

Original.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM.
T. 5. ZÜRICH REFORMED.

Fortunately for Zuingle, and for the cause he was raised up to defend, he stood in the midst of one of the most free and independent States in Switzerland. Zürich had been, since the days of Arnold of Brescia, less cramped perhaps than any of the Swiss cities by the reigning thralldom in relation to religion. At this time too, her political position with regard to Rome was of a kind to place her high above all slavish feeling in that direction, as well as to ensure great forbearance and indulgence on the other side. At this time, moreover, her Senate embraced a larger amount of talent and virtue than ever before. Republican sternness, coupled with a sort of proud integrity, showed itself predominant in the body. Several of the members were distinguished abroad, as well as at home. At the head of the government stood two men, of great age and experience, *Felix Schmid* and *Marcus Roust*; who had both acquired some celebrity in the military history of their day, and were looked upon with respect by foreign powers, as well as by the whole Confederacy.

No disposition was exhibited by the magistracy, to interfere of its own accord with the efforts, which Zuingle was making to reform the Church; especially as it was clear that the majority of the clergy were favorably affected towards his views. In the end however, the elements of discontent which were working in various quarters, being stirred to vigorous action in some measure by the note of remonstrance and complaint which began to be sounded from abroad, assumed a form which made it impossible for them any longer to be overlooked. A simply negative position, on the part of the government, could no longer be maintained. Zuingle must be openly and positively sustained, or else openly and positively condemned.

Already the bishop of Constance, to whose spiritual jurisdiction Zürich belonged, had considered it necessary to interpose, in view of the freedom that was beginning to be exercised by some, with regard to the Church fasts. A delegation from him had appeared first before the assembled clergy of the place, complaining of dangerous doctrines which were said to be preached on this subject, without referring to any one by name. But Zuingle standing up boldly, vindicated all that had taken place; and it soon appeared, that nothing could be made of the complaint, with the most of those who were present. It was then attempted to engage the attention of the Senate to the subject, in the same way. An effort was made, to have the city preachers excluded from the meeting of this body which was called on the occasion; but this was objected to by the majority of the members, and did not prevail. With smooth words, the bishop's representative brought forward his cause as before, without charging any body by name; and then prepared with his company to retire. But Zuingle begged him to alight to wait, and hear what he had to say in his own defence. "We are not commissioned," replied the other, "to dispute, and besides have not mentioned your name." "Listen, then, without this," exclaimed Zuingle, "that you may be able the better to inform the bishop of the state of things at Zürich." As the delegate still refused to wait, he cried out again: "If nothing can induce you to hear me, as commissioners, I treat you then by our common faith and for Jesus' sake—hear me as *christians*!" A murmur of dissatisfaction now ran through the Senate; and in the end, the embassy resumed their seats. Zuingle then gave his views freely on the subject of fasts, repelling the insinuation that he had been a disturber of the peace. Some desultory discussion followed; and the Senate finally broke up, with a decree that the bishop of Constance should be solicited, to procure as soon as possible, from proper sources, a determination that might be recognised as conclusive with regard to the point at issue; while the preachers were desired in the mean time to favor the observance of the fasts. Some weeks later, an answer was received from the bishop, in which, without touching the matter referred to him, he simply exhorted that the late occasions of offence should be made to cease, as he considered the ordinances and usages of the Church of one character with the gospels, the doctrine of Paul, and the Christian faith generally.

All this happened in the year 1522, and contributed naturally to make Zuingle and his doctrines, more than ever, a subject of talk and angry dispute. It became a point for contention, which of the parties had carried the day in the late affair before the Senate. The murmurs and complaints of the popish party, grew louder and more personal than before. The monks especially made themselves active, in the way of slander and alarm; filling men's ears with hard names and exaggerated statements; predicting the approach of "the last time," and calling upon the saints for protection and help. Heavy words were retorted upon these brawlers, on the other hand, from the regular pulpits, which were now enlisted in the evangelical cause; so that altogether, there was no small stir created among the people, on the subject of religion. The civil authorities attempted to reconcile and quiet the parties; but without effect. All this, together with the noise which was increasing against him in all parts of the land, excited in Zuingle a strong desire to be brought into fair and open trial with his adversaries, before the highest tribunal of the State to which he belonged, and under the eyes as it were of all Europe. He saw plainly: that things had come with him to a crisis; and that if he was destined to stand, it must be now by meeting his enemies on the open field, so as, by a fair and full exhibition of the nature and posture of the controversy between them, to secure a judgment of the government, along with the weight of popular opinion, explicitly and decidedly in his favor. He petitioned the Senate accordingly to appoint a public religious Conference, to be held in their own presence, where an opportunity might be given to have this whole subject discussed. This mode of managing controversies, in the way of a regular tilting match, was more common in those days than it has been since.

The Senate weighed well the difficulties of the case; but in the end, consented to Zuingle's request. An order was issued, inviting all the clergy of the canton, along with certain learned men named for the occasion, to attend a public disputation, to be held before the Great Council of Zürich on the 29th of January 1523, where the points lately brought into controversy might be fairly considered and

settled, and general harmony if possible restored. An invitation was given also to the other cantons, to send delegates to the meeting; which however with one exception, they did not see fit to regard. The bishop of Constance moreover was informed of the appointment, and requested to be present, either in person or by a delegation. The bishop had no idea of encountering the naked sword of God's word, as one has expressed it, without the mantle of tradition with its many and thick folds, (*den faltenreichen Mantel der Uebertieferung*), flung over his shoulders. At the same time, it appeared to him unsafe to overlook altogether a movement, in which so little account was made of the authority of the Church, and from which the most serious consequences might be apprehended, if it were left to the care of itself. He chose accordingly a sort of middle course in the case; sending a trusty commission, with his general vicar *John Faber* at its head, who had instructions to act according to circumstances when there, and to take part in the proceedings only so far as might be deemed prudent and safe. Before the meeting, Zuingle, with an eye probably to Luther's example in the case of his celebrated theses, published sixty seven propositions, containing the more striking peculiarities of his faith, and those that had been most cried out against by his enemies, all of which he now offered himself to vindicate and maintain.

On the day appointed, the conference met. Many distinguished persons were present, to witness the occasion; prelates, and doctors, and learned men out of different universities; some of them from places quite remote; for it was marvelled much among men generally, says Bullinger, what would yet grow out of this business. Altogether, the Senate house was filled with more than six hundred persons. No delegates appeared from the confederated States, except Sebastian Wagner, who was sent from Schaffhausen. Sebastian Meyer, of Bern, was there also, but not in the character of a delegate. In the middle of the hall, sat Ulrich Zuingle, at a table, by himself, with the holy scriptures before him in different languages, and the eyes of all fastened upon him with lively expectation.

The burgomaster Roust stated, in a few words, the occasion of the meeting; and added, "If any one can show that this man teaches contrary to the word of God, he is invited to come forward and do it, without reserve or fear; for we wish to be settled on the ground of truth, and are tired of disturbance." One of the bishop's commission then rose, and expressed the earnest desire which his master also had for the restoration of peace; for the promotion of which object, he and his colleagues were now present, to hear, and give counsel, in the bishop's name. After this, Zuingle stood up; and having deplored the general corruption which the doctrine of Christ had suffered, in the course of successive centuries, through a constantly accumulating weight of human ordinances, declared that he had from a sense of duty set himself in opposition to these, earnestly desiring to see the pure gospel once more restored. On this account, he had incurred hatred and calumny; which had led him to challenge a public investigation in this way. He had already published the main points of his faith, so far as it had been held offensive, in separate propositions, for which he was ready to answer. "Wohler denf?" he exclaimed in closing—"in dem Namen Gottes, hier bin ich!" ("Well then, in God's name, here I am.")

A deep silence followed. The burgomaster again invited any one to come forward, who had any accusation to bring in the case. Again, all was still. Zuingle rose then and spoke: "For the sake of Christian charity, I beg that no one who considers my doctrine erroneous, will hesitate to speak out what he thinks. I know that several persons are here, who have charged me with heresy; I may be constrained to call out their names. New silence; only, from the extremity of the room, a voice was heard, "Where now are the heroes, who talked so bravely in the streets and over their wine? Here is your man!" This gave rise to a general laugh. Zuingle repeated his challenge, in still more earnest terms; but still without effect. "Since then no one else will speak, on so many invitations," exclaimed Jacob Wagner, the pastor of Neftenbach, "I must even do it myself, though the least learned here. We all recollect the order of the bishop, not long since published, that nothing should be spoken or done against tradition. Now, master Ulrich's propositions are against tradition; and yet no one will show that they are wrong. In my opinion then we should be discharged from this same episcopal order. We all know moreover, how on account of a violation of the order, the poor pastor of Fislispach was first presented before the federal diet at Baden, then handed over to the bishop of Constance, and at last by him thrown into prison. There is reason now, however, to fear that the man has suffered wrong." Here the general vicar Faber felt himself bound to break silence, as the case came so near home. He had been abroad when the order in question was issued; was not acquainted with its contents; would not therefore undertake its defence. As for the pastor of Fislispach, he had been given up for punishment as a disturber of the peace, and he himself had found him to be a wretchedly ignorant man. He had visited him, out of Christian compassion, for the purpose of giving him instruction; and had indeed convinced him from the scriptures, with regard especially to the invocation of the mother of God and of the saints, so far that he was ready to acknowledge his errors, and would soon be set at liberty. "Sir general vicar," called out Zuingle, much pleased, "that hath God bidden you to speak. This very duty of calling upon the saints, I reject as unscriptural; and this is none of the smallest points, on which I am charged with heresy. Show us, I adjure you, the passages of scripture, by which you have convinced the imprisoned pastor." Faber saw that he had been too fast; but endeavored afterwards to turn the dispute off to general matters, such as the authority of tradition, the decrees of councils, &c. Zuingle still pressed him for proofs from the bible; but in vain. His colleague, Dr. Blanch, came forward to his help; still however in the same style, without a word from the scriptures. The delegate from Schaffhausen and Sebastian Meyer also of Bern, now exhorted the Senate to follow out the excellent course on which they had entered, and to protect the freedom of the gospel. Again the burgomaster inquired, if any one would dispute any of the positions of Zuingle, from the bible; but no answer was returned. On this, he dismissed the meeting for the forenoon, requesting the Senate to tarry, for the purpose of forming a

decree; and then he remarked with a smile to those who stood near, "The sword with which the pastor of Fislispach was thrust through, will not leave the scabbard to day."

In the afternoon the assembly came together again, to hear the decree of the Senate. After a suitable preamble, it declared that Master Ulrich Zuingle should go on to preach the blessed gospel in Zürich as heretofore; and that the clergy generally, whether in town or country, should preach only what they could establish from the holy scriptures; and that all abuse and calumny should be refrained from henceforward, under pain of some severe visitation from the State. When this was read, Zuingle rose, folded his hands, and said, "Praised be the Almighty! It is his will, that his holy word should rule in heaven and upon the earth. And as for you, my masters of Zürich, be assured, he will give you power to maintain the gospel in your territory, and whatever it be that ye may at any time suffer on its account, that will be richly compensated unto you with other favors! Amen."

Faber withdrew from Zürich in great vexation, and much bad feeling. It seemed to him, he said, "as if he had been in a conventicle of heretical *Beghards*."

Zuingle continued in the work of the gospel as before, having the government openly on his side, and a number of faithful helpers to encourage and uphold his hands. Among these, the most important was *Leo Juda*, who had been settled as pastor of St. Peter's Church at Zürich, the previous year. He showed himself a true and efficient workman, by the side of Zuingle, through all the stages of the reformation.

The triumph of the evangelical cause in Zürich, however, was not yet complete. Complaints and reproaches soon began to be renewed, from the opposite side. New occasions of offence were supposed to be given by Zuingle and his friends; especially with regard to *images* and the *mass*. Certain persons, more warm than wise, proceeded in the name of the reformation to treat disrespectfully the outward monuments and symbols of the Romish superstition. A crucifix, which stood in a much frequented street, an object of veneration to multitudes who passed that way, was in broad daylight overturned from its place. Not only the canton, but the whole land, rang with the report of this outrage. The perpetrators of it, were thrown into prison; but many voices were lifted high and loud in their favor, especially when the city pulpits themselves began to take up their cause. The Senate was divided in opinion; but finally resolved to deter further punishment in the case, till a public decision should be had, in clear form, on the main question. An order was issued accordingly for a second grand conference, on the subject of religion, to be opened in the Senate house of Zürich, on the 26th of October, in this same year, 1523.

Invitations to be present, were sent as before to the different Swiss States, and to the bishop of Constance; as also now to the bishop of Basel, and to the University established in the same place. Only Schaffhausen and St. Gall, were represented. The meeting itself, however, was considerably larger than the first.

During the first day, the discussion was occupied with the subject of images. On the second, the question of the mass came forward. Some attempt was made to maintain the popish cause as such; but only in a ranting, feeble way. With much more force, it was argued in a different quarter against innovation, on the ground that all reforms in religion should commence in men's hearts, and so quietly work themselves out at last to the surface of life. But Zuingle and Leo Juda, with the bible in their hands, were considered by most persons present to be easily superior to all the opposition which was made to their views. On the subject of the Lord's Supper the discussion seemed to be pervaded generally with great seriousness; as if all felt, that the ground was peculiarly sacred and solemn. Towards the close, the conference with regard to this point grew indeed confidential and cordial; and even those who had been most unfavorably disposed towards Zuingle, were found seriously looking to him for light, on various difficult passages of Scripture. This kindly feeling, was rudely broken in upon, at one time, by some remarks of an irreverent cast, proceeding from one whose zeal for the reformation was of the most impure sort. In referring afterwards to what had been spoken in this tone, Zuingle was affected even to tears; and a number of others were perceived to be weeping at the same time. The discussion was closed on the third day; with an exhortation to the Government, (expressing plainly the general sense of the meeting,) to go forward in the direction in which they had begun to move, holding fast to God's word, and at the same time studying as much as possible not to offend the weak.

The Government did go forward, in the most firm and prudent manner. Zuingle was instructed to draw up a short "Introduction" to the gospel for the use of preachers, embracing the leading evangelical doctrines with appropriate proofs from the bible; which was then sent to all the clergy, as from the Senate itself, with an order that it should be seriously studied. The same work was forwarded also to the several confederated States, to the bishops of Constance and Basel, and to the university at Basel; with an earnest request that it might be examined, and if possible met with refutation. Information was given at the same time of the result of the late conference, and of the purpose taken by the government to simplify their public worship; which was not to go into effect however for six months, that an opportunity might be had for any who might have objections to urge against the measure, drawn from the bible, to bring them forward; as all such were entreated to do, for the sake truth and Christian charity. Finally after the half year had expired without any response to this challenge a decree went out solemnly, restoring the use of the cup to the laity, stripping the communion service of its abuses, and providing for the quiet and orderly removal of images. This memorable edict bears date May 15, 1524. Quietly now, and steadily, the reformation went into effect, throughout the canton. Processions fell into disuse. The relics and bones of the martyrs were decently buried. Gifts and offerings for the dead, shrove-money, the blessing of palms, holy water, wax lights, and extreme unction, were set aside as superstitious things. The convents were suppressed. Begging friends were made to disappear. Of the monks, such as were young and hearty were set to learn trades, and in some cases to study; the aged were allowed to die off, in the enjoyment of their benefices. Shortly after the passing of the decree which has been mentioned, by which Zürich became

separated from the Church of Rome, the two venerable patriarchs, who had so long and so honourably presided over the State, were both removed from their place. They died, about the middle of June, in the same week, each at the age of seventy years. They had seen the salvation of God, and were now permitted to depart in peace. It was well for them, to be taken away just then. They left Zürich exulting in the consciousness of her new-born freedom, and saw not the sorrows which were preparing to fall upon her, in following years.

J. W. N.

For the Weekly Messenger.

The claims of the Heathen upon the Church.

The "Macedonian cry" "come over and help us" is daily sounded in our ears, now that gospel light and knowledge are spreading and increasing. It is waited upon the four winds of heaven, it comes from every corner of the earth. It comes from the millions upon whom God is constantly lavishing his bounties and blessings, but who have no knowledge of, and consequently, can have no sense of gratitude to the donor of their mercies and blessings.—It comes from the hundreds and thousands who are the victims of heathenish folly, superstition and cruelty. It comes from the myriads who are the workmanship of God's hand, but who are yet without God and without hope in the world, and who bow down before and acknowledge as their God, stocks and stones.—It meets us wherever we go, and wherever we are. We cannot stop it, nor dare we turn a deaf ear to it: for if we do, we fight against God. If we do, the very stones will cry out and condemn us.—And although it may sometimes be only a "still small voice," yet this voice is from God.—And when God speaks, woe to him that will not listen. When God calls, woe to him that will not regard.

The claims of this "cry," "come over and help us," are weighty and solemn—weighty and solemn as eternity itself. They demand the serious consideration of every disciple of the Lord Jesus Christ. And he that does not weigh these claims candidly and fairly, and try to see what his duty in the matter is, is a traitor to the cause of Christ, and a recreant to his trust.—He that does not make any effort to see whether this "cry" is not addressed personally to him, and whether it is not the desire of the Almighty that he should respond by, "here Lord am I, send me," is an unprofitable servant in the vineyard of the Lord.

I cannot, or my part, see what idea of christianity or of the gospel he can have, who will not meet the claims of the heathen manfully.—Who will shake them off, and not permit them to lay hold of his spirit or conscience. I cannot see what his ideas of duty are, who can hear the cries of the heathen perishing for lack of knowledge, and still remain unconcerned.

There is a dreadful apathy manifested in the Church with regard to this subject at present. An apathy unpardonable and sinful in the highest degree. Christians seem to act as if they did not know their duty with regard to the heathen. And it is to be feared that they do not, too often, because they will not.—And if God should punish the Church for this indifference to the claims of the heathen, it would be no wonder.—It would be no more than what she deserves.—It could be no more than what she has done heretofore.—It could be no more than what we would expect.—It is said that the servant that knew his master's will, and did it not, was beaten with many stripes. And as God deals with individuals, so does he deal with whole bodies. As he deals with unprofitable servants in the Church, so will he deal with the unfaithful and unprofitable Church.

It is high time, then, that the Church awake to her duty.—It is high time that "she come up to the help of the Lord, to the help of the Lord against the mighty." She dare not be at ease. She dare not remain idle whilst the world remains yet to be converted to God.—"Woe to them that are at ease in Zion," spake the Lord by the mouth of his Prophet.—And as sure as a woe is pronounced against those who are at ease in Zion, so sure is it pronounced against Zion at ease, also. And at ease is she, so long as the cry "come over and help us," does not excite all her sympathies and stimulate her to greater and mightier effort. At ease is she, when the cry of the "dead" will not move her to make every exertion in her power to send them the *life giving* gospel.—At ease is she, when she does not do all that she can do, to woo and win the souls of the perishing gentiles to Christ. At ease is she, when the groans of a "broken creation" will not give her great movings of heart, and heaviness of spirit.

The Church was designed to be a light in the world, and to enlighten the world. And dare she hide her candle under a bushel? Dare she refuse to let her light so shine that all may see it? No: her light is to be seen by all. She is to dispel the darkness that hangs like an incubus upon the whole moral world.—She is to shine, that all the dark places of the earth be illuminated.

But why talk thus? Has not the Church done her duty? Has she not done all that could be expected? Has she not sent the gospel to the heathen? Is she not doing all she can to evangelize the world?—True: she has made a commencement in the great work of missions, but this is all. Comparatively speaking, she has done nothing. She has not done what she could for the heathen, nor has she done what she ought.—Her offerings and sacrifices upon the altar of missions, have as yet been few. And unless she propel the car of salvation onward more rapidly than she has done heretofore, the world will not be converted for many centuries to come.

But why need the Church be concerned about the heathen? If God designs that they shall be converted, will he not in his own time and in his own way bring this about? Could he not convert them at once? True: God might, if he saw proper, by a miracle, convert the nations in a day. No one, but an infidel, could, or would, for a moment, deny this. But we have no reason to believe that he will. It is contrary to his usual mode of procedure. Theage of working miracles has gone by. And we are not warranted from scripture to believe that they will ever be repeated again.

God carries on the affairs of providence and grace through second causes.—He accomplishes his ends by intermediate agencies. He has determined to convert the world, not by interposing any miraculous power, but by means of the Church. It was for this that she was established. And for this she must labor, and strive, and pray.—And if she does not go forward and onward in this work, she is not doing her duty.

Not so did the Apostles and early christians think. They indulged no such ideas as some

who would be christians now do.—They did not wait for God to do all, and they nothing. They did not, and could not, sit at ease, when souls were perishing around them.—When they saw nations wholly given to idolatry, and the worship of strange Gods, their "spirits were stirred in them." To the cry "come over and help us," come from where it might, they readily and heartily responded. They traveled from country to country preaching the unsearchable riches of Christ.—And although they preached Christ crucified to the Jews a stumbling block, and to the Greeks foolishness, they were not discouraged nor daunted.—Their language was, "we can do all things through Christ strengthening us." They knew that Londs and imprisonments, and trials, and persecution, and death, awaited them wherever they went, yet, in view of all this, they exclaimed, "the love of Christ constraineth us."

SIGMA.

RELIGIOUS SELECTIONS.

Anecdote of a dying Father.

A gentleman of sincere and ardent piety, was nevertheless entirely unsuccessful in the religious training of his family. In spite of all his anxious efforts, they grew up, before his eyes, to man's estate, without at all yielding to the impressions which he so strenuously labored to make. Though they held their father in the highest respect, they still resisted every endeavor, and every fond art by which he essayed to draw their hearts to God; so that from day to day he had to take up the lamentation of the prophet, "They have made their faces harder than a rock; they have refused to return." Foiled in every attempt at success in what was, next to his salvation, the leading object of his wishes, at last he fixed his heart on one remaining hope: it was this—that when he came to die, and when his children, softened by sorrow for a parent whom they loved, would be disposed to listen with peculiar reverence to his dying counsels—that at that solemn and impressive moment God would give him strength to bear such a testimony to the reality of religion, to the truth of his promises, and to the power of the gospel, as could not but effect what all his living exhortations had failed to accomplish. In a word, the constant object of his prayer to God was, that, for his children's sake, he might be blessed with what is called a triumphant death. He came then, at the allotted time, to that dread hour that awaits us all. But here also he experienced the utter failure of his expectations. As will often happen with God's most faithful and favored servant, (and, perhaps, in this case, as a salutary contravention to his will, and check to his presumption,) the sun of this much-tried christian went down in clouds. His disease apparently overwhelmed and absorbed him. To human eyes all was dark and gloomy. "He died and made no sign." Who would not be ready at once to say that the prayer of this good man had, by inscrutable Providence, been clear cast out; and that on that death-bed he had bid farewell to his cherished hopes forever? Who would not anticipate how such an exit of such a father must have strengthened his children in their unbelief; and led them to apply, in a spiritual, no less than in a natural sense, those remarkable expressions:—"That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast?" But no. "God's ways are not our ways." The awful and distressing scene produced upon the minds of the survivors the happiest effects. They were struck with alarm at so unexpected a termination of their father's earthly course. "If these things," thought they "are done in a green tree, what shall be done in the dry? It hath been this kind of terrors to one who served God diligently, and faithfully, as our father did, what will it be to us? If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Such was the nature of their mutual counsels and reflections.

And such was the effect produced upon the hearts and consciences of these young persons, that, though too late to gladden their father's last hours on earth, "his people became their prayer, and his God their God." And thus the prayer which the Lord refused to answer in the letter he abundantly granted in the spirit. And He who chose the weak things of this world to confound the things which are mighty," was pleased to accomplish, by the withdrawal of succor and support, all that human wisdom had anticipated, as a consummation to be attained by victorious and triumphant death alone.—*From the Sequel to the Shunamite, by Rev. H. Woodward.*

How shall I spend my Sabbaths profitably?

1. *Rise early.*—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one hour or two later than usual, you rob your God and your own soul of so much holy time; and if you begin the day by robbing God you cannot expect he will bless you.

2. *Pray for your Minister.*—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to the utmost to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under its awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. *Pray that the preaching may be blessed to your soul.*—He is a foolish man who sows the seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for do not complain if it is not bestowed.

4. *Do not indulge in secular Conversation.*—Many professing Christians spend the interval between the services of the Sanctuary, in talking about their business, or their pleasures, or politics. This is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. *Banish worldly thoughts.*—You must not on the Sabbath "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you suffer for it.—God will leave you in darkness. The Sabbath will drag heavily away; your love will be cold, your prayers formal, and you

will be disqualified to engage profitably in the services of the sanctuary.

6. *Do not criticise the performances of your minister.*—If he has preached a poor sermon make the best of it; if a good one be thankful and improve it. Your praise or censure can do no good either to him or to yourself, but may do hurt to both. You profit far more by praying over the sermon, and applying it to yourself, than by criticising it.

7. *Spend every Sabbath as though it were your last.*—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it, then, as you will wish you had done when you review it millions of ages hence. If you knew it would be your last you would be much in prayer; you would banish worldly thoughts and conversation; you would read your Bible; you would meditate much on divine things, and examine the foundation of your hope for eternity. Do this, and your Sabbaths will not be spent in vain.—*Farmer's Cabinet.*

Universalism.

"Therefore watch and remember, that by the space of three years, I ceased not to war every one, night and day, with tears."

Now, if Universalism be true, such conduct as this, of Paul is perfectly unaccountable.—"Warning every one night and day with tears." If Paul lived at this day, he would find such conduct ridiculed and scoffed at, by all the Universalists in the land. There is nothing more common now than for Universalists, professing to believe the Bible, openly to avow their hostility to any earnest, serious and protracted effort to influence dying men to accept and obey the blessed gospel. What then would be the fate of Paul or any other minister of Christ, if he were for three whole years to warn every one night and day with tears? If Paul believed in a future judgment, and the "perditions of ungodly men," then his conduct was reasonable. If he did not, it was perfectly absurd. The conclusion, then is clear, if Universalists believe their own doctrine, they must believe that the Saviour and his apostles, spoke and acted in an unreasonable manner. A Universalist, therefore to believe his own doctrines and the Bible at the same time, must be an unreasonable man.

Further, if Universalism be true, the conduct of those to whom the Apostles preached, is unaccountable. As Paul "reasoned of righteousness, temperance and judgment to come, Felix trembled." When Peter preached on the day of pentecost, "Many were pricked in their hearts," and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Other instances might be added if it were necessary.

All will remember that the whole tenor of the New Testament represents men as acting under a fearful responsibility in regard to the future; and those that heard the Apostles thus understood their teaching. Some troubled, others cried out, others believed and obeyed, while the most part persecuted. Now, would the preaching of Universalism, on Righteousness, Temperance and Judgment, ever produce results of this description? Was ever any person affected by the preaching of Universalism, as those above alluded to, who heard the Apostles? Is it not impossible in the nature of things, that Universalism ever should produce such effects?—Now, as like causes produce like effects, it follows conclusively, that the doctrine preached by Universalists is not the doctrine preached by the Apostles,—because it does not produce the same effects.

And is it not passing strange that Christ and his apostles should be persecuted, from city to city, and finally martyred, for preaching, as Universalists say, that men are not totally depraved, that they receive every day all the punishment they deserve, and that immediately, or soon after death, they will go away into everlasting happiness? When this wicked world persecutes for preaching such doctrines—the kingdom will certainly be divided against itself, and we may expect the end to come very soon.

Political Victory.

Victory in politics, is no sure test of the right. It was a victory of this kind that crucified the Saviour of the world. The voices that cried "Crucify him, crucify him," prevailed. And if we pass by the cross, we hear the victorious party there shouting in mockery, and wagging their heads at the righteous victim of their malice. You have now two great parties in the field, and one or the other is to be victorious. Doubtless that party will be filled with high exultation. They will declare it by their flags flaunting in the air, and their cannon thundering down the valleys. But will it be the victory of merit and right, or the victory of art, and mischief, and corruption? It may be one, or it may be the other; for as I just now showed you, the basest appeals will sometimes go as far in politics as any other. You must always go beyond the mere fact of victory, therefore, to find whether you will have any real ground of exultation. And when we go up to stand before God and answer, not by party declamation, but by the test of real merit, you will find it so. Many a victory then will show itself to be a victory of wrong over right. See to it, then; every man, that the victory he is after is a victory of truth and justice; for it must be evident to every man, that if our nation is ever undone it must be by such victories at our elections as are not victories of truth and principle. Prefer always to be vanquished rather than to win by falsehood, or stratagem, or bargain. Say not, as I sometimes hear, we must conquer the devil with his own weapons: for that is only to create a stouter and worse devil than the old, and curse your country with two evils instead of one. It is casting out devils by Beelzebub. No, if you cannot make right measures victorious, do not rob your country of all right men. An upright minority is better than universal corruption, and a good cause had better be lost than basely gained. The lust of victory is a dangerous passion. It will prove to you, alas! too easily, that your cause is a right one; nay that the salvation of your country is in it. Be jealous, therefore of yourselves, and see that you are not betrayed into the folly of a hard and toilsome struggle for that which is only a real mischief and shame to your country. I say not this to check your ardor, or keep you back from strenuous exertion. It is no merit to be a tame or timorous actor in this field. Only, see, as you will do when you stand before the judgment seat, that you act from a sober, well ascertained view of the public good.—*Rev. H. Bushnell.*

I have served many masters, but none so kind as Christ.

ORIGINAL.

For the Weekly Messenger.

Sketch of the origin, progress &c. of the German Reformed Church in this country.
(Continued from No 274.)

What was the state of the Church in 1751 the following will show, being in substance the Report which Mr. Schlatter laid before the Synods of North and South Holland.

- 1st Charge—Philadelphia and Germantown.—Supplied by Mr. Schlatter, since 1747.
- 2d "Goschenhoppen & Great Swamp.—Supplied since 1746, by Rev. Geo. M. Weis.
- 3d "Falconer Swamp & Providence.—Supplied since 1748, by Rev. John P. Leydich.
- 4th "Shippack, Whippan, Indian Creek and Tobickon.—Vacant.
- 5th "Lancaster & Schaefer's Church.—The first vacant—the latter supplied by Mr. Rieger.
- 6th "York, Kreuz-Creek, Conewago & Berntown.—Since 1745, by Rev. Jacob Lischy.
- 7th "Tulpehocken & adjoining congregation.—Since 1745, by Rev. Mr. Bartholomews.
- 8th "White-Oakland, Middle-Creek, Coalbrook & Seltentrich.—Vacant.
- 9th "Donegal, Swatara and Quilibehill.—Vacant.
- 10th "Northampton and Southampton.—Supplied temporarily by Mr. Du Bois, Low Dutch Candidate.
- 11th "Great Lehigh, Little Lehigh, Forks, Saucon and Springfield.—Vacant.
- 12th "Heidelberg, Egypt & Jordan.—Vacant.
- 13th "Magunisch, Allenangel, Smalzgass and Maxatany.—Vacant.
- 14th "Shenandoah, Misanotti, South Branch and New-Germantown.—Vacant.
- 15th "Manocacy and Conagocheague.—Vacant.
- 16th "Rochaway and Foxhill.—Vacant.

The first 13 charges were in Pennsylvania; the 14th in Virginia; the 15th in Maryland; and the 16th in New-Jersey. Besides the congregations in Maryland, above named, there was also a congregation at Frederick.

From the above it will be seen, that there were in all 48 congregations, formed into 16 pastoral charges. Out of these sixteen charges, five only were supplied with regular preaching (Mr. Schlatter being now out of the country); leaving 11 charges, unprovided for—there being at the time only one German Reformed minister west of the Susquehanna.

Though there is now scarcely any thing relating to the state of the Church in the period immediately succeeding, accessible to us, we yet know that the application to the Churches in Holland, made by Mr. S. in person, was in a good degree successful. Ministers were sent in from time to time, a number of whom were provided not only with the means necessary to come to this country, but sustained also in part for some time after they had reached their respective fields of labor. In like manner German teachers were to a greater or less extent provided; as also German Bibles and other religious books. Nor was it long until a number of laborers for this interesting field, were raised up on the ground; among whom was the lamented Wagner and others whose praise is still in the Church.

The connection formed with the Synod of Holland was maintained up to the year '92 when owing to the agitated state of Europe, the interests of the Church here required, that this connection should cease. Accordingly, it was dissolved, and the German Reformed Synod here declared an independent body.

But, though the Synod was now less trammelled, there were still serious hindrances in the way of the Church's prosperity. One of these, was the want of a literary and Theological Institution. While the English population had their flourishing colleges and seminaries, which were sending up by scores qualified laborers into their churches, we had nothing of the kind; but were left to depend upon arrivals from Europe and the training up of young men from our midst by private instruction—expedients, which, while they failed to furnish the requisite number of ministers, moreover in their operation not infrequently proved disastrous to the best interests of the Church. Another serious drawback, was the language. There were not wanting places, where already at a very early day, both languages were required. And how this operated, and has continued to operate to the disadvantage of the Church, we need not state. However, notwithstanding these obstacles and others no less serious that might be mentioned, the Church, by the help of God, still gradually increased from year to year.

In 1817 the Minutes of Synod were printed for the first time, from which it appears, that there were then in connection with the Synod 42 ordained ministers and 9 candidates.

In 1819, the Synod was divided into Classes, and the following year accordingly, was held the first *Delegate Synod*. The number of ministers now exceeded fifty; while the number of congregations, had increased to between three and four hundred. In 1825 the Theological Seminary was established. In 1828, was adopted the present Constitution of the Church.

During the last twenty years, the movements of the German Reformed Church have been onward with a progress unexampled in any former period of her history. For, instead of something over fifty ordained ministers, as was the case 20 years ago, she has now in the neighborhood of two hundred; and instead of something like three hundred and fifty organized congregations, as then, she now has something like six hundred spread over nine or ten states of the Union and embracing it is thought, seventy-five thousand members, many of whom are among the wealthy of this great and favored nation—abundantly blessed with the means of doing good. The increase in her number of ministers and congregations, however, is not the only encouraging circumstance, which the Church, at present, presents. The life of religion too, is more generally diffused among her members, and is still it is believed, diffusing itself more and more. Besides the living teacher she is now blessed with another and most interesting means of religious instruction, which once was not thought of.—We refer to her *Religious Periodicals*.—"THE WEEKLY MESSENGER," and "CHRISTLICHE ZEITSCHRIFT," may now, we fondly trust, be looked upon, as placed on a permanent basis; and, though they have not any thing like the circulation, which they should have (for one, or the other, or both, should be in the hands of every member of the Church) they are, at this very time exerting, through her length and breadth, a most happy influence. These periodicals are now issued from her own PUBLICATION ROOMS, or PRINTING ESTABLISHMENT, which, though at present still considerably in debt, promises to be, at no distant day, a powerful engine of good—a fruitful source of blessing to the Church, in all her borders.

And then she has her SEMINARY and COLLEGE now, both of which, though not yet placed upon a solid basis, are in a highly prosperous condition, numbering considerably over one hundred students and having a faculty that it is acknowledged on all hands, will compare honorably with any in the land. Besides this, she has now her BOARD OF BENEFICENT EDUCATION, which is at this time sustaining between TWENTY and THIRTY young men in their preparation for the gospel ministry; as also her Boards of DOMESTIC and FOREIGN MISSIONS, which, though not doing much, are at least doing something. Another encouraging feature in the present state of the Church is, that we are emphatically ONE PEOPLE. While some of the other denominations of our land, have among them divisions & dissensions, peace and harmony dwell throughout all our borders. The unhappy division once existing in East Pennsylvania, is so thoroughly healed that not one trace remains. And the brethren in the West are on the most friendly terms with the Eastern section of the Church, and are at this very time, as it would seem from the proceedings of several of their District Synods, taking steps toward a formal re-union, which cannot be more cordially desired by them, than it is wished by us.

If in connection with the above we think of the vast resources of the Church—abundantly sufficient to place her Institutions on a foundation, as broad and deep and permanent as any in the land, and to put all her machinery, for the building up of her waste places and the extending of her borders, into successful operation—and then look over the extensive territory that lies before us, inviting us to enter and "possess the land"—we may have some idea of our prospects, as well as of our responsibility as a Church. Especially is the prospect in the West inviting. Thither hundreds of our members with their families have emigrated, to say nothing of the thousands of European Germans. They are ready to receive at our hands the bread of life. The fields are white for the harvest and God commands us to thrust in the sickle.

York, Pa., Jan. 5, 1840.

For the Weekly Messenger.
Schlatter's Journal.
(EXTRACTS, CONCLUDED.)

On the 15th of Oct., having humbly sought the guidance and blessing of God to prosper my way, I traveled from Philadelphia to Providence, 30 miles distant, and visited the Rev. H. M. Muhlenburg, the first Lutheran preacher in this country, who was sent hither in 1743, by the most Rev. Court preacher Ziegenhagen, of London, on nearly the same footing with myself, and for the same object. I found it expedient to take a schedule (or memorandum) of the manner in which it was necessary for me to treat with them in reference to the inter-marriage of these two denominations in these regions. His Reverence received me with all possible affection and brotherly kindness, commended himself and his brethren to our friendship, and desired peace and harmony in our mingled neighborhoods; which has been preserved, sacred and unmolested, during my residence in Pennsylvania—might we but see the footsteps of such harmony in Germany also.

The next day I administered to Mr. Boehm the Lord's supper to his church at Falconer Swamp, 8 miles distant, consisting of 90 members. After the service 46 heads of families engaged to raise \$15 with some grain annually for the support of a pastor. The next day, having returned to Providence, I preached in a barn, as the poor congregation had yet been unable to build a church. When according to custom, I made known my commission, they then obligated themselves to raise a salary of \$15 in money and grain for a pastor. One third at least of these two congregations was absent from these two meetings, and Mr. Muhlenburg, the Lutheran preacher in both places, assured me, that the Reformed were here very numerous, and that when they saw regular order established, public service every fortnight, and the youth properly instructed, they could and would do more than they had promised. He appealed to his own experience. Accordingly I suppose that about \$40 may be depended on, and this will constitute the fourth church able and disposed to support a pastor.

In the afternoon I went to Goschenhoppen, to see Mr. Weis; and on the 19th preached at New Goschenhoppen for the purpose of attempting in conjunction with Messrs. Boehm and Weis, to reconcile by the blessing of God, the division made in this church by a man, who has thrust himself uncalled into the ministry, and formed a party of about 20 families. Although we did not succeed in accomplishing his object according to our wishes, yet the Lord interposed some time after, and brought about an amicable arrangement.—This church, with old Goschenhoppen and Grossenschwan, are supplied by Mr. Weis, & furnish altogether not more than about \$40 for the support of a pastor. This is the fifth church.

On the 20th I continued my journey, 13 miles further, to Indianfield, or Indian Creek. Here I preached in a wooden church with much satisfaction, and the congregation received the word of God with warm affection, and were longing ardently for the healthful bread of life, and for a regular ecclesiastical organization. It would distress me exceedingly, if these poor shepherdless sheep must remain without a teacher; since 46 heads of families cheerfully engaged according to their ability \$15 annually in money and produce. Could this church be united with Whippan & Shippack—the three would be able to provide \$30 for the support of a pastor; and would thus constitute the sixth station for a pastor.

Having left the place the same evening, I lodged at the house of Mr. Boehm, and returned to Philadelphia the next day, and gave God thanks, that my journey had not been altogether fruitless; although it had not succeeded according to my wishes.

On the 22nd I preached a preparatory sermon at Germantown, and requested all the members of the church to come to me, and after I had spoken to each according to circumstances, I wrote down their names. The next day I administered the communion to 55 members, some of whom had not before approached the table of the Lord in ten or twelve years.

November 4th, I went to Hallmill, New Jersey, 33 miles, and after the ordinary preparatory services, and a special examination of members, I dispensed the Lord's supper to 39 communicants; and on the 7th after Thanksgiving Sermon returned to the city.

At the close of my travels for this first year I must state, that I have met in various places many truly upright, and pious people, who awakened my strongest sympathy, when with tears in their eyes, they lamented the pitiable condition of their fellow Christians, and their innocent children—the former deprived for years together of spiritual care and nourishment; the latter without instruction in the principles of religion—and who being destitute of faithful teachers and guardians, were led away into all kinds of error and sectarianism. They entreated, and implored with a flood of tears, by all that was holy, that I would thro-

the help of God assist them, as far as possible, to provide consolation for poor forsaken souls.

I have every where discovered, that the churches testify the highest regard for the decisive and consoling instructions given me by the Rev. Deputies of the two Synods. Scarcely any where have I read them in the church without seeing tears of joy flowing down the cheeks of most of the hearers—they thanked God, who had disposed the hearts of their fathers in the Netherlands to adopt them as poor forsaken orphans, to provide for their welfare, and that of their children. They employed him, who had begun this work, to carry it on to perfection; to bless the means applied, and to support the feeble instrument entrusted with this important commission, and guide and qualify him by his Spirit.

In respect to myself I have been compelled to acknowledge that God had sent me by special direction of his gracious Providence with such a commission at the most favorable time. I could have wished indeed, that a work of so much importance had been committed to more competent hands; yet since I know, that the ways of God in his sanctuary are unsearchable, and that he often accomplishes great objects by the smallest and most inadequate means, that it may be made manifest that the excellency of the power is of God, and not of man, I have cheerfully surrendered myself to his will, and sought help from him, who gives vigor to the weary, and power to him that has no strength, and confided in the promise that, those who hope and trust in the Lord, shall not be ashamed.

The vineyard of the Lord in these wide extended regions has been desolately desolated by the various sects, and the heretical teachers, who have come from Germany and taken their course through this country; so that the friends and advocates of the pure Reformed doctrines have been exceedingly discouraged. It appeared some years ago as if the crafty Heretics would carry off by their seductive doctrines many of our members, as well as of the other denominations, and take the lead in the country. But God who does all things well in his own time, and who knows best when the proper time comes to afford help from the sanctuary, revived by the most impressive instructions of your Rev. Synods the dispersed members of the Church, by assuring them that the Judicatories of the Church of the Netherlands took a deep and serious interest in their welfare. These assurances made such an impression on the minds of many, in connection with the hope of obtaining the ministrations of the pure evangelical truth, that great numbers returned to the Church from which they had departed, and escaped from the dangerous fetters of the Heretics.

Among these was the Rev. James Lischy, formerly a zealous leader and ordained teacher,* or preacher of this sect, but now, a warm opposer of them, (as his published writings testify) and a faithful minister of the holy Gospel in the churches in which he now usefully labors for the time being; and is to me a dear brother and fellow laborer in faith and prayer—so that now these deceivers are making no more progress.

Towards the end of this year the churches of Philadelphia and Germantown earnestly entreated me to take charge of them as a regular pastor. Mr. Boehm, who had preached here once every month, was desirous on account of advanced age, and infirmity to be released from this charge, and warmly urged me to accede to their wishes, because he thought it would be a benefit to both churches. I yielded to their persuasions, and in the fear of the Lord accepted the call, which had been made out unanimously by both, on the condition, that Mr. Boehm would continue his monthly services for six months longer, to allow me more leisure for travelling through the country, and visiting and organizing the scattered churches. Accordingly on the 21st of December I was installed by Mr. Boehm; and on New-Year's day, 1747, (old style) I preached my introductory sermon from Gen. 32, 25. In the name of the Triune God, as the regular pastor and teacher in the German Reformed church Philadelphia.

*According to a Record, dated January 1743, and subscribed by the so called Bishop David (Nitschman). Having handed in a confession, dated Oct. 29th, 1743, of which I transmitted a copy to the Rev. Deputies of the Synods and the Rev. Classis of Amsterdam; and of which I have now brought the original. The emigrants from New-Herbert, or United Brethren, of that day must have been exceedingly different in their sentiments and conduct from those of the present time, or else the worthy author of this Journal must have labored under very strong prejudices, or he could not have applied to them and their doctrines such severe epithets, nor given such a representation of their proceedings. We could scarcely name a denomination, maintaining and loving the truth, which manifests less of a restless, proselyting spirit than they do in Christian countries; but in heaven lands their missionaries have been perhaps more faithful and successful than those of any other Church. No rigors of climate from the eternal frosts of the north to the sickly burnings of the Equator—no barrenness of soil, suffering from want and privation, has checked their zeal, or arrested their successful course. The light of life has marked their path, and the blessing of the Lord has rested on their labors.

N. R.
Baltimore, 1840.

For the Weekly Messenger.
The German Reformed Congregation at East Berlin, Pa.

My eye caught, in turning over the pages of a volume of the "Messenger," an editorial notice of the meeting of Zion's Classis in this place, in May, 1840. The editors remark, "We hope that the faithful ministrations of the brethren will not pass away unremembered from the people."—They are "remembered" by many.

On reading the editors' remark, the thought has been suggested, that it might, perhaps, be interesting to you, to hear how far your hopes have been realized.

Permit me then, fully to enable others, as well as yourselves, to appreciate, what effect plain, pungent preaching has had on the people in this place, to present you a plain statement of the German Reformed church as it was at the time when Classis met—its present condition; and in conclusion, the prospects of the church. I would, however, by the way of introduction, remark, that as early as 1790 or '92, the Rev. Mr. Ernst, labored in this part of God's moral vineyard—ministering in word and doctrine, till 1804, when at the advanced age of 60, he was called to render an account of his stewardship to the Master. He was succeeded, consecutively, by the Rev. ds Charles Helfenstein, P. W. Van der Sloot, and Jacob Bear, the immediate predecessor of Rev. John G. Fritchey, the present pastor. In consequence of the congregation having been some years without a regular pastor, her condition was far from being flattering, at the time, the Rev. J. Bear took charge of the dispersed flock. He preached steadily for two or three years to this people; and with what success, the writer knows not; suffice it to say, that none were during the two or three years, added to the church; and that at the time, when he ceased preaching in Berlin—a few weeks after the meeting of Classis, the condition of the congregation was, to say the truth, without wishing to excite

unpleasant feelings, or to make invidious comparison, any thing but enviable. The few that remained were a "scattered flock." For there scarcely existed, even at the time when Classis met, a regularly organized congregation as will appear from the facts, that the congregation, if it may be called such, consisted of two *deacons*, *no* elders, and five or six communicating members. This was the condition of the congregation.

That your fond hopes have been measurably realized, is also evident from the fact, that many speak, with none other than feelings of joy and delight of the meeting of Classis—the plain, faithful, pungent preaching of the brethren. It will further appear so, when you compare the present, and the former state of the church in this place. At present, there are seventy names enrolled in the Church-book—A congregation has been regularly organized, through the indefatigable efforts of our worthy pastor. The following brethren, most of whom were instructed by Rev. F. and recently admitted into the church, on their religious experience, had been elected and were solemnly installed, last Sunday, as officers of the church, viz: Brothers Philip Eich, Isaac Treat, John Koop and Peter Harboldt, Elders. Brothers John West, Bernard Hildebrand, Daniel Mertz, and Wm. S. Hildebrand, Deacons. The following were elected as Trustees Bro's Hugh McSherry, and Emanuel Butt.

I cannot omit this opportunity, to notice the liberal conduct of some of the Lutheran and other Christian brethren, who assisted us by their temporal things—aided, and still aid by their counsels, in measures for the advancement and prosperity of the church. Many of them rejoice, "in the narrowed way," (repine) with us in any occurrence that contributes to build up the walls of Zion, and that promotes the cause of vital piety. Many, as intimated, refer to, and speak of, the meeting of Classis with delight, and acknowledge the finger of Providence, in sending us a man after God's own heart. And none, it is thought, who believes the word of God, are unconscious that the people of Berlin and its vicinity, are under multiplied and grateful obligations to the *Head* of the Church, for directing a faithful servant, and minister of the Gospel to preach the unsearchable riches of Christ to them, and to labor in this part of God's moral vineyard.

Touching the prospects of the church in this place, they are daily brightening. Public preaching, and the *prayer-meetings*, are both well attended. Although we have not had properly speaking a revival-soul-stirring time; still it must be manifest to every one, even to the casual observer, that God is in our midst. For many of the *lukewarm* have been revived, and the *careless* have been brought to think. The dispersed flock has been pretty well collected, and about thirty added to the church; and in conclusion, it is fully hoped, that before long, scores will enquire, "Men and brethren, what shall we do to be saved?" Fearful, that this notice has already been protracted beyond its interest or importance, I shall close and subscribe myself,

Yours, as ever,
I. D. R.
January 1st, 1841.

RELIGIOUS SELECTIONS.

HARD WORDS.

LEASING. Thou shalt destroy them; that speak leasing," Psalms v. 6. Leasing is a Saxon word, now quite obsolete, and means lies, falsehoods.

LEAVEN, AND UNLEAVENED. Leaven is any kind of ferment, such as yeast or the froth of beer, which is mixed with dough in the making of bread. In eastern countries a piece of dough is kept until it is sour, for this purpose. Unleavened bread is a kind of cake, or biscuit, made without the use of yeast or leaven.

LEGION. "Then said Jesus, Thinkest thou that I shall presently give me more than twelve legions of angels?" Matt. xxvi. 53. A legion was a band of soldiers in the Roman army, containing from 6000 to 7000 men. Jesus, when betrayed into the hands of his enemies, declared, that God could presently (or immediately) send more than 70,000 angels for his defence; but he submitted himself unto death, that he might finish the work of man's salvation. Our Lord delivered a man from the power of an unclean spirit, whose name was Legion, Mark v. 6; this signifies a large number.

LENTILE. "A piece of ground full of lentiles," 2 Sam. xxiii. 11. Lentiles were a kind of pea. It is still a common article of food in Egypt; and when boiled with garlic and beans, and mixed with oil, forms "red pottage," for which Esau sold his birthright, Gen. xxv. 29, 30.

LET. "I will work, and who shall let it?" Isa. xliii. 13. In this text, let has not the sense in which we now use it,—to permit or allow; but quite the contrary,—to hinder or oppose. God promised deliverance to his Church, and said that none should let, that is stop or interrupt him. Paul told the Roman Christians that he had oftentimes purposed to come to them, "but was let hitherto." Rom. i. 13, that is, hindered. But we may see the opposite senses attached to this word by turning to Exod. v. 1-4. "And afterwards Moses and Aaron went in, and told Pharaoh. Thus said the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." In the address of Moses to Pharaoh's answer, quite the reverse,—to hinder, or interrupt.

LIBERTINES. "Then there arose certain of the synagogue, which is called the Synagogue of the Libertines, disputing with Stephen." Acts vi. 9. Libertines, that is freemen; supposed to have been those who once were Roman slaves, but who had obtained their liberty. Many of these professed the Jewish religion, and had a synagogue of their own; they strongly opposed the martyr Stephen. Libertine also denoted a Roman free citizen.

LIST. "The wind bloweth where it listeth," John iii. 8. That is, the wind bloweth as it pleases, at its own will and pleasure, uncontrolled by man. The Jews did to Elias "whatsoever they listed," that is pleased, or thought proper, Matt. xvii. 12.

MAMMON. "No man can serve two masters. Ye cannot serve God and mammon." Matt. vi. 24. Mammon strictly means "riches," and is applied to the wealth of this world, and sometimes to the world in general. It was a name given to a Syrian idol, the god of plenty.

MAUL. Maul was a heavy hammer; a weapon formerly much used in warfare. "A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow." Prov. xxv. 18; that is, he is as dangerous and destructive as those weapons.

MEAT, AND MEAT-OFFERING. "And God said, Behold, I have given you every herb, to you it shall be for meat," Gen. i. 29.

"The fields shall yield no meat," Hab. iii. 17. The meaning of the word "meat" has undergone a change. We now commonly understand it to mean flesh, or animal food; but in the Bible it signifies food in general; any thing eaten for nourishment, whether by man or beast. Meal, flour, grain, and herbs, are called "meat." A meat-offering in the Scriptures is *always* a vegetable offering, and never an animal offering; and might now be called a meat offering, or "a bread offering." When Jesus says, "My flesh is meat indeed," John vi. 55, he teaches, that it is by faith in him, our spiritual life is fed, and maintained, just as the natural body is nourished and grows by receiving food.

METE, AND METE-YARD. "With what measure ye mete, it shall be measured to you again," Matt. vii. 2. Mete signifies to measure. Mete-yard was a rod by which goods were measured: "Ye shall do no unrighteousness in mete-yard," Lev. xix. 35. Those employed in measuring goods and corn are still called meters, or measurers.

MINCE. "The daughters of Zion are haughty, walking, and mincing as they go," Isa. iii. 16. Mincing here means walking in a light, dancing manner; taking short steps. The word only occurs once in the Bible.

MORE. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. vii. 3. The word mote comes from the Saxon "mot," and signifies an atom, a spot, any thing very small. We now generally say "mite." We are ready enough to notice the faults of others; but we should look to ourselves, and first amend ourselves.

MUNITION. "His place of defence shall be the munition of rocks," Isa. xxxiii. 16. Munition, in ancient warfare, meant a fort, or rampart. Do not confound it with "ammunition." These words were spoken as an encouragement to the godly in a time of national trouble, to assure them that whilst the wicked should be swept away, those who loved God, should find in him a sure retreat and protection, like a fort built of solid rock.

NEESINGS. In the description of Leviathan, or the crocodile, Job xli. 18, it is said that "by his neesings a light doth shine." We now spell it "neezing."

Mohammedan School.

Under date of May 12th 1840, Mr. Perkins gives an account of an interesting school which the mission has commenced for Mohammedans, containing 23 scholars, of whom several are the relatives of the rulers of the country. The school was earnestly desired by Mohammedan rulers, who have protected Mr. P. and his labors for the improvement of the Nestorians. The members of this school use the Bible for a reading book, and study the English language and geography. While Mohammedan princes are countenancing the labors of Christian ministers,—nominally Christian ecclesiastics, clothed with spiritual powers which Jesus Christ has never conferred upon his ministers are zealously opposing them. There is, perhaps, no opposition more hostile to the dissemination of divine truth, than that of ecclesiastics who have assumed powers to act the tyrant over the consciences of all within the sphere of their influence. This remark is supported by the following

Letter from Rev. Mr. Schneider, Dated Broosa, May 25th, 1840.

The disposition of the Greek ecclesiastics toward our operations is much as heretofore. Not only do they oppose us, but they harass and trouble all who would aid us, or are at all like minded with us. The villages in Demit Tash, from whose school the enlightened and evangelical teacher, of whom I have often spoken, was violently expelled, recently made up effort to have him restored. The principal men of the village went to the bishop to gain his consent to the man's return; but he was utterly and decidedly opposed to the measure. He could not think of such a thing, and almost rent his clothes at the idea. Of course, the timid people, who have always been accustomed to submit to the wishes of their ecclesiastical rulers, were afraid to push the matter any farther. They next made a contract with another young Greek, who has been under my instruction, and with whose candid disposition and apparent love of truth I have been much pleased. But neither would the bishop consent to their employing him.—The only objection to him was, that his sentiments were too much like those of the missionaries. On his inquiring of the bishop why he would not assent to his teaching there, his holiness replied, "The former teacher (the one alluded to above) has filled the village with books, and has turned the brains of the people. We now have need of a monk there, to counteract his influence." An enlightened priest, of whose deposition from the priestly office on account of his interest in the missionaries and his attachment to evangelical views I have spoken before, has long been laboring to be restored. It was now about a year since he was deposed, and thus cut off from almost all his sources of income. He is a poor man, with a family, and has within this year suffered much. He has made use of every measure that promised probable success, but to no effect. Were he to recant, and to renounce his evangelical sentiments, and to show himself an advocate of superstition, he might soon be reinstated. But this he says he cannot do. He cannot confess that he has done wrong in embracing sentiments which he believes to be contained in the Bible; nor can he advocate and maintain what he believes to be error. The firmness with which he adheres to his cause, notwithstanding the opposition which he encounters, is rather remarkable. I know of no instance of similar decision in a priest in this vicinity. May the Lord graciously lead him to a saving knowledge of himself. It is not pleasant to be obliged to speak thus of those of whom we would hope better things; but occurring events will not permit us to express ourselves otherwise.

Mr. Schneider mentions that he attended the general meeting of the missionary brethren, held at Smyrna, and that on his return to Broosa he took the route by land, and passed through Thyatira, Philadelphia, and Sardis, sites of three of the apocalyptic churches.—Of this journey he remarks—

We took with us some tracts and a few books for distribution by the way. We disposed of all we had with us, and could have advantageously given away more. As so much opposition had been manifested against our books, we did not anticipate much opportunity for circulating any; but we were pleased to observe less suspicion, and more readiness to receive them, than we had looked for. It was our conclusion, that a judicious effort might put in circulation a considerable number of books, and that it would be well now to make more exertions of this kind.

I was struck with one feature of the country in this route, viz. the smallness of its population. While it is not as destitute of inhabitants as it might be, it certainly, might support a much larger number. Large tracts of excellent land lie wholly uncultivated. At long intervals the traveller meets with a few small villages. The population, compared with

what it might be, and with what it is in many other countries, is a mere handful. It is painful, as you cast your eye over these hills and valleys, to observe such a scarcity of human beings to cultivate them. I was also struck with the progress which intemperance is making among the Turks. I never saw so much drunkenness among Mussulmans before, especially among the lower classes. I had supposed that the habit of drinking spirituous liquors was principally confined to the higher classes, such as, from their situation, are more acquainted with Frank habits; but I found that *raki*, a very strong kind of drink, was freely and extensively drank by those in the lower ranks.—In expostulating with one individual on the subject, he replied, too hyperbolically probably, "Why they all drink—even the long white-bearded teachers freely indulge themselves; and if they do so, why may I not be expected that we shall do the same?" We took every opportunity to condemn the practice, and to set forth its destructive consequences. In every case our arguments were listened to with an evident surprise, as coming from Franks. They seemed to think it was part of the character of a Frank, to drink spirits. And when we assured them that we habitually and from principle abstained from the use of all spirituous liquors, they would scarcely believe us. We were able, however, in general, to convince them of the evil of the practice, and, I trust, our influence in this respect will not prove in vain.

The Love of our Neighbor.

Translated from the German of F. W. Jerusalem.

This love must also be exhibited towards the erring, the weak and the vicious.—A religion that comes from God, necessarily extends its law of love to those also. How wanting were this perfectly glorious law, if it did not also comprehend *patience*! Man, and civil society require nothing so much as this. What is more unnatural for me to desire to withhold from a man the love which I otherwise were obligated to show him, because, in my opinion, he is in error; which means that he looks upon the thing in a different light than I; this is the primitive right of his intellectual nature.

How impossible it is for all men to possess the same knowledge and the same way of reasoning! It is just as impossible as that they should all have the same stature and disposition. How much this difference depends upon natural capacities, the first impressions of education, and a dominant habit of thinking! My neighbor esteems his way of reasoning the true, right, and best one; and it is no more in his power to see otherwise, than it is for him not to believe red colors are red. How unjust should I then be, if on this account I should wish to withhold my love from him! I must give him the same right, which I would have against him, to believe that I can also be in the wrong: how would such an overbearing conduct appear to me! The freedom of thought is the first privilege of my reasoning nature, how cruel to wish to take this from me, especially when the whole peace of my mind is bound up with it! If we are a tyrant's will, I should plainly call his red colors blue, I might repeat after him sooner than lose my life; and deride him as a fool, and my contempt would be my satisfaction, because my peace of mind was not involved in it: but when this suffers thereby then there is cruelty in his despotism. And how much more cruel, when it was not in my power to think otherwise than I really do!

However convinced I may be of the truth of my opinion, my neighbor may be no less so of his; how can I judge of the convictions of others?—Should I regard as enemies of truth, or as hypocrites, all those who take for truth what appears to me a perfect impossibility? But the error is too dangerous—the respect which I owe to truth, and the love I owe to my erring neighbor, require of me to recover him from his error, if I am able. This is certainly my duty, as long as I can effect it by instructing him better! but where I cannot do this, then it is cruelty in me to make him, who is already unfortunate in his error, more so by depriving him of my love. I must leave him entirely to the freedom of thought, says the intolerant, nor can I take from him my love on account of his errors, so long as there is nothing better to reclaim him; but when I show him his error, and he still clings to it, then it is obstinacy and selfwill. But what do I gain by compulsion? Nothing more than this, that I make him a hypocrite and rob him of peace, make my opinions more odious to him, and confirm him much stronger in his own. The erring neighbor has ever the same right over me; he that is in the wrong, & he that is in the truth, are here also in the same danger of persecution. The one adduces the same arguments, when he has the uppermost, as the other.

But the peace of society requires a similarity of sentiment. Where no party arrogates the dominance, there a difference of opinion is less dangerous: all these disputes arise only out of intolerance, because no party will permit their natural rights to be taken away from them. Different ways of thinking, and of worshipping God, are no more prejudicial to the peace of society than any other difference of opinion, much less those in religion, because it is entirely a matter of the heart, for true religion has nothing to do with the State; and, indeed, are not States also the most flourishing where true liberty of conscience prevails?

Intolerance is an extirpator of reason. If a man may not think and reflect upon his religion, what then is religion?—blind infidelity! What a shame to the most enlightened religion! Nothing is more unnatural than to desire to regard and treat the erring, who still persists in his career, as an enemy of the truth of God. The philanthropist is always mild and places himself in the situation of the mistaken man. Intolerance is one of the greatest crimes that can be committed against society; for it fosters an eternal discord, severs the most natural ties, arms citizen against citizen, turns society into a den of murderers, makes Christianity odious to reason, and hence has occasioned the most unheard-of cruelties.—N. Y. Evangel.

DR. CROSSMAN of Philadelphia, in a note published in the papers of that city, states that since the first of November he has performed the operation for the cure of Strabismus, or squinting, on sixteen persons with success. He says that this operation has been attempted by other persons in that city, who are incompetent, and who have put patients to much pain and suffering, without the least alleviation. He adds—

The operation for Strabismus in skillful hands, lasts but one minute, or less. When compared with other operations, the pain is trifling. No confinement, or bandaging of the eye, or dieting, is required afterwards. Ordinary business can

