not satisfy fully the demands of pious feeling, as concerned with the fundamental cardinal fact of the divine life, embodied in the institution. Some have supposed indeed, that Zuingli has been charged unjustly with regard to this point, and that the view he held was substantially the same which was afterwards counted orthodox in the Reformed Church. And it must be confessed, that his language at times seems to carry this aspect: while it was natural, that at other times the wish to utter himself in as strong and pointed a manner as possible against the notion of a real presence, should lead him to say things in an extreme way, not answerable exactly to his own general judgment. Luther was often led in the same manner, to express himself, on his side of the question, in a tone too strong for his actual convictions, as uttered more correctly in hours of greater self-possession; on which account, he too is inconsistent with himself, in what he has written on this subject, and not always easy to understand. With all allowances however which may be made in favor of Zuingli, on the grounds now mentioned, he must be considered fairly obnoxious still to the censure he has received with regard to this point. His general manner of looking at the sacrament, even where his language might seem to be most correct on the subject, was rationalistic & superficial. How far his theory operated to promote defective conceptions of the ordinance, among the Hel-

vetic Churches, during his life and afterwards, cannot of course be accurately determined. That it had some influence in this way, there ought to be no doubt. But it is clear at the same time, that it did not form the true and proper measure of the actual sentiment which prevailed, subsequently at least to Zuingli's death. His theory was indeed professedly retained, in opposition to the doctrine of Luther. But the two views, notwithstanding their antagonism, had silently wrought upon one another in the way of attraction also and mutual modification. The Swiss were led to attach a deeper meaning to the Lord's Supper, while yet they professed to adhere strictly to the view of their great reformer, and persuaded themselves that he had always meant in fact as much as they were now disposed to make him mean. In this way they were gradually prepared, when Calvin came forward with his view of the ordinance, to fall in with it easily and readily. They did not seem to themselves to undergo any material change in their creed; no direct change indeed, of much account, can be said to have taken place. And yet the posture of the Church, with regard to the sacrament, was no longer by any means what it had been in the beginning. Calvin's theory differed very considerably from Zuingli's, in the way of approximation to the view of Luther. It must be confessed, at the same time, that it is by no means easy to say always precisely, what he intended to teach, when discoursing of this subject.

The eucharist with him was more than a remembrance merely of the great fact commemorated; more than a simple representation of things invisible and spiritual; more than a sign only of the worshipper's professed subjection to the gospel of Jesus Christ. Rightly used, he held that it has the effect of incorporating us with the real person of Christ, and so making good to us in fact the blessings it exhibits to our faith. "The flesh of Christ, without any reserve, we own to be life-giving; not merely because salvation has been once procured for us in it, but because that now also, when we are joined with him in sacred union, this same flesh breathes life into us, or to speak more comprehensively, because that being ingrafted by the secret power of the Holy Ghost into the body of Christ, we have with him a common life. From the hidden fountain of the Godhead, life has been infused in a wonderful manner into the flesh of Christ, that from thence it might flow forth to us." In the Lord's Supper then, an actual union is realized on the part of the believer with the life of the Saviour's glorified body; involving a communion with him in his whole nature, as real as the bond which identifies us, in virtue of our natural birth, with the general nature, soul and body, of our first father Adam. This was the very idea, which Luther was laboring to hold fast, in opposition to the rationalistic tendency which threatened to bring it into discredit; only, it was represented by Calvin in a different and more ethereal form. Luther would have it, that the glorified body of Christ actually joined to the earthly elements of the Supper, (though he discarded again, mystically enough, the notion of a local comprehension of it under any such form,) and that every communicant, with or without faith, in the act of eating and drinking, receives the same into himself, either as a savor of life into life, or as a savor of death unto death. This notion Calvin rejected as gross and contrary to the Scriptures. He taught that Christ's body remains in heaven, while the sacramental elements are exhibited on earth; and that it is by the organ of faith only, exercised in conjunction with the use of these, that our souls ascend to him, and reach that communion with his nature, which it is the object of the institution to effect. Through the outward ordinance, faith has efficacy to incorporate us with the sphere of the Saviour's life, so that our persons become transfused vitally with the very same power, that animates his own person in the world of glory. All this lies beyond the measure of human thought; is transcendental for the speculative understanding, to which every thing must be a "what saying," that cannot be comprehended in forms of time and space. "We grant," says Calvin, "that the mystery is too high for our understanding." "Will any one ask me of the manner," he says again; "I am not ashamed to confess that the mystery is higher than that either it should be grasped by my faculties or exhibited in words; and to speak still more plainly, I feel here rather than understand: (experior magis, quam intelligam.) I embrace without dispute the truth of God, in which I can safely rest. He declares that his flesh is food for my soul, and his blood drink. I offer my soul to him, to be fed with this nourishment."

In the Sacred Supper, he orders me under the symbols of bread and wine to take, eat and drink, his body and blood; and I doubt not but that he actually presents, and I receive accordingly."

Calvin's first tract on the eucharist, appeared, in the year 1540, at Strasburg. When it came some time afterwards into the hands of Luther, he spoke of it in terms of approbation, and remarked that if the subject were handled in this way generally, there would soon be an end to the controversy. It has been said indeed, that Calvin for a time sided with Luther on the sacramentarian question, and afterwards passed over to the opposite interest. But this is abundantly refuted, by all he ever published on the point, as far back as the first edition of his Institutes. The truth is, however, that with Bucer, and the Strasburg divines generally, he considered himself to stand on ground, where both parties might well enough stand in common; as it had been attempted to bring them together, with a measure of success, in the celebrated Concord of Wittenberg. He held with the "confession of the Four Cities," and approved and defended even the confession of Augsburg, in what he conceived to be its fair and legitimate sense. In the view of some, this was supposed to reach so far as to involve an appearance at least, of some want of agreement with the other Swiss Churches. To place the matter in its true light, it was proposed that a conference should be held, for mutual explanation. Calvin, in company with Farel, then of Neuchâtel, repaired to Zurich, in the year 1549, and conferred fully and freely with Bullinger and the other clergy of that place, on the question of the Sacrament. This gave rise to the famous "Consensus Tigurius," in which, in a series of articles drawn up by Calvin, the ministers there present united in declaring to the world their common and harmonious faith, on the subject of the Lord's Supper, in opposition to the notion of an oral

communication with Christ's body, under any view. This Consensus was approved afterwards by all the Swiss Churches, and found extensive favor also in other places; which rendered it only so much the more unpalatable, of course, to those, who were disposed to stickle for the views which were here condemned and rejected.

Thus did Calvin's view of the Sacrament, establish itself, with predominant authority over that of Zuingli, in the bosom of the Reformed Church. We meet it in all the formularies of faith, which the Church formed for itself at the beginning, in the different countries through which it prevailed. In none of them, however, is it more happily presented than in the Heidelberg Catechism. Here, in answer to the question, "What is it to eat the crucified body and drink the shed blood of Christ?" we are told: "It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal; but, also, besides that, to become more and more united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven and we on earth, are notwithstanding 'Flesh of his flesh, and bone of his bone;' and that we live and are governed forever by one spirit, as members of the same body are by one soul." In another question, it is denied that the bread and wine become the very body and blood of Christ. "Why then," it is asked, "doth Christ call the bread his body and the cup his blood, or the communion of the body and blood of Christ?" To which the answer follows: "Christ speaks thus not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood, (by the operation of the Holy Ghost,) as we receive by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings and obedience are as really ours, as if we had in our own persons suffered and made satisfaction for our sins to God."

This is strong language. To some it has seemed to be too strong, involving almost the idea of consubstantiation itself. It is however the true Calvinistic doctrine, with regard to the Lord's Supper, as it was held by all the Reformed Churches, in the sixteenth century. There is reason to fear, that through-out the protestant world generally, at this time, a much lower conception of the Sacrament, as well as of the mystical union altogether as it holds between Christ and his people, has come to prevail. In the Reformed Churches commonly the Zuinglian, or rationalistic, view seems to be the one most generally entertained, in opposition not only to Luther but to Calvin himself. The elements are regarded as signs simply, and the only incorporation with Christ which they promote is supposed to be a moral one, turning upon our agreement with him in thought and nature. The idea of an actual transfusion of his nature—the entire human nature as renovated, soul and body, in his person—into the persons of his people, as really as the whole human nature of Adam has been transfused into his natural posterity; this idea, lying as it does beyond the sphere of the common understanding, is considered by most to be little better than transcendental nonsense. It was however, the idea of Calvin and of the Reformers generally. It is the idea of the Heidelberg Catechism; and it is only by the most violent interpretation, that it can be dislodged from the pages of the New Testament itself.

J. W. N.

Religious Selections.

From the Charleston Observer.

"They will not come to the Light lest their deeds should be reproved."

It is related that Galileo, who invented the telescope with which he observed the satellites of Jupiter, invited a man who was opposed to him, to look through it, that he might observe Jupiter's moons. The man positively refused saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?" This is the case with many. They will not look at the truth. They will not hear it, for fear that the arguments which they have framed, will be destroyed, and they will be obliged to give up their vicious indulgences.

Let some cases be specified to give a practical bearing to these remarks.

The Infidel will not examine the evidences of Christianity, lest he should be convinced of its truth. And hence it is that the objections of infidelity are exceedingly superficial.

The Universalist never reads the Bible consecutively, but only in detached parts, lest he should find out that there is a hell—his theory to the contrary notwithstanding.

The impatient will not look their danger full in the face, lest they should be convinced of the imminent hazard which they incur, without hope and without God in the world.

The profligate will not hearken to the salutary warning of friendship, of reason, and of revelation, lest he should be persuaded to abandon his course.

The intemperate will not be convinced of their peril till they have ruined their health, and their character, and their estates, and then their habits are so confirmed that reformation is almost hopeless.

The temperate drinker will not be persuaded of his danger, though he sees multitudes insensibly slide from the rank which he occupies into the slough of drunkenness.

The Romanist will not read the Bible for fear it will shake his confidence in the Church to which he is wedded.

A thousand other examples might be given, but let these for the present suffice.

ALBION.

WHAT OUGHT I TO DO?

A striking anecdote was related at one of the May meetings, by a clergyman from the South of Ireland, in proof of the real profit derived by some of the poorest classes from a perusal of the word of God. At the periodical assemblage of men, generally of a very humble rank, who are employed to read the Scriptures in Irish, to their poor ignorant countrymen, a series of questions are propounded by the clergymen who attend as examiners, in order to ascertain how far the

minds of these teachers are imbued with the truths they communicate to others. One query, addressed to a simple unlearned man, who manifested great love for the sacred book, was to this effect: "If you were threatened with persecution and suffering for retaining your Bible, would you give it up?" A pause ensued, and the question was repeated with a demand for some reply. "Please your reverence," said the poor fellow, "and with submission, I think that question is not rightly put." "How so? In what way would you have it expressed?" "Why, then sir, and begging your reverence's pardon, I think you should ask me, if I was threatened with such things for keeping my Bible open, I to give it up? For, sir, how do I know what I would do if I was tempted?"

Such an instance of self-knowledge, and consequently of self-trust in one who had received no teaching but what the Holy Spirit had communicated to his soul, conveys an impressive lesson to many who live in the constant enjoyment of every help to divine study. From whence arise the frequent and harsh judgments that Christians are heard to pass upon their fellows, if not from a confident conceit on the part of the individual, that he, in similar circumstances, would have acted more consistently, more prudently, more decisively, or in some way more suitably, than his neighbor had done! The poor Irish peasant had evidently read his Bible with more profit to himself than such persons seem to do; and a little of his experimental knowledge of the traitor within, would often appear an acquisition worth bating many of our higher attainments to acquire. What would I do in such or such a case? is, in fact, a question beyond the power of any man to solve; and by flattering himself that he can solve it, he does but nourish the self-confidence of a deceived heart. What ought I to do? is a safe and profitable inquiry. It sends the man to his Bible and to his God. The former teaches him both his duty, and the moral incapacity under which he lies of fulfilling it, or any duty whatever, in his own strength; at the same time it refers him to a power always to be acquired by believing prayer; it shows him his poverty, and opens at his feet a mine of wealth; it displays the feebleness of his naked hands, and gives him armor of proof; weapons wherewith he may pull down the strongholds of his enemy. I desire—because I greatly need it—to have the poor peasant's distinction ever before me, with David's prayer, "Keep thy servant also from presumptuous sins;" and in reference to those around me, "who art thou that judgest another man's servant?" The habit of censuring others goes hand in hand with that of applauding self; and it is no unprofitable exercise to watch the rising of the former inclination in our hearts, that by its guidance we may detect the latter.

O, the preciousness of that Book which is able to make the basest and most despised of our ignorant fellow-creatures wise unto salvation through the faith which is in Christ Jesus! This poor man had been brought up in strict and bigoted adherence to a system which throws the sinner altogether upon his own will-worship and meritorious works, for acceptance before God. Yet the entrance of that word, in its single majesty and simple truth, gave him such light as dispensed every shadow from his darkened understanding, and taking him off from all vain dependences, threw him entirely upon the guidance of Him who worketh in us both to will and to do of his good pleasure.

Celibacy of the Papal Clergy.

A writer in the Dublin University Magazine—a Romish priest—in discussing the possibility of a union between the Church of England, and English Papists, contents strongly for the abolition of the laws of celibacy in the papal church, as a means of facilitating the union. He says:

"There is one of these changes which I would most strongly urge on the attention of the rulers of our church—I mean the rescinding of the law of clerical celibacy. I am, as I before stated, in the sea and yellow leaf, and I am fully aware that even one sentence spoken or written on this or any other subject may have an influence at the end of time. Well then in the presence of that God who is yet to judge me, I make, after the maturest judgment, the following declaration, which I wish should be proclaimed through the world:—The law of the Roman Catholic Church which obliges our clergymen to live single—no matter what advantage may be ascribed to it, I believe to be one which has at all times wrought and still works incalculable mischief. It is my unalterable conviction that this rule is, and has ever been productive of sins most offensive to the Almighty; and that the Lord has often poured out his wrath upon the nations in consequence of those offences against him, which I should almost say have followed necessarily from this unnatural restriction. I have experienced the evils of this system myself."

UNIVERSALISM RENOUNCED.

Rev. Sidney Turner, who for two years was pastor of the Universalists Society in Brunswick, Me., has recently renounced that system of fatal error, and withdrawn his fellowship from the Universalists. The prevalence of irreligion in the denomination awakened his conviction of the falsehood of the system, and the prayers and tears of Christian friends who did not abandon him, are gratefully acknowledged as the means of bringing him to repentance. Through the "Christian Mirror," he expresses a strong desire to undo what he has done, and convince those "who are now clinging to Universalism, that it is a dangerous and ruinous delusion," and to warn all who are in danger of coming under its influence, to beware of it as they value the salvation of their souls.—Recorder.

Temperance in all things, is enjoined upon Christians, of every name and order; and without temperance no one can enjoy the blessings and comforts afforded by a conscience void of offence, towards God and man. Temperance consists in abstaining, not only from an immoderate use of meats and drinks, but also from excess in unnecessary clothes and ornaments, which neither add to comfort nor convenience. But above all, temperance should be observed in relation to that unruly member—the tongue, which has caused more mischief than all the ardent spirits ever distilled.—Beccol.

Miscellany.

THE STORY OF EDWARD WATERFORD.

In "Sketches of real life" or a visit to "my native village is the following story.

"Thee remembers Edward Waterford doesn't thee?" resumed cousin Mary. "He was thy cousin."

"And wasn't he our cousin, too?" interrupted cousin Hannah Grey.

"No, he was not related to us at all; but don't interrupt me now, I'll explain it all in due time."

"Very well—proceed with the story."

"I will. Edward Waterford was a very promising boy. Mild, amiable and intelligent his dark eye sparkled, and his smiling countenance was perhaps the more interesting for its paleness. His mother was left a widow, and in order to provide for her son, placed him at business in the city. But his situation was ill-chosen; it was with a confectioner. Doubtless his anxious mother thought that such a business was well adapted to the weakness of her boy's constitution, and promised to afford him an ample subsistence, as it was understood to be a very profitable—at least money-making trade. I do not know how it is, but it is certain Edward profited little by it. Besides the confections and sugar toys which it was their business to manufacture, there were cordials and other strong drinks prepared in such a manner as to be palatable and disguise in some degree the character of the principal material. It was to be expected that the boy would taste the sweet things so abundantly around him; and not the least enticing probably were the rich & luscious & stimulating cordials—the noneyau, the perfect love, &c., with sweet names and spicy flavor. He sipped—as he has since said, very cautiously—and at first very seldom.

"For several years after he went to the city, his visits to his mother were not only regular but delightful. It was good to see her heart cheered by the presence of her amiable son, who as he grew in years improved in knowledge and appearance. One thing we did not like. He seemed to throw off more and more every year the manners and language of 'friends.' His dress was not gayer than the world generally approved; but it was not the plain dress of his friends—and the same may be said of his conversation. It was interlarded with ceremonial words. Now and then he would say 'sir' or 'ma'am'; and very often would say 'you' instead of 'thee.' Now, then, knows cousin Timothy, or the remembers at least, I dare say, that this was not considered a very good sign among us. Nevertheless, we made allowance for it on the score of business at the city, and so forth. At length, however, as he grew up we began to see other things about him more alarming. His air was not so modest and becoming; but rather of a swelling character. He talked big, especially in the afternoon. His countenance changed—it became round and red, and his eyes looked either fiery or dull and watery. I don't know how it was that his mother did not seem to see it; though when he came to pay her annual visit he had far less time to spend with her than formerly. We heard of his being at the tavern of evenings; and he seldom went home to his mother's till she had retired.

"Thus it went on till about the time he was twenty years old. Some strange rumors came to S. that all was not right with Edward; he came, however to pay his annual visit—but oh! how altered. His face was bloated—his eyes were bloodshot. The first night after his arrival, he went to the tavern, and in company with several loose fellows caroused and gambled till a late hour; quarrelled and had a fight; and at midnight his poor fond mother was called out of bed to receive and nurse her besotted bleeding son. O cousin, thee can hardly conceive the agony of that mother, at the moment the veil that had so kindly concealed the shame and ruin of her son was thus rudely torn away. She groaned, and almost fainted; but the mother's hand was needed to afford him momentary relief—and she quelled every feeling but love and anxiety for his present condition. After washing away the blood and dirt which disfigured him, she found his hurts were not severe—and having got him into bed, left him to his filthy dreams, while she retired to weep over her ruin. It had come upon her like a thunderbolt. Scarce a suspicion had entered her mind that all was not right—and now she saw it at once. A thousand incidents inexplicable at the time, now rushed on her memory and were explained—awfully explained. Her darling son, the hope of her declining years, was a drunkard. At twenty years old he was a sot.

"But this was not the end. The next morning, his mother was roused from a slumber into which she had fallen after a sleepless night, by a knocking at the door. It was a stranger who inquired for her son. She went, and having with difficulty awakened him, introduced the stranger, who immediately arrested him on a charge of embezzling his master's property. Her cup was now full. Her son, her darling son, a drunkard and a thief. O, how my heart ached for that poor woman. I cannot describe her grief. She withered under it as a tender plant in the frost. Edward was conveyed to prison, was convicted of the crime—sentenced to the penitentiary, where he served his tedious years with associates who were adepts in crime; and came out a finished villain of the lowest order. His poor mother, however, was spared the agony of seeing this climax of woe. Long before her liberation she was laid in the grave, a broken-hearted mother."

"Poor woman," said I; "and do you think she ever traced the dreadful catastrophe to its origin?"

"I cannot tell how that is," replied cousin Mary; "but I have often thought the unhappy mother was the destroyer of her son. I don't know the rules of the society to which thee belongs now, but I dare say thee don't forget that 'Friends' rule has always been that no member shall deal in the destructive beverage which caused his overthrow. I wish they were more watchful to see the good rule observed. Sometimes I fear it is neglected. And if Edward Waterford had been put to a business where the means of intoxication were not so convenient, he might have lived a respected and worthy man. Don't thee think so?"

"I certainly see no reason to doubt it," said I.

Original.

For the Weekly Messenger.
Ignorance of the worst kind.

Among the various schemes, employed for the ruin of man, there is perhaps none in which Satan succeeds better than in blinding the minds of men, and thus keeping them in a state of ignorance. Wherever ignorance exists, the mind is in darkness, and darkness has ever been favorable for the perpetration of the foulest deeds, and the advancement of the powers of the infernal regions. The gambler, the robber, the prostitute, the adulterer, and midnight assassin, with other similar characters, all find the very element of their vicious lives in darkness. Favorable however as night is for the sensual gratifications of a fallen and corrupted race, it is still not more so than ignorance is for the brooding of error, and fatal delusions on the subject of Religion. As night has always been the scene of the most horrid crimes, so ignorance has always been the mother of superstition and errors of the most ruinous kind in their effects. The innumerable errors now taught by various sects, all have their origin in ignorance. Teachers of error, being ignorant of their own ignorance, and of the spirit and truth of the gospel, consider themselves wiser than seven wise men who can render a reason, tho' they neither know, nor understand what they endeavor to propagate. Their zeal is blind, it is "not according to knowledge," and can only be received by those whose minds are of a similar cast. Hence it is that we see some religious sects, collected from the lower and most ignorant classes of men so much alike in their notions—so extremely ignorant and selfish, crying down every thing, but their own "rank selfishness," as being error and hypocrisy. Many of them even without a moment's hesitation, are ready to declare all on the road to perdition, who do not go, nor agree with them in all their erroneous, and preconceived notions. What else but ignorance can it be, that leads men to such extremes, and "strange extravagance," as to condemn all who do not think, and understand the scripture as they do?

But to come to the point proposed, we believe that there is a particular kind of ignorance, that is universally too much overlooked. However ignorant men may be (in an enlightened country) of the world around them, and of the gospel itself, we believe that ignorance of the heart, is of all the most dangerous to the soul of man, and at the same time the most prevalent throughout the world. The high and low; the rich and poor; young and old; male and female are in nothing else so deficient as in a proper knowledge of their hearts. This is in a great measure if not altogether, owing to a want of honest self-examination. Small is the number of those, who make it their daily business, closely to examine themselves as they should do, and to abandon the corruptions of their deceitful hearts. Active as we meet mankind in general, each with some particular object in view, we scarcely meet with any who bear with them, marks of close self-examination. We may daily see those, who seem to know much about the world, and worldly affairs, and others of considerable cultivation and attainments whose imaginations have been soaring above the clouds, and who can tell us of the distance of the planets, and of their relation to each other, but alas! notwithstanding all their wisdom and knowledge, many of them are ignorant of their depravity, and the insufficiency of their own hearts. The heart is to them, in general, an unexplored region, inhabited by many beasts of prey; such as pride, ambition, emulation, envy, &c. which find their subsistence on vanity, evil thoughts, and sinful indulgences.

These men, especially those who turn their attention to literary pursuits, sufficiently well acquainted with the depravity and corruption of their hearts, would doubtless, not quite so frequently (as is the case) disgust their hearers with the old song "Rome" and "Greece," in almost every sermon, and petty composition. In place of it, ministers would tell us more of the depravity of human nature—of our utter inability in ourselves of doing any thing good—of the absolute necessity of "repentance towards God, and faith in the Lord Jesus Christ," connected with an entire surrender, and consecration to God. In place of having a string of flights, and plays on words, they would glow with holy zeal, and fervency of spirit, watered with tears of "humiliation, of earnestness, and of love; both to God, and for the salvation of precious souls. Instead of feeling too much exalted by the station they occupy, they would mourn over their unworthiness; and loathe themselves on account of their moral deformity. They would forget those technical phrases which are so extremely offensive to the ear, and spirit of the humble and warm-hearted Christian. Nor would they spend quite so much time, as some do, to make their discourses flowery, and pleasing to the ear, but on the contrary, they would spend much more time, and shed many more tears in their closets, (which by the bombastic orators, we fear are neglected) for the salvation of their fellow men, there pleading with God to rescue sinners from the jaws of eternal death. They would go about not with heads high as the cedars of Lebanon, nor with minds fickle and almost vain as that of a coquette, but borne down with care and anxiety, like the laden branches of a fruit tree, for the happiness and welfare of a perishing world. When we reflect on man; and his noble capacities, it seems strange, that he should pay so little attention to self-examination, which is the most necessary for a proper acquaintance with himself, and at the same time the most humiliating in its effects. Self-examination leads to humility, through which every man that would rise to true honor and dignity must pass. The better informed of the human heart we find a man, the more humble he is; and the humbler we find a man, the more exalted he is in the eyes of God his Maker.

If this be true, who that knows it, can properly be looked upon as a sane person so long as he neglects to examine the state and true character of his own heart?

ALPHA.

Mercersburg, }
April 18, 1842. }

For the Weekly Messenger.

THE GOSPEL NOT APPRECIATED.

One of three privileges for which a certain ancient philosopher, felt himself under special obligations to bless the gods was, "That he lived, not in the more uncultivated ages, but in the time, and under the tuition of Socrates."

Will not this hearken in the day of judgment rise up against many among us and condemn them? What was the light of Grecian philosophy to the light of the glorious gospel? What are the instructions of Socrates to the teachings of the Son of God? Behold, a greater than Socrates is here; and

yet how many, instead of being grateful for the privilege, are absolutely unwilling to set at his feet and learn of him!

Like the man who refused to look into the astronomer's telescope for fear of the Copernican system destroyed, by the observations which he might make, so hundreds now shun the instructions of Christ, because they are afraid of having their guilt and false hopes disclosed. They love sin and they wish to continue in its service undisturbed. But this they cannot, if they come to the light: for if divine light be let into the soul, conscience will take advantage of it to render them uneasy in their sins.

So far as they relate to the bliss and joys of heaven, the instructions of the great Teacher may be grateful even to the unregenerate, and could this part of his instructions be separated from the rest, would be cordially received. This however is not an easy matter; and hence rather than take the sweet and the bitter, they will forego the whole. "Ye will not come to the light, because your deeds are evil." C.

April 19, 1842.

Religious.

From a late London publication.

"A HAPPY RELEASE."

I remember hearing these words said when I was a child; some one, who had suffered long, was dead; "A happy release," was said by the person who mentioned the death: "yes, a happy release indeed," replied the person spoken to; but I listened, and heard not a word respecting the precious, the immortal soul. Those who were speaking to each other, I now reflect, may have known that the person just departed was one who trusted in Christ: but as they said nothing on that subject, I went on with my own train of thought. "Where is the immortal soul?" but I did not ask the question.

"A happy release," yes! if this life were all, it would be happy when the poor body ceases to suffer: but oh! there is an eternity: there is a heaven: there is a hell. Dear reader, you have been often warned. Whether are you going? Do you believe Him, who hath said of himself, "I am the way, and the truth, and the life: no man cometh unto the Father but by me?"

"A happy release," I thought when the bell sounded for poor Martha H.: for I could not doubt but that all her sorrows were left below, and earth exchanged for heaven: and I thought, I will make some little notices of my interviews with her, and entreat others to seek the Saviour whom she sought, and who has now conducted her safely through the dark valley of the shadow of death.

Those who see much of the poor are often disappointed in them, finding that some are, and appear quite unconcerned: and that others make a profession of what they never feel: how delightful then to know that some are indeed on the Lord's side, have passed from death unto life, and are continually "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Such an one was Martha H. Many years ago, I looked upon her as a Christian; and I never heard from any one a doubt or a fear to the contrary. This may be the case where the heart is not right with God; but in this instance, I fully believe the conduct corresponded with the profession; and that therein did she exercise herself, to have always a conscience void of offence both toward God and toward man.

There was another comfort in visiting her; the deep distresses of poverty were not added to the bodily sufferings she had to endure, and this comfort will be appreciated by those who go from house to house, seeing want and misery, often the consequences of extravagance, and intemperance, and sometimes not to be attributed expressly to either. We must descend to particulars, and enter into detail, if we would really understand the sufferings of the poor; this I thought when I was once visiting an aged collier and his wife: their employment was to carry coals; but their horse had just died, and they were indeed destitute. The poor old woman sat without employment, and so seemed at leisure to talk of her troubles; but the old man sat without complaining—without even speaking a word, busily employed with a large needle, drawing some coarse twine through a sack. "He's mending the old sack," said his poor wife, "I don't know what he is going to do with it."

Again, I thought this when the poor old natter told me that next Saturday her husband would have to walk eight and twenty miles, in order to dispose of the nails she would have made during the week: "fourteen miles to T—," she said, "and fourteen back—that makes twenty-eight." Yes, the calculation was exact enough, and neither she nor the poor old man, far more infirm than herself, had a thought of murmuring: nay, they would be all thankfulness, if, when he arrived at T—, he could but sell the nails, and have money enough, not only for a supply of bread but something to buy another little lot of old iron for her to go on again with her arduous employment. Poor old people! and yet I hope "rich in faith, and heirs of the kingdom which God has promised to them that love him." I never met with greater resignation when speaking of trials than in that poor old man; they had had three daughters; "as nice young women as ever grew," he said, "but they are gone."

All this is taking me from what I had to say of Martha H.; but the thought of one poor friend and neighbor always leads to another, and I can tell you of the "happy release" of her namesake, Martha W., one of the three daughters of this poor old couple. Being told she wished to see me, I went, much regretting I had not heard before of her illness. She was in the last stage of consumption. After some conversation with her mother, and hearing the particulars of her illness I asked concerning her soul. "I wish to die," she said, "I should like to die." Presently she said, "He has taken my heart away, and given me a new heart, and taught me to pray." She was deeply attentive when I read and prayed; and when she heard the name of Jesus repeated with me. "He loved me," she said, "and died on the cross to save sinners."

Once she said, "I should like to die while I am fit;" I understood her to mean that she should like to die before Satan and the world should assault her with temptations, and she might be led away from the narrow path; but I embraced the opportunity of telling her, that we are not our own, but his, with whom is no variableness, neither shadow of turning; and that he who hath begun a good work in us, will perform it until the day of Jesus Christ. Not very long, perhaps about two years, after Martha was laid in the grave, the parents were sent for to D—, nearly sixty miles away, to attend on the death bed of the last of their three daughters; and they gave me an account of her sufferings, and of her peaceful death. And the poor old man added, "She was none too good for Him that has her; he

will not ask us, when he has a mind to gather a flower in his garden."

What an example of contentment and gratitude was afforded by this aged Christian! The poor old woman too! how she exulted when their landlord consented to have a forge erected for her, where she might labour as she used to do in her own country; for, like many other poor people from distant parts of the kingdom, she spoke as if she were a foreigner. So she laboured on, patient, industrious, cheerful; always with a smile upon her face; and would say, "I pray for grace when I am in my work, that I may get safe to heaven from this wicked world." The poor husband was not idle; his sight was so nearly gone, that he was not equal to regular employment; but besides his part in carrying the nails to the distant towns to sell them, he laboured in his garden, and would call upon me to admire his beautiful stocks and his fragrant herbs; and he would work too in his neighbor's gardens for any compensation they could afford to make him. "A few more rising and setting suns," he remarked one day, "and all these labours will be ended."

The miseries of poverty are seen even in one poor person is observed to pity another; in some places, the poor-rates fall heavily upon the poor themselves. An industrious young woman, who had striven hard to keep things about her, and to bring up her family decently, and make her husband's home comfortable to him, was telling me how she feared at last some of her goods would be seized upon to pay the poor-rate; but she turned from her own anxieties to talk of an aged neighbor, on whom a similar demand had been made, and who suffered yet more. "That poor old woman," she said, "how she has worn time! I've seen her tremble and her lip quiver with hard labour." Oh, how these things make one long for the time when want, and weariness, and poverty shall be no more; and even now, delightful to think that of spiritual good there is enough. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

This poor Martha had done: she had felt the emptiness of all earthly things, and had been led to Him in whom all fulness dwells. Now, in introducing Martha to my readers, I have nothing outwardly to please or interest: no remarkable vicissitudes in her life to narrate; no romantic walk, or picturesque cottage to describe. Her employment was that of keeping a humble country shop; opposite the shop-door was the entrance to her kitchen which, in the latter part of her life, was her bedroom, also, for a distressing, asthmatic complaint rendered it difficult, and almost impossible, for her to go up and down the stairs.

It was years before her death, that she was once so ill, that I thought of every visit, "This may be the last," and her words of faith and patience were, "I look to my Father for supporting grace: I think that when he has sufficiently tried me, he will take me home." Oh, here is the blessedness of the Christian. God is her Father, and heaven is her home.

Another day she appeared near the end of her pilgrimage: she breathed with so much difficulty that she could say but little. I read a part of the 14th of St. John, and stopped at the verse in which our blessed Saviour promises to his people the inestimable blessing of peace. "I trust you enjoy that peace," I said. "Yes; I trust I do; my Jesus is my all; I hang my worthless soul on Him. Afflictions are not joyous, but grievous; but my Lord does all things well." She continued in this blessed frame. "I am happy," she said, some little time afterwards, "still looking upwards." "Look unto Jesus," I said. She took up my words and continued—"The author and finisher of our faith."

But years of suffering were still before her; and "strong in faith" as she appeared to be to those around her, she felt her own weakness and as long as she remained below, had to experience what temptation means. She said once, "I feel no doubt at present; how it may be before I depart, I do not know." Being reminded that she would always have the same friend on whom to trust, she broke into accents of praise. "In heaven," she said, "it will be all praise and this wearisome body left behind."

She spoke of the diversity of opinions among Christians. "One says, 'I am right,'" and another says, "I am right;" but there is only one way: Jesus says, "I am the way, and the truth and the life."

Amid the greatest sufferings she was very happy; she hoped she might obtain relief, she said; "but if not," she added, "His will be done; we are not our own; we are bought with a price."

"I used to think I could pray always," she remarked, "but now I cannot pray;" (not connected, she must have meant, or at set times of prayer,) "but the Lord knows my heart, and I rest upon his promises; He is a precious Jesus."

Her joy sometimes amounted to even triumph; "I'll had ten thousand tongues," she said, "I could praise him with them all. I used to think I must do some great thing, but now I come empty to my Redeemer."

At last I took leave of my poor friend; when I approached the bed and asked her a few questions as to her sufferings, she answered, "Yes, or 'No,' and seemed to make an effort, the girl who waited on her, asked if she knew me: she said she had not before; yet she seemed perfectly sensible. On being reminded that there was One who would never leave her nor forsake her, she said, "Yes, there is One, and he is the strength of my heart, and my portion for ever." "The Lord bless you," she said, "I trust we shall meet in a better world."

A few days after this she departed, All her sorrows left below And earth exchanged for heaven.

This was indeed a happy release, How blest is our sister, blest Of all that could burden her mind; How easy the soul that has left This wearisome body behind.

I have loved to witness her resignation to the will of God. It is heaven upon earth to have no will but His. Sometimes a circumstance may arise respecting which the Christian will be led to think, "I would not have been indifferent, had not that been his will, but I should have liked it to have been his will." Oh, this feeling must be checked. "It is the privilege of Christians to ask for the richest spiritual blessings in the richest abundance; that 'the God of hope may fill them with all joy and peace in believing; that they may abound in hope through the power of the Holy Ghost.'" What rich glowing words! how they are heaped one upon another. The Christian must follow on: the question is asked, "Have ye received the Holy Ghost since ye believed?" We must have the Holy Ghost to enable us to believe; but there is also an after work. "Since ye believed,"—after ye had come to Christ, did ye then receive the Holy Ghost? Have ye

been baptized, not only unto John's baptism, but brought nearer still? "Among them that are born of women," said our Saviour, "there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of God is greater than he. John's dress and way of life seemed to testify of gloom and severity; but there was One coming after him, oh, what a glorious one, whose kingdom is a kingdom of peace, and joy and security; and the least, the poorest, the weakest in that kingdom is greater than John."

THE BELIEVER'S VIEW OF DEATH.

To encounter death the faithful are prepared, both by their knowledge and experience. "They know in whom they have believed, and that he is able to keep that which they have committed unto him." They know that their Redeemer is the mighty God; and that part of the everlasting covenant between the Father and him insures their victory over the grave; for it is written, "Thy dead men shall live; with my dead body shall they arise." "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." These wonderful things of God's law being certified to them by the Holy Ghost, become the object of admiration, the foundation of lively hope, and their richest treasure. Hence death grows familiar to their minds, as a translation to enjoy spiritual life in perfection, in the presence of their beloved, the sweetness of which they have imperfectly known already. Answers to their prayers, and a change of state in passing from darkness to light, from death to life, in their conversion, alters the visage of death, and its nature too. Instead of seizing upon them, to root them out of the earth, and pluck them out of their dwelling, it comes to exalt them to glory, and honour, and immortality.—Rev. H. Venn.

IMITATE CHRIST.

Let Christians, whenever they are tempted to be proud, or to act contrary to the example of the Lord Jesus, suppose him once addressing them, individually, in such terms as these: "How ill does pride or haughtiness become thee, O my disciple! when thy master was meek and lowly, and so much debased himself! Was he so poor? Blush, then, to think that thou art ashamed of poverty, or so anxious to avoid it. Did I condescend to wash the feet of my apostles? and can you reckon the meanest office of charity, self-denial, or condescension, beneath you? Did I affect state or grandeur, and can you be vain of costly furniture or apparel? When you hear me, in my word, ascribing all the glory to God, will you seek and delight in the applause of mortals? If I pleased not myself, do you deserve the name of my disciple, when seeking to please yourself? Did the most outrageous insults and injustices only excite my pity, and not provoke me to anger; and shall disrespect, affronts, or even injuries, blow up my passion, resentment, and revenge? Did I drink off my cup of unmingled bitterness without repining; and shall a small drop of gall, in affliction or disappointment, cause thee to murmur or complain? Why, O why, has the example of your Master so little influence upon your temper and conduct? Remember me, and be humble, patient, and mortified to self and the world."

Dr. H. Hunter.

THE SPIRIT OF PRAYER.

It is our want of faith and love that makes our prayers a task and a burden. How often God invites us to pray! How much he promises, in order to encourage us to come to him with a holy boldness and confidence, freely and unreservedly! We need not do so, when God himself commands to do so. Ardent love to God, is indeed the true spring of genuine prayer. Where this is, all other graces will follow. "Love (says one) renders prayer delightful to ourselves, and acceptable to our Maker. It makes us willing to receive."—Rev. E. Bickersteth.

TEMPERANCE AND RELIGION.

It is not a little instructive to hear the remarks which are made in relation to the moral character and bearing of the cause of temperance. We ask the trustees of a church for liberty to hold a temperance meeting, designing to have prayers offered, and the praises of the Author of all good sung, we are gravely told there is a vote on record that the church shall be used only for religious purposes, and, as temperance is not religion, the church cannot be had, although open for missionary, tract, education and other societies. We may reason; but it is all in vain, the trustees have decided, and from them there is no appeal. The distiller, the importer, and the wine-drinker, sitting Sabbath after Sabbath on their velvet cushions, say the trustees are right; the church is for religion, not for temperance.

We go now to a temperance meeting, perhaps Sabbath evening; we propose an invocation of the Divine blessing, or would offer some remarks on the connection between temperance and the salvation of the soul. This will not do. "This," we are gravely told, "is a temperance meeting & nothing else. We go for temperance, we have nothing to do with religion or politics, or any thing but temperance." Well we begin to think the trustees, the distiller, importer, and wine-drinker are half right, although the abuse they receive from us, for not opening their church is light, compared with that received from others. Now to speak our minds plainly on this subject, both are wrong. The trustees are wrong in deciding that a temperance meeting with prayer and praise is not a religious meeting. Prayer and praise make a religious meeting, while the promotion of temperance is for the glory of God and the salvation of the souls of men. We have no claims upon them for their church. If the building is committed to their care and they do not see fit to let us have it, we have not a word to say. Only we do protest against their decision, that ours is not a religious meeting. And with this, we leave them bearing the responsibility of hindering, as far as they thus can hinder, the advance of this good cause.

We also protest on the other hand against the decision of temperance men, that their meeting is purely temperance and has no connection with any thing else. It cannot be either religious or atheistic; as every man lives either with or without God in the world. Men may meet for a divinely benevolent purpose, and so far gratify the infidel as to discard all religious service. But herein there is a most marked inconsistency. They are both working for and against the same cause. The adversary will be pleased to see all religion excluded, but he will not be pleased with their temperance; and if they pleased him so far as to give up the religion, they may find it difficult to hold on to their temperance. The truth is, the temperance reformation is the Lord's doing. Every drunkard that reforms breaks the chain of Satan,

who has held him captive, at his will and turn towards his heavenly Father. The whole reformation of the manufacture, sale and use of intoxicating drinks, is a breaking up of the power of the prince of this world; and it is therefore a moral and religious movement, though not all who are engaged in it are pious men, more than all who lay aside work on the sabbath and keep the day, are so. And we feel it to be of importance to every reformed man, that he be led to understand and feel that his reform is a moral and religious movement; is from Divine influence;—ought to call from him at once praise and thanks giving; ought to lead him to break from all vice, and give up his heart to God; and also to understand and feel that if it does not result in this, it leaves him but a wicked man still, under the power of the evil one and liable soon to be drawn back to ruin. We have no hesitation in saying that these are our views of temperance. We should be ashamed of any other. And if any man working in the cause of temperance say, "We will not thus work with you," we say "Very well; work your own way. As for us and ours, we will serve the Lord. We bring temperance not as the handmaid of infidelity, but of piety and salvation." And this is the common-sense view of the subject. With one or two exceptions, every reformed man we have conversed with has, while unsophisticated, this view of it. He says, "I have hated the Bible and the Sabbath and my Maker, and served sin and Satan till I have been ruined, and now I hope it is to be all the reverse with me."

Such a man is ready to kneel down with any man who will pray with him. Such a man will feel that all sin is to be shunned as well as drunkenness. Hence it is a natural remark of one, on hearing another repeat an oath in the public speech. "B. does wrong; when I left off drinking I left off swearing."

If there ever were any temperance meetings which should be decidedly devout and religious meetings, they are the meetings of the reformed; and if, from fear of sectarian influence, any go to the extreme and renounce, all religious service, we greatly fear from him, lest they do almost every thing else rather than perfect the wonderful work commenced among them.—Temperance Journal.

Miscellaneous.

From the Malta Times.

THE NEW VIZIER OF TURKEY.

Izzet Mehmet Pasha! The ferocious Governor of Scutary, who at the destruction of the Janissaries delighted in cutting off their heads with his own hands; the terrible Capudan Pasha when the Russian war broke out; the mad Grand Vizier after the capture of Varna; the atrocious grasping Governor of Angora, who restored torture, and hung a man for saving his life; the intractable, cruel, and rapacious Commander-in-Chief last year of the Ottoman troops in Syria, when he was removed at the peremptory demand of Great Britain!!

He was supposed to have been laid on the shelf, to be without friends or support, and a more unpopular man could not be found in all Turkey, had you sought him *a la Diogenes*, at noon-day with a lantern. Well, he is now Grand vizier, intrusted with supreme power! How long he will remain so is more than I shall pretend to say, but it is generally thought that he is only a *fill-gap*, and is merely keeping the place warm for some body else. *Nous verrons*. In the meantime, I will tell you that here in Constantinople, were he ten times worse than he is reported to be, he would still be innocuous. It should astonish no one if he were even to make the best Prime Minister the Sultan ever had. The late Vizier, Raouff Pasha, was once a devil incarnate, whereas of late, a more innocent and better beloved man did not exist. In a province where the sway of a governor is, or rather was, unbounded, a tyrant may do much harm, but not here at the capitol. Djézzas Pasha himself, could he renew his blood-stained existence, would probably at Stambul be a father of propriety. We shall, however, in all probability, soon have another Grand Vizier, but whether it will be Kosrev Pasha, or Riza Pasha, or Halil Pasha, or some other, cannot yet be publicly known.

This is the second time that Izzet Pasha has been raised to the post of Sadr Azam, his former appointment having taken place in 1838, after the siege of Varna. A private letter from Constantinople affirms that the sole cause of Raouff Pasha's supersession was his old age, and that many other changes are looked for.

From the Young People's Book.

HOW TO PROFIT BY READING.

Most young persons read chiefly with a view to amusement; and they find amusement in perpetual novelty and change. Hence it is that they prefer works which are written in the narrative form; and they hurry through them in order to possess themselves as speedily as possible of the succession of incidents, and the catastrophe or close of each work. This is a dissipated habit of mind, and leads to few profitable results. One should read observingly, suffering nothing to escape attention which constitutes the merit of the book, or which may conduce to the improvement of the reader. Not only the narrative, illustrative, and descriptive portions of any book, a history, for example, but also the reflective parts and the plan and connexion of the whole, as well as the peculiarities of the author's style, and the means by which he produces his effect, should be objects of attention to one who reads for improvement.

We should read to remember. Nothing is worth reading which is not worth remembering. Of lighter works we remember the grace, and ornaments. We retain in our memory the striking features of the author's delineations, and perhaps unconsciously acquire the power of imitating them. Of graver works we remember the principles and arguments. To make them our own, we are even willing to write out a condensed abstract of the whole book; so that what the author has said, we ourselves upon fit occasion might, in substance, say.

We should read to compare and judge. If our course of reading has been ever so limited, we may compare the work we are now perusing with those which have gone before it. The language and style, the plan, the apparent materials of the author, the way in which they are combined, wrought up, and polished, should all be subjects of inquiry in our minds as we read, and of comparison with what we have met with before.—By this practice we become critics before we are aware of it; and we avail ourselves of the best purpose of criticism—selection. The world is full of books. We cannot read all—half a thousandth part; but we may obtain all the most valuable results of reading by selecting from the mass the best work in each department of learning, and reading it with the same

care, the same attention, the same determination to retain in our minds all that is worth acquiring from it, as if the single copy we held in our hands were the only book extant in the world on the subject, and we were to relinquish it for ever the moment we had finished its perusal. So reading we shall profit.

THE WEEKLY MESSENGER.

CHAMBERSBURG, APRIL 27, 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 POSTOFFICE, GENERAL.
Sent 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.

HEIDELBERGH CATECHISM.

The series of articles under the above caption from our correspondent "J. W. N.," which were interrupted for sometime, have been recommenced in our present number. This will be gratifying to our readers, as the articles referred to, were well received and their discontinuance was regretted by all. We hope that the writer will now be permitted to carry them out to the extent to which he originally intended.

The Young People's Book.—The May number of this interesting and truly beautiful Monthly, has been received. It is one of those few periodicals of the lighter sort of literary reading, which combines usefulness with amusement. The hints on a profitable course of reading by the Editor, Prof. Frost, are judicious and good.

TEMPERANCE HOTEL IN HAGERS-TOWN.

"The Mansion House," at the Rail Road Depot in Hagerstown, is conducted by Mr. F. Stover, on Temperance principles.

In various sections of our State, public houses are opened and opening, on Temperance principles—but no where do we see them multiplying more rapidly, than in North-Western Pennsylvania, especially in the counties of Union, Northumberland, Lycoming, Centre and Huntingdon. This augurs well. The friends of the good cause should, in every suitable way, lend their influence in sustaining them. We are glad to perceive, too, that these houses, so far as we have any personal knowledge, are, generally speaking, inviting to the Traveler in every respect. Thus it should be. A Temperance House ought not merely possess the negative quality of having no spirituous liquors; but it should have every desirable comfort to render it inviting to all classes of the community. In a word, it should be *inferior to none*, in these respects even, whilst it has the superior advantage of not having the *fire-water* to deal out to its customers. Our own "Mansion House" in this place, conducted by Mr. Joseph Pritts, is a model of what such a house ought to be. Chambersburg may justly be proud of it. Should it not succeed, it will not be the fault of the proprietor.

TAVERN BARS CLOSED ON THE SABBATH.

We have observed with much pleasure, that the Bars of the most prominent Hotels in our town, have, for the last few weeks, been closed on the Sabbath. This is a most happy movement, and we sincerely hope, that the example will be universally imitated, here and elsewhere. For our own part, we could never see, why the Bar of a Tavern should be left open, whilst the Shop and the Store are closed. Custom, however, seems to have sanctioned the distinction almost every where, and has been almost universally followed, to the grief and annoyance of the community.

THE CENTENARY.

The good cause is still progressing within the bounds of the Maryland Classis. The General Agent was during the past weeks in the Emmitsburg charge, and when writing to us, on the 19th inst., had obtained in the Emmitsburg and Millerstown congregations in part, subscriptions to the amount of a little more than \$2000. It is thought that by the time the whole charge has been waited upon, the subscriptions will amount to \$3000, or more. This is certainly doing well; but it is only carrying out into practice that spirit of liberality by which this people has been characterized, whenever the claims of any worthy object of benevolence, have been properly presented.

During the present week, the Agent expects to visit Frederick, with a view to prosecute the work that has been begun in that charge. It is hoped, that he will meet with a favorable reception from this people, and that they will prove themselves no less liberal according to their ability, than their neighbors have done. Should the issue be otherwise, we will confess ourselves disappointed in our expectations.

Whilst the Centenary cause is thus progressing in Maryland, we presume, that in other sections of the Church, it has not yet come to a final stand. There is still too much room for more extended operations, and too many reasons calling for them, to admit of any such result. We shall be glad to have it in our power, to present our readers, with the happy fruits of our Centenary operations in all those sections of the Church, from which no intelligence has yet been received, as well as from those from which information has been partially communicated.

A CIRCULAR.

Last week, we prepared and addressed a circular to the different Classes and District Synods in connection with the German Reformed Church, relative to our Establishment. We hope that the brethren will receive our communication kindly, and give due consideration to the subjects therein presented.

Hard Times and Religious Papers.

The pecuniary pressure has been felt, more or less, by all classes—& perhaps no other enterprise has suffered more in consequence of it, than religious newspapers. Many persons, who feel the necessity of retrenching their expenditures, begin, first and foremost, with the religious periodical. They can do without that. "Stop my paper," comes back from the North, the South, the East and the West. In one half the instances, from one to five, or even more dollars are left unpaid.—We will not here tarry, as we might, to reason over the matter, or attempt to show, that the largest number of these individuals might with more propriety and even consistency, begin at some other point in making retrenchment; neither do we wish to try to convince, at least many of them, when they feel themselves compelled to discontinue, that they might, and as honest and christian men ought, first of all, to pay all lawful and just dues thereon. But we merely wish to state the naked fact, that we, in common with other publishers of religious newspapers, feel the effects of "the times" in all its disastrous and blighting consequences. Our weekly expenses for the Messenger alone (to say nothing of the German paper and our other publications) amount at the lowest calculation to one hundred dollars. Now, let any one look at the average weekly receipts as acknowledged in each number of our paper, and it will at once be perceived, that there is a fearful odds against us for the last six or nine months.—With a list bordering on three thousand subscribers, we are sinking, and that at a prodigiously rapid rate. Unless the Church will rally to our aid, its only public organ in the English language must — but we cannot fill up the sentence.

The "Pittsburg Christian Advocate," after giving a similar rehearsal of the affairs of the "Southern Christian Advocate," says in reference to its own affairs:

We have a similar tale to tell. Our expenses are not a hundred dollars per week, but much less as they are, they exceed often the weekly receipts. In the language of the editor of the Richmond paper we say, "Can the Church in this section do without a paper?" Whether she can or not she will have to do without one unless the brethren will do what they can to help us. "Men of Israel help."

"What was I? What am I? What shall I yet be?"

These several questions have often been applied in such a way, as not to leave the most favorable impression with regard to him by whom they were employed. When used by way of boasting, as expressive of the advancement in the world, the individual supposes himself to have made, and is still capable of making, it savors of an egotism that is any thing but praiseworthy. It is certain, however, at the same time, that these questions may be used in reference to our advancement in the present life, without having any thing reprehensible attached to it. It is of acknowledged advantage, occasionally to contrast our present condition with our former one, and nothing is more natural than to infer from such a contrast, what our probable future condition will be. When this is done in a proper spirit, it may serve as a powerful incentive to increased diligence and activity, and the world, as well as ourselves, will reap the advantages resulting from it.

These same questions are capable of a spiritual application, & much good might be expected to result, were they to be frequently employed in this way. They would lead to a self-examination, to which all would do well, frequently to subject themselves. We are prone to forget what our former condition was, and to lose sight of the true nature of our present state, as well as to omit keeping constantly before our minds, the great object at which we should aim as intelligent and immortal creatures.

What was I? To this question every one must answer, if he has a correct knowledge of his condition by nature, in language something like the following, and deeply feel the force of every sentiment expressed: I was a sinner. I came into this world with a corrupt heart, at enmity with God, averse to all good and inclined to all evil. Under the influence of this nature, I have acted the part of an enemy against God, have rebelled against his sovereign authority and sought the gratification of my own carnal appetites and passions, to the total disregard of his righteous and holy will. As such I am unworthy of the least favor at the hands of God, and justly deserving of and exposed to the inflictions of his wrath.

What am I? To this question, some must answer: I am the same unrepentant sinner I always was. My rebellion against God has been daily becoming greater, and my condition correspondingly worse. My sins are multiplied, and my guilt and wickedness increased. Others may be able to reply: I am now, I trust, a child of God. By his grace I have been brought to see my true condition by nature and have been led to avail myself of the provision the Gospel furnishes for my case. My sins are repented of and studiously avoided, and all self-dependence for salvation has been renounced and an implicit trust and confidence is exercised in the merits of the atonement of the Lord Jesus Christ. I am now entirely different from what I formerly was, hating what I before loved, and loving what I before hated, seeking my interest, my happiness and my all in the things of religion.

What shall I yet be? The reply to this question is fraught with the greatest delight to the true child of God, and in his case should serve as a powerful stimulant to perseverance and increased activity in the course in which he has commenced. What shall I yet be? If faithful to my important trust, I shall enjoy the smiles of heaven whilst continued in the present life, and shall from day to day grow in grace and in the knowledge of my Lord and Savior Jesus Christ, and thus advance in qualification for entering upon the great and eternal reward before me. When this life shall have ended and my probation closed, I shall be introduced into the society of angels,

and constituted one of the glorified spirits whose privilege it is forever to surround the throne of the Eternal. No such happy anticipations, however, can be indulged in the case of the impenitent sinner, except upon the condition of an immediate abandonment of his present course. To him the reply to the question, "What shall I yet be?" is full of the most fearful forebodings. If answered correctly and honestly, the language of his own conscience must be, "Continuing in my present career, I shall still increase in my rebellion against God, and thus heap up for myself wrath against the day of wrath, and of the revelation of the righteous judgment of God, and eventually, when my career in this life shall have terminated, I shall be made the companion of the devil and his angels, and forever experience all that is meant by weeping and wailing and gnashing of teeth." O, who can contemplate these fearful truths, without being moved? Well would it be, were they to be thoroughly pondered by every impenitent sinner.

THE DISASTER IN BALTIMORE.

The Baltimore Patriot, in speaking of the calamity on the steamboat Madora, appends the following just reflections:—

THE PAST WEEK.

That there is but an inch plank between us and death, is a solemn truth which has been proclaimed in the midst of the citizens of Baltimore during the past week, now about to close, in trumpet notes. Seldom has it been our duty, as a public journalist, to record the occurrence of so many events, in so short a time, to excite all the deep feelings which belong to humanity. The domestic circle has been wrapped in gloom by the strokes of that Divine Providence to which we bow in meek submission: here, as in Rama, is "a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not," and our afflicted community resembles that of Egypt, in which there was not a house where there was not one dead. It is our duty to ponder with awe over these events, because,

"For us they languish, and for us they die."

On last Sunday an aged citizen went, in health, to the house of prayer, where, for forty years, he had worshipped the God of his fathers, and was taken home,—a corpse. On Monday, a young and beautiful child met, on our streets, with a violent death, in the sight of his agonized father and mother, who were, in a moment, left childless.—On Wednesday evening another venerable and aged citizen was found in his office, sitting in his chair—dead. On Thursday a hundred cheerful countenances, and bounding hearts, stood on the deck of a steam boat, in anticipation of a pleasant excursion: the next moment the mutilated bodies of men, and the fragments of the noble vessel, were flying in the air. The spectacle that followed was most horrible. The bodies of the dead and the dying, and the mutilated, were stretched on the shore and on the decks of the surrounding vessels; and the deep waters, in their mercy, hid half of the horrors of that scene from the view. More than a score of our fellow-citizens, a few hours since, were moving in our midst with the warm life-blood circulating in their veins: now they are cold and stiff in that long sleep which knows no waking; and fathers and mothers and wives and brothers and sisters are clothed in sackcloth and ashes. The eye on every side is met with the sable sign which indicates that death is within that house—the roar of cannon, as it comes booming over our harbour in the attempt to raise the drowned bodies from their watery bed, sounds the knell of those from whose bodies the spirit has fled—the tolling of bells signifies that dear companions have departed—the flags at half-mast, show that a community is in mourning—the muffled drum, and the sable hearse, and the long array of weeping friends, convey the dead to the last home of all the living. May Heaven in mercy grant, that we may never again be called upon to witness such a scene as this.

Selected for the Weekly Messenger.

ON MAKING BEQUESTS.

As one deeply indebted to grace, I always rejoice to hear of the prosperity of the cause of our Saviour, and equally distressed to hear of any thing that would operate against it. Therefore the intelligence of the difficulties which our Missionary Society now labors under has caused me considerable uneasiness of mind, which is increased with the thought, that I have so little to give to assist in removing those difficulties. For after having made all I could, and saved all I could, I have but a widow's mite to spare at last. Believing that many feel as much distressed on this subject as I do, I thought I would suggest a plan that might afford us some consolation. If our limited means admit of our doing but little for the cause of God in life, might we not make arrangements to do something for it at death, by leaving an equal proportion of whatever worldly substance may be in our hands at that time, to be equally divided among those good and glorious institutions, which will be the means of evangelizing the world? I have sometimes thought that Christians should feel themselves under obligations to do something of this kind. When we reflect upon God's condescending goodness, in promising to make us his children, joint-heirs with his Son of eternal glory, should we not feel ourselves in justice bound to make him, or his cause, a co-heir with our offspring, or friends, of whatever property we may have lent us, to make our pathway through life easy and comfortable. I think, too, that considerations for the future welfare of those dear to us, might induce us to make this arrangement, especially those who have much to leave. For do we not all know of instances where fortunes proved a curse to their inheritors? I have known young ladies to be left heirs to great estates, who were afterward courted, and married, by men who loved their

wealth better than their wives; and, becoming unkind, and, in some instances, intemperate husbands, soon brought down their broken-hearted companions in sorrow to the grave.

And in other instances I have known sons, or adopted sons, to have large estates bequeathed to them, while not one dollar was left by the donors to Him who had loaned them their thousands, who, as soon as they became possessors of them, indulged in every kind of vice and dissipation, until they wasted their property, ruined their characters, and were soon thrown into drunkard's graves, under circumstances that leave too much reason to fear, that their souls had their portions assigned them where hope can never come.

Now, is there not some reason to believe, that if those valuable institutions which make for the glory of our God had been left a good share of these estates, his blessing would have descended on the remainder of them, and their inheritors might have shared a better fate.

That God may enlighten us all on this subject, and enable us to do what will best promote his glory, and the good of the human family, is my sincere prayer.

JULIA.

Error Corrected.—We are informed by the Stated Clerk of the Maryland Classis, that the session of this Classis will commence on Friday evening the 13th instead of Wednesday the 11th of May, as stated in our previous notice.

The Classis of Goshenhoppen, as we learn from an extract of their proceedings published in the last Zeitschrift, meets at Upper Saucon, Lehigh County, Pa., on the 29th instant at 10 o'clock A. M.

RIOT IN NEW YORK.

During the late election in New York city, several mobs assembled in different parts of the city, with the intention of committing violence. The house of Bishop Hughes was assailed—the windows demolished, &c., but no other serious injury, we believe, was done. The Cathedral was also assailed, but the military was called out and dispersed the ruffians.

However much we condemn the interference of Bishop Hughes in political matters, on account of which this outrage was occasioned, we condemn still more such unjustifiable, lawless violence on the part of an excited rabble, and we have no doubt, it is as sincerely and unequivocally condemned by every sensible Protestant. It should be frowned out of existence by the whole mass of all lovers of virtue, morals and religion.

HOLLYWELL MILLS.

The present enterprising proprietors of this establishment, Wolff, Nitterhouse & Co., have recently fitted it up at a very heavy expense. Entirely new machinery, on the latest and most improved plan, has been introduced. They are now prepared to do work of every description in their line, in the best manner and upon the shortest notice. Such an establishment must be regarded as a great convenience to our neighborhood. Those who stand in need of paper, can now be furnished with a good article at home, instead of being obliged to go abroad for it, as was the case heretofore. As a specimen of their workmanship, we may say, that the Messenger of the last and present week, has been printed upon paper of their manufacture. Its texture & complexion we regard as a sufficient recommendation. Our subscribers may expect the continuance of an equally good article in the Messenger hereafter.

The machinery has been in operation for several weeks, and to any one who has never witnessed any thing of the kind, and feels interested in the improvements of the age, a visit to Hollywell, will be attended with no small amount of gratification.

HELFFENSTEIN'S THEOLOGY.

The undersigned announces that he will publish a Work entitled

THE DOCTRINES

OF
Divine Revelation, as Taught in the Holy Scriptures, Exhibited, Illustrated and Vindicated.
DESIGNED FOR THE USE OF
Christians generally, and for young men preparing for the Gospel Ministry in particular.

BY THE REV. SAMUEL HELFFENSTEIN, D. D.

The undersigned, a Committee appointed by the Synod of the German Reformed Church, to examine the theological work of the Rev. Samuel Helffenstein, D. D., and to express their opinion of the same, regret, that, owing to particular circumstances, they were unable to bestow upon it the time and attention necessary to form a proper judgment of so important a work. Having been acquainted however, for a long time with the Rev. Author, and appreciating highly his theological acquirements and ardent zeal for genuine Christianity, they believe that they may safely recommend the work "for the use of Christians generally, and of young men preparing for the Gospel Ministry in particular," as well calculated to perfect their Christian knowledge, and to strengthen their faith and piety.

That the blessing of God may accompany the work, and make it effectual in promoting his glory in the salvation of many souls is the sincere desire and prayer of the Committee.

THOMAS POMP,
J. C. BECKER, D. D.
BARNARD C. WOLFF,
ABRAHAM BIDLEMAN.

Conditions.—This excellent work will contain about four hundred pages medium octavo. It will be handsomely printed at the press of Kay & Brother, Philadelphia, on good and thick paper, and well bound in plain sheep. Price to subscribers, \$2.00 per copy.

It will be published on or about the 1st of June.—The profits arising from the sale will be given to the undersigned, the Reverend

CHARLES HELFFENSTEIN.

Reading, March 1842.
From the Christian World.
ORIGINAL GERMAN TRANSLATIONS.
The Blossoms and the Leaves.

When the faded blossoms fell from their parent trees in spring, and lay withering upon the ground, the leaves cried out, "These feeble unprofitable things! when scarce matured they perish; while we

on the contrary, as we stand firm and outlast the summer's heats, are ever growing broader, more brilliant and complete, until, after long months of service when we have produced and yielded the fairest and richest fruits, we go to our rest decked in variegated colors, and beneath the solemn thunder of the storm." But the fading blossoms said, "We do most willingly part with the fruits we have never appear."

Ye quiet, unperceived, or existing men in the common walks of life; ye of little repute in the school; ye noble benefactors without names in history, and ye mothers unknown to fame—be not disheartened. Be proud in lofty places, reposing on heaps of wealth, whose earthly architecture is the temple of battle-victims—despond not—ye are the blossoms!

The Nearest Sun.

Beyond our sun-reposures, suns innumerable in the expanse of heaven; their light has been thousands of years traversing the fields of space, but has never reached our earth. But scarce does the human soul tender eyes, when Thou dost beam upon it, O Sun of sons and spirits!

The Loveliest Christian.

Imagine to yourself a soul of refinement, who though she weep and bleed ever so much at heart, ever so full of joy to men, and who, when the storms of the world neither disturb nor terrify; where do you find the emblem of such an one? In the firmament. View yonder the rainbow; the clouds and winds that surround cannot move it, but it conglutinates to glitter in the sun, and reposes in the depths of heaven like the sparkling dew in the morning of a fair day.

The Butterfly at Church.

Fly on, pure, bright-winged worshipper! whether thou dost flutter in this little church, or in the temple of the firmament, thou art ever where a preacher.

The Reflection of Venus on the sea.

"See how the flames heave about the mountain-top; red streams of fire roll around its base, and down the rocky slopes of the volcano. But we ride here in safety over the cool flames, and gaze unharmed upon the waves burning beneath us." Thus said the merry mountaineer, while he looked with admiration upon the fiery mountain reflected by the sea.—But I trembled.

"This does the tragic muse picture in her play, the sorrow of the world, while the heart concerned look upon it and enjoy the scene."—Low.

Editors' Correspondence.

Dayton, Ohio, April 18th 1842.

Messrs. Editors. As the Messenger is the organ of intelligence, for the German Reformed Church, throughout her length and breadth in the United States; and as the friends of Zion, and particularly the patrons of the Messenger, are doubtless pleased with news in reference to the progress of the Gospel, the conversion of sinners, or the reviving of God's grace in any church or place; I take the liberty of requesting a very short space in your columns for *Revised News*.

I have been laboring, assisted by my brother, Thos. H. Winters, for five or six weeks alternately in the Dayton and Xenia churches of my charge; lecturing during the day on the Heidelberg Catechism, the doctrines and discipline of our Church and a night preaching and exhorting sinners to repent and live. Usually from two to three days in each week have been spent in this way. The Lord seemed to bless our efforts and sinners became concerned, convicted, and a number professed from time to time to have obtained a hope. Towards the sacramental occasions these meetings became more interesting, and at each invitation new ones presented themselves as anxious inquirers, among whom were those in advanced life, in middle age, and many in the morning and flower of their days.

At our communion in Dayton last Saturday a week, 38 were added to the Church, 33 by confirmation, and 6 by letter and re-instated. At Xenia on Saturday last, 55 were added by confirmation and 2, re-instated; of these there was about an equal number of males, and females, old and young. Both of these meetings were preceded by prayer meetings for the blessing of God upon the church. Both of these churches have well organized Sabbath Schools, and recently established prayer meetings, which I believe have been but the forerunner of these pleasing times. Yet we have reason to humble ourselves and pray God for a still more copious shower of divine mercy upon us. We need it; and for any and every token of mercy we wish to be grateful and give God the glory. "Paul may plant, & Apollus water. God must give the increase. The meetings have been solemn, silent, and powerfully impressive, encouraged and upheld by the aid and prayers of the brethren of the congregations. May God carry on his work until there shall be a reviving of drooping spirits in every waste place in Zion, and a warming up of every cold heart in our beloved Church.

"Awake thou that sleepest," Paul.
Yours in the bonds of the Gospel.
DAVID WINTERS.

P. S. My Brother is about to locate in Fairfield, Greene Co., Ohio. With my aid he has formed a new charge composed of a part of mine, a part of brother Pence's and two new congregations. This lessens my labors, affording me time to preach every other Sabbath in Dayton and Xenia. I am now about to go to assist bro. Willard for a few weeks. From thence, we will go to Delaware to the meeting of our district Synod, which will be held on the 16th of May next.

(P.S.) I want brothers Werz and Long to know that at our last communion at Dayton, we moved off that cloud that hung over us when the Centenary was here.—The sun shines now again. D. W.

Domestic Intelligence.

Bird to Death.—An aged and most worthy widow lady, near St. Thomas, in this county—Mrs. Swigert—came to her death last week, in the following shocking manner. She was engaged at some work near the fire in the kitchen, when her clothes came into contact with the fire. In the consternation of the moment, she rushed out of the house, and in a few moments, she was enveloped in flames. None of the family were at home at the time, and after her cries had brought one of the men from the field, she was lying on the ground, insensible. She lingered until evening, when her spirit departed. She was between 50 and 60 years of age.

New County.—The only new county formed during the session of the last Legislature of Pennsylvania, was "Wyoming," out of parts of Luzerne County. Tunlunhook is the County Seat.

Real Estate Bank.—The Reading Gazette states that a number of the farmers of Oley, (Berks Co.) have in contemplation the establishment of a Bank on real estate—each stockholder to pledge himself for twice the value in unincumbered real estate.

The Bank of Illinois is endeavoring to make arrangements to resume specie payments simultaneously with the Banks of Kentucky, that is, on the 15th June.

Robbers of the Alleghany Mountains.—A band of robbers have been lately discovered at Johnstown, Cambria County, Pennsylvania, consisting of a number of young men, some of whom had joined the church as a cloak to their rascality. Several of them have been arrested, and gave bail for their appearance, and the remainder have made themselves quite scarce. The day of Rinaldo Rinaldini is a doubtful one.

Disastrous fire in Williamstown.—We regret to learn that a disastrous fire broke out at Williamstown, N. H., on the 14th inst. The fire was caused by a candle which was left burning in a room where a number of barrels of gunpowder were stored. The loss is estimated at \$100,000, and the town is in a state of great alarm. The fire was extinguished by the efforts of the fire company.

Curious Mode of Swearing a Witness.—In the Central Criminal Court last week, Hassan, a Chinese appeared as the prosecutor against two Malay sailors for cutting and wounding him. Before he gave his evidence, an interpreter having been sworn, Mr. Barrington asked him whether he was acquainted with the mode of administering an oath to a Chinese. The interpreter replied in the affirmative.

Mr. Barrington turned to the witness and asked him if he was willing to swear that he was acquainted with the mode of administering an oath to a Chinese. The witness replied that he was. The interpreter then administered the oath to the witness in Chinese, and the witness swore that he was acquainted with the mode of administering an oath to a Chinese.

The Home Industry Convention met at Harrisburg on Wednesday last week, and was not so fully attended as was expected. An address was read, and a series of excellent resolutions adopted. Committees were also appointed on the various branches of industry.

Disastrous Fire in Columbia, S. C.—The town of Columbia was visited by a most destructive fire on the morning of 12th inst. which consumed the most beautiful part of the city including the business portion of the place. Twenty-nine stores and dwellings, besides numerous out-buildings were consumed, comprising the most valuable houses.

The loss is estimated at about \$200,000, a portion of which is covered by policies.

New Bank at Harrisburg.—The Bank of Middletown obtained the assent of the Legislature on the last day of the session, to remove its location from Middletown to Harrisburg, and it is stated that they have rented the house lately occupied by the branch bank of Pennsylvania for that purpose.—[Read. Gaz.]

State of our Country.—One feature in the present state of our country, should engage much of the attention of Christians; it is the state of the mind and morals sustained by the community have irritated their minds, and the curtailment of business of all kinds, has thrown multitudes out of employment; and these circumstances combined have produced a tone of mind which may, on slight grounds, precipitate a war. Every observer of passing events, must have noticed the eagerness with which causes of war are sought for and magnified, and this spirit has already nearly embroiled the nation. This is to be deplored.

On Thursday the 17th inst.—Fast day in Maine—the students in Bowdoin College, in accordance with custom, started a row, which ended in a disgraceful and riotous manner. The college windows were broken in, the bell was hurled from the belfry, other property was injured and Prof. Goodwin in approaching a student received in his face a quantity of nitric acid thrown from a syringe, which has disfigured him for life. Four of the ringleaders have been arrested.

The Frederick Examiner of Wednesday has the following paragraph:

The Rail Road.—We understand that the cars will run from Baltimore to Hancock sometime in June, and that in a few months the road will be completed for trade and travel to Cumberland.

Case of George Hardy.—Judge Barton yesterday afternoon read his opinion in the case of George Hardy, a colored man, who had been charged with the murder of a white man. The judge found in favor of the defendant, and he was discharged.

The temperance Societies of Pottsville and vicinity number 6800 members.

Latest Foreign News.

ENGLAND AND INDIA.

The War.—The English have been defeated in Afghanistan, having lost six thousand soldiers; and most of the officers of the invading army.

Advices from Bombay to February 1, state that Cabool has fallen, the whole British force there, amounting to six thousand men, annihilated: one entire British regiment, the 44th, crased at once, and swept from the army list, and five native regiments cut to pieces. The ladies of the envoy and the officers, sixteen in number, have been carried into captivity by the ruthless Afghans. Sir Wm. McNeaghten, envoy to Cabool, had been treacherously assassinated by a son of Dost Mahomed, his head cut off, paraded through the streets on a pole, and stuck in decision on the walls of Cabool by the infuriated insurgents.

There seems to be a doubt whether, in time of peace, England will submit to a war tax, to carry on hostilities in India.

The British are about to send ten thousand troops to India.

Hymenial.

MARRIED:

At the Glade, on Thursday 11th ult., by the Rev. W. F. Colby, Mr. EDEN FALCONER, to Miss SOPHIA BARRICK, both of Fred. Co., Md.

At Lingstone, on Tuesday the 25th ult., by the same, Mr. NOAH CRAMER, to Miss CATHERINE A. JONES, all of Fred. Co., Md.

On the 13th inst., by the Rev. John G. Wolf, the Rev. WILLIAM PHILLIPS, of Westminster, Md., to Miss MARY THA M. W., eldest daughter of Col. Thomas Hook.

On Tuesday evening last a week by the Rev. E. Heiner, P. REICHT to CATHERINE DIFFENDERFER, both of Baltimore.

Notices.

NOTICE.

To Subscribers and Members of the Bible Society.

The demands upon the Treasurer of the Franklin Bible Society, for Bibles procured, are such as to make it desirable, that all those who have subscribed towards this laudable object in the different churches in Chambersburg, should pay their subscriptions to the Treasurer. It is hoped, that this will be sufficient to all the friends of the cause.

Payment may be made to

J. LOGAN SMITH,

Treasurer.

MEETINGS OF THE CLASSES.

Philadelphia Classis.
Meets at St. Matthew's church, Chester co., Pa., on Tuesday, May 3d, at 10 o'clock A. M.

Goshenhoppen Classis.
At Upper Saucon, Lehigh co., Pa., on Friday the 29th inst., at 10 o'clock, A. M.

East Pennsylvania Classis.
At Easton, Pa., on Tuesday morning, May 3d.

Lebanon Classis.
At New Holland, Pa., on Sabbath, May 8th

Zions Classis.
At Shrewsbury, York co., Pa., on Saturday evening, May 7th.

Mercersburg Classis.
At Bedford, Pa., on Saturday, May 14th, at 7 o'clock P. M.

Susquehanna Classis.
At Paradise church, Northumberland co., Pa., on Saturday, April 30th, at 4 o'clock P. M.

Maryland Classis.
At Westminster, Carroll co., Md., on Friday evening, the 13th of May.

Virginia Classis.
At St. John's church, Augusta co., Va., on Saturday, May 14th, at 10 o'clock A. M.

North Carolina Classis.
At Seviz's church, Rowan co., N. C., on Saturday, May 7th, at 10 o'clock A. M.

Local Agents for Marshall College, Seminary,

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 neighborhoods, for Marshall College, Seminary, &c. He would also state for the information of local agents and others who may wish to forward contributions for Celebratory purposes, that monies inclosed in a letter addressed to Wm. HENRY, Esq. TREASURER of SYDNEY, 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 specifically stated.

JACOB MEYER.

Gen. Agents for Marshall College, Seminary, &c.
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Rev. H. Wagner, Johnstown, Pa.
Abraham Ludwig, Jmity, Berks Co., Pa.
Rev. W. F. Colliflower, Glade, Fred. Co., Md.
Jonathan Wenner, Lovettsville, Va.
Rev. J. Casper Becker, Middletown, Md.

FEMALE SEMINARY.

The Summer Term of the Chambersburg Female Seminary, will commence on Monday, the 2d of May next. All who wish for admission, either as Boarding or Day scholars, are referred to the Principals, or to any member of the Board of Trustees.

March 25, 1842—4t

BALTIMORE MARKETS.

CATTLE.—The sales embrace about 222 head at \$5.50 for inferior & \$7.00 per 100 lbs. for prime quality.

FLOUR.—Howard street.—Sales have been made at \$5.62—also some at \$5.50. The wagon price is \$5.50.

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

Corn.—Sales of Md. white have been made at 55 & 56 cents, and yellow at 55 cents.

Rye.—Sales have been made at 65 cents per bushel. Oats.—Last sales were at 29 & 41 cents per bushel. Virginia oats are in full supply—sales were made at 37 & 38 cents per bushel.

Cloverseed.—We quote to day at \$4.50.

Timothy seed.—We quote the store price at \$2.50—market rather dull.

Acknowledgements

