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Original.

THE HEIDELBERG CATECHISM.
1. 6. SWITZERLAND ON FIRE.

The process of reformation in Zurich went forward firmly and steadily, till at length it might be said to be complete, by the formal abolition of the *mass*, in the year 1525. Zuingli had long before denounced the reigning superstition with regard to it, as unscriptural and contrary to reason; and some changes had been introduced into the service, by which its character was considerably improved; but still, on the principle of not outrunning the judgment of the people, it was tolerated till this time. The Lord's Supper was now celebrated, in the plainest and most simple style. In the room of the *mass*, a meeting was held every morning (except on Friday,) at 8 o'clock, in the church, for the exposition of the scriptures. These exercises were continued, as long as Zuingli lived, and proved extremely profitable. The church was in general filled to overflowing.

Few things are more interesting to observe, in the history of the Reformation generally, than the power which was found to go along with the bible, in the hands of those who stood at the head of this great work. The reformers themselves drew their light, their courage, and their strength, emphatically from this divine treasury. And it was the word of the Lord in their hands, which caused valleys to be exalted and mountains and hills to be brought low, crooked places to be made straight and rough places plain, till the glory of the Lord was revealed among nations, in the midst of which they stood. The opportunity of hearing or reading the word of God, which had been so long a sealed volume for benighted Christendom, called forth in every direction, the most lively desire to become acquainted with its contents. Expository preaching was every where popular and full of power. A demand was created for the written word, in proper translations. The ability to read came to be counted one of the most desirable advantages, mainly because of the direct access it afforded to the oracles of heaven.—Mind received a stimulus, from the feeling which was thus awakened, of the most salutary kind. It became common for grown persons, and such even as were well furnished in years, to seek this rare accomplishment, which before had been universally neglected; and a new anxiety was felt, to have the young provided with the advantages of education. What an interesting spectacle we have in England, when the bible first began to be publicly allowed, and a copy was placed in each church, for the use of the parish, *fastened with a chain*, that it might not be carried away! Every day, the holy volume was kept in use; and generally the person who had possession of it for the time, was compelled to read aloud, for the benefit of some group, smaller or larger, who were gathered on the same errand with himself. A similar thirst for sacred knowledge, displayed itself among the Swiss, when the scriptures were first brought within their reach. In the canton of Zurich especially, where the broad principle was early laid down by the government itself, that nothing should hold in religion, except what could be established by the bible, this feeling wrought with irresistible force. What could the authority or sophistry of Rome avail, when confronted with a spirit like this?

To meet the demand for the divine word, it was necessary to have it translated into the vernacular language. Luther had already published in part his immortal version. Leo Juda took charge principally of the task of preparing a bible, for the use of the Swiss.—The New Testament was published in 1524, and in the year following a portion of the Old; a mere revision, it would seem, and accommodation to the Swiss dialect, of the translation of Luther. The rest of the Old Testament was translated subsequently from the Hebrew itself.

Measures were taken also to meet the demand which was beginning to be felt for education, both in its higher and lower forms.—Schools were established; also a College, or University, with professors in the various departments of literature and science. Zuingli himself was constituted professor of Theology, in the faculty; and in this character exerted an influence, which was felt far beyond the sphere he filled as a pastor.

Zuingli was known and felt also extensively as a writer. His first appearance in this character seems to have been in the year 1522, when he published his treatise on the distinction of meats. After this his publications multiplied rapidly, notwithstanding the pressure of other cares, so as to form in the end quite a large collection. Much that he published, was written of course in great haste. Among his writings are reckoned also, many discourses, chiefly of the expository sort, which were taken down as he preached them, by Leo Juda, or Megander, and given to the world after his death.

In the year 1525, appeared his great work, *On true and false Religion*, in which his views were given, with considerable fullness, on the leading points of the gospel. The book was written at the request of several learned men in Italy and France, and dedicated to the French king Francis the First—whose name was made to stand in connection afterwards with a still greater work, as the object of the masterly Address, with which the Institutes of Calvin were originally prefaced.—The theology of the Swiss reformer, though in general sound and orthodox, is admitted for the most part to have been on some points seriously defective. He has been charged with a disposition to draw religion too absolutely into the sphere of the understanding, at the expense of those sentiments and views which belong properly to what may be termed the sphere of the spirit. His rejection of Luther's dogma, on the subject of the eucharist, may be supposed to have contributed considerably to this opinion, with the admirers and followers of the Wittenburgh divine. But, after all allowances made for prejudice, it seems necessary to admit to a certain extent the force of the representation. Constitutionally, and educationally, Zuingli was in this respect a totally different man from Luther. It was not possible for christianity to develop itself through the minds of the two men, in the same form. With Luther it took one direction, and with Zuingli another. In both cases the development may be regarded as somewhat partial and one-sided, under opposite views. With Zuingli the *rationalistic* element prevailed perhaps to an extreme, as did

the *mystical* with Luther. And this very contrast, thus strongly marked, may have been necessary to secure for the reformation in the end, its proper symmetry and perfection. As in the second century, the *idealism* which prevailed in one part of the Church struggling against the *realism* which prevailed in another, opened the way for a development of religion, which was nearer the truth and more complete in itself, than any could have been which might have taken place under the influence of either form of thought exclusively; so in the case before us, the interests of truth would appear to have required, that the mind of Luther should be met by just such an unyielding antagonistic force, as it was called to encounter in the mind of Zuingli, in order that the cause in which both were engaged, might by such counteraction take a happier direction than either of them could have given to it alone.

Zuingli's views with regard to the *Lord's Supper* were broadly opposed to those of Luther, and drew upon him the heavy displeasure of that honest though sometimes rough and overbearing man. This involved him in the great *Sacramentarian controversy*, as it was called, for the rest of his life. On this subject alone, he has left in print upwards of 500 closely filled folio pages. Luther wrote and published upon it, at the same rate; and other pens, wielded by the first men of the age, were engaged in the strife for years with similar activity. This controversy forms one of the most interesting chapters in the history of the Reformation; and intimately related as it is to the origin and constitution of the *Reformed Church*, as distinguished from the Lutheran, a separate and particular view of it must be taken in another section.

Another formidable *intestine* difficulty for the Reformation, was found in the views of a certain class of persons, whose warmth of temperament or want of judgment disposed them to push the new doctrines continually to an extreme, which was dangerous to both Church and State. It lay in the nature of the human mind, that such manifestation of fanaticism should break forth, in the midst of so general an excitement, in every direction. It is not necessary accordingly to seek for any outward historical connection, between these developments, as they are found occurring in different parts of Europe, in connection with the religious revolution of the sixteenth century. The same influences gave rise simultaneously to the same phenomena, both for good and for evil, in different countries. Thus from the very start almost of the reformation in Zurich, there were found some restless spirits, who could never be satisfied that things were going fast enough. Afterwards this spirit gained new strength, as the views of the German anabaptists were introduced; and in a very short time the wild spirit of that sect was actively at work, in all directions. The case was truly an embarrassing one for the friends of the Reformation.—Had not the anabaptists as much right to think for themselves in matters of religion, as the government of Zurich had claimed in opposition to the views of the pope? But then, on the other hand, to tolerate such a people seemed to be altogether unsafe, and contrary to the duty which the State was supposed to owe to the Church. They spoke against established usages and customs; charged the ministers with corruption; denounced them as hireling priests; insisted upon a Church that should be made up of real Christians only; recommended a community of goods; and uttered sentiments which were supposed to be injurious to the authority of the civil magistrate.—The Senate tried to beat the difficulty, by a discussion. The leaders of the party were invited to meet the pastors of the city, in a regular debate upon their peculiar views. The argument was to be confined to the bible.—The Senate judged, that the anabaptists were completely beaten, and directed them to refrain accordingly from their schismatic designs. But they replied that God was to be obeyed rather than men; and made as much trouble as before. Another discussion was kindly allowed; but as they could bring forward no new argument in favor of their cause, some of them were cast into prison. Zuingli wrote against them; but that only made them hate him more than before. He was regarded as the main stay of the existing corruptions and the author of the hard measures which were beginning to be used towards the sect.—This however was not the case. Though he considered it the province of the government to regulate the affairs of the Church, Zuingli was no friend to persecution for its own sake. In the case of the anabaptists, he urged the Council to forbearance, as far as it could well be carried, according to the views which then prevailed everywhere on the subject of punishing heretics. Instead of quickening the zeal of that body against the separatists, he used his influence to hold it in check, and was instrumental several times in warding off the evils with which they were threatened. In the end however, forbearance and indulgence were exhausted. Severe measures followed; close confinement, on mere bread and water; banishment; decrees, making it even a capital offence, to rebaptize or to take part in anabaptist meetings. In one case, it came actually to this point. In the beginning of the year 1527, *Felix Mantz*, was sentenced to the water as an incorrigible heretic, and died, singing with a loud voice, *In manus tuas, Domine, commendo spiritum meum*, (Into thy hands, O Lord, I commit my spirit.) So blind was the Senate of Zurich, at this time. It was however, the common blindness of Europe, protestant as well as popish. The anabaptists were persecuted everywhere; and the best men of the age, joined in approving the proceeding, as the only one which religion could sanction in such a case.

Amid all the commotions of the time, Zuingli was looked to from every quarter, as the pivot in a certain sense, on which the religious history, not only of Zurich, but of all Switzerland, rested and turned. The eyes of all who were anxious for reformation, were directed towards his person, as the polar-star of their hopes. Hence he became the centre of a heavy correspondence, and was called upon to take part, as a counsellor and assistant, in all the leading reform movements of the time. This imposed upon him a heavy burden, which only the most diligent and systematic use of his time enabled him to sustain. His position in this respect, made him of course, the grand mark, for jealous and hostile observation, on the part of all who were dissatisfied with the religious revolution, at the head of which he stood. He was held responsible on different sides, both for the too little and too much, with which the work was charged. In the eye of the fanatical anabaptists, he was the "great dragon" of Zurich,

using the other ministers and the Senate as so many separate heads, for the accomplishment of his own satanic ends. In the eye of the bigotted papists, whether near at hand or at a distance, he was a very incarnation of the evil spirit himself, "going about about as a roaring lion seeking whom he might destroy." No epithets could be found sufficiently strong, to depict the badness of his heart and the wickedness of his life. All sorts of slander were invented, and industriously circulated, with regard to his moral character. These he thought it necessary to meet at times, by a formal public vindication, drawn from facts which all might observe and understand. His life itself however, connected with the unbounded confidence of the Senate and the estimation in which he stood generally with the people, furnished the best refutation to all that his enemies could say against him in this way.

According to Myconius, various attempts were made to get him secretly out of the way, either by assassination or forcible abduction to some other part of the world; which were always happily frustrated however by divine providence. So much exposed was he considered to be in this way, that often when he happened to be out of an evening, some of his friends would be ready without his knowledge to attend him as an escort on his way home; and at length, the Senate itself thought it prudent to constitute a watch over his house at night, as a security against violence.

The reformation in Zurich created as a matter of course, much dissatisfaction among the friends of popery, in all parts of Switzerland. Complaints and remonstrances were made, in no very friendly way; which were however answered in a firm and manly tone, with a constant appeal to the Scriptures, as the rule by which the government had endeavored to proceed, in all that had been done. All intention was disclaimed, at the same time, of acting unfaithfully in any way to the principles of the confederacy, by which the cantons were bound together.

In the mean time, the new doctrines were steadily making progress, in spite of all opposition, in the other cantons also. It would carry us too far, to follow the history of this revolution in detail. In Bern, the struggle between light and darkness continued doubtful, till the year 1528, though the truth had been all along no doubt silently making progress. In this year, a great disputation was held here on the subject of religion, attended by more than three hundred clergymen, of the more distinguished sort, from Switzerland and the neighboring districts of Germany. The controversy lasted eighteen days; during which the doctrines of the Reformation were ably advocated, especially by Zuingli and Oecolampadius. The result was a complete triumph of the truth. The great majority of the clergy of Bern declared themselves in its favor. The images were removed from the churches in the city, before the "Grand Council" adjourned. The territory was declared independent of all episcopal jurisdiction.—Within four months, the whole canton was reformed. This example had great effect. *Biel, Muri, and Neuchâtel*, followed in a very short time. *St. Gall* and the small canton of *Appenzel*, had taken their stand on the side of the Reformation, at a still earlier day. The year 1529 saw *Glarus, Schaffhausen, Solothurn, and Basel*, openly enlisted in the same cause. Finally more than the half of Switzerland was found to have made itself free, from the hard spiritual bondage of Rome.

The triumph of freedom, in the case of the reformed districts, was not always used with becoming moderation. The friends of popery were put under hard conditions of safety at times, by the popular zeal, and found but little account made of the rights of conscience in their favor. The districts which still adhered to Rome, were filled with alarm and indignation, at the progress of the new creed; and soon began to work with fanatical passion against it at home, in the way of retaliation and revenge, as it seemed, for the provocations it was offering abroad. This spirit prevailed chiefly in the mountainous sections, where ignorance and simplicity combined, left the people in the dark with regard to the true character of the Romish Church, and gave a fair opportunity to crafty monks and priests, to make the most of the prejudices which are naturally cherished in such a state of society, in favor of all that is old as opposed to novelty and change. A league was entered into between the five cantons of *Lucern, Zug, Uri, Schwitz, and Unterwalden*, to prevent the spread of reformation principles in their bounds. They were forbidden to be preached; and to speak lightly of the saints or of the sacrifice of the mass, was made a capital offence. Some actual executions took place under this decree.

At length matters came so far, in the year 1529, that an appeal was made to arms. Zurich, to meet and prevent certain movements on the other side which were considered an invasion of their rights and a breach of the public peace, drew out, in the direction of Cappel, with a considerable force, in different companies, ready to make battle with the opposite party. In the course of a few days, troops came forward from different points to sustain their respective sides, and it seemed likely that a serious battle would follow. It was not wished, that Zuingli should go out with the soldiers, as he was known to be especially obnoxious to the popish party; and another minister was appointed to act as chaplain. The intrepid reformer, however, would not be left behind. He went forth among the rest, on horseback, bearing a handsome battle-axe on his shoulder. Happily, at this time, these hostile demonstrations ended without blood. The parties came to an amicable settlement; and at the end of twenty days, all returned quietly back again to their homes.—According to Bernhard Weisse, who has given a pretty full account of the whole transaction (—destined himself, poor man, to fall, when Cappel became a second time the scene of war, two years later)—the army of the Reformed during all this time, exhibited a most orderly and religious character. None of the vices which usually disgrace a camp, were allowed to make their appearance. Every day the word of God was preached, by Zuingli and others, in loud clear tones; and prayer was offered continually before and after every meal. There was no swearing or quarrelling; and instead of playing with cards or dice, recreation was sought in singing or in harmless sports.

The treaty made at this time, secured to each canton the right of managing the affairs of religion within its own bounds, as it might see proper. The five popish cantons, however, being excited by foreign influence, soon began to make new difficulty. To bring them to terms, the measure was adopted, on

the part of the reformed, of putting that section of the country under a sort of blockade, by forbidding all communication with it in the way of trade. This was contrary to the wishes and the advice of Zuingli. Resort was had to arms, by the papists, to save themselves from starving, as well as to wreak their vengeance on their religious foes. As this rupture drew on, Zuingli, finding himself charged heavily as the author and cause of all the disturbances of the time, while at the same time things had not been managed at all according to his counsels, proposed to retire altogether from his station. This however was strongly resisted by the Senate, and he was persuaded finally with some difficulty to abide at his post. Still his mind was filled with the most melancholy forebodings, in regard to the issue of the gathering storm. Twice he remarked to Myconius, two weeks before it came to a battle, "I know, I know, what it means; this looks to me, and is designed to take me away." He attached an ominous meaning even to a comet, which at the time hung in the heavens, portending death, in another whom he would not name. "We always understood," says Myconius, "that Oecolampadius was the person meant." His uncomfortable presentiments seem to have been produced, partly by the impression that the State had not been sufficiently faithful to the interests of religion latterly in its own bosom, and partly to the conviction he had that wrong measures had prevailed in the case immediately in hand. He saw in the desperate spirit of the popish cantons, what seemed to him to be an unapplied scourge, in the hands of the Almighty, for the chastisement of his erring people. "The chain is forged," he exclaimed in the pulpit, "which will destroy me, and many other pious citizens of Zurich." For this, however, I am ready, and willing, if my God so will. You are preparing the rod of chastisement for yourselves.—God reigns.—May he preserve the Church!"

At length the fated hour came on. Suddenly, Oct. 1531, it was understood, that the forces of the popish cantons were on their way to take possession of Cappel. This place lay three leagues out from Zurich; and formed an important post, which the enemy were anxious to secure, with a view of preventing a junction between Zurich and Bern. All was consternation. Out of 4000 men ordered for the expedition, only as many as seven hundred could be got in readiness to march.—Zuingli was appointed by the Senate, agreeably to his own wishes, to accompany the troops. Such was the custom of war, in his native land. On the morning of Oct. 11, he put on his armor, full of feelings that his life was about to close. "The hour has come," he said to his wife, "in which we must part. Be it so; for such is the Lord's will. May he be with you, with me, and with all ours." They embraced. "We shall see each other again!" said the wife, overwhelmed with the doubt which breathed through her words.—"If the Lord will," replied the husband, "His will be done!" "And what will you bring back when you return?" she asked, trying to divert her fears. "A blessing after a dark night," was the reply. He pressed his children to his bosom and tore himself away. "As I saw him passing out of the city, in full armor, on his horse," says his friend Myconius, "I could hardly stand upon my feet, for the sudden grief with which I was seized." We passed that day, he adds, not without many sighs and prayers before God.

With all his forebodings, Zuingli showed himself calm and full of courage to the last. On the way he spoke of the expedition as one that would be fatal to himself; but called upon the soldiers to press forward, and to do their work bravely, trusting in God. Patriotism and religion seemed to be inseparably blended together in his spirit, as one life. As the battle began, his voice was heard high above the confusion, exhorting to fight manfully, in the name of God, committing their lives and their cause to his care. A stone from a sling brought him to the ground, at the very beginning of the fight. The battle raged around and over his senseless body; first with some advantage on the side of the reformers; but afterwards, with total defeat. As the tumult passed beyond him, the hero, recovering his senses, raised himself, and then sank by his knees, his hands folded on his breast, his eyes directed upwards towards heaven. "What does this mean?" he was heard to say—"Well! they can kill the body; but they cannot kill the soul." Some popish soldiers passing by, asked him if he would have a confessor.—Speech was gone; but he shook his head, in token of refusal. "Would he call upon the holy Virgin, and the saints, for help?" was the next question. This was also refused, with eyes still turned towards heaven. "Die, then, obstinate heretic!" cried one of these military inquisitors, and plunged his weapon into the reformer's bosom.

Next day the body was recognized as Zuingli's. A shout of triumph rose from the common soldiery—for the man had been hated and feared, as the very Goliath of the protestant cause, in Switzerland. "Burn the heretic!" was the cry from all sides. Some of the leaders resisted; but the tide was too strong to be stemmed. A mock trial took place over the body; after which it was quartered and burned, and the ashes scattered to the winds. Sad tidings, for his widowed wife! In that same bloody day at Cappel, she lost, besides her husband, a son by a former marriage, a son-in-law, a brother-in-law, and a brother, along with many other friends and acquaintances. More than twenty members of the Senate, and a number of clergymen from different parts of the canton, fell at the same time; and Zurich herself mourned like a widow, stupefied with sorrow, and clothed in sackcloth and ashes.

Myconius informs us, that the heart of Zuingli was found three days after by his friends, when the enemy had withdrawn, whole and sound, where his body had been burned. This was regarded by many as a miracle—though we have similar cases, it seems, reported in history. The protestants considered it a sign of the man's goodness and greatness, that the fire could not destroy this organ. The papists, on the other hand, saw in it only a divine *nota bene*, challenging the attention of all men to the monster-like wickedness of him, whom the judgment of heaven had now swept, as with whirlwind, from the face of the earth.

Thus Zurich lost her Zuingli. In the following month, Basel was called to resign also her spiritual ornament and prop, in the death of Oecolampadius. Grief for the loss of his friend and companion in the kingdom and patience of Jesus Christ, was supposed to have hastened his end. "What news?" said he to a friend shortly before his death. On his reply, that he had none to communicate,—"Well,"

says Oecolampadius, "I have news to tell thee." "And what is that," asked his friend. "I will soon be with the Lord Christ"—was his cheerful reply. When one asked him afterwards, if he would have light in the room, he pointed to his breast, and said with a smile, "There is light enough here!" J. W. N.

RELIGIOUS SELECTIONS.

From the New York Observer.

The sinner in Heaven.

A strange thought that, but one which has often filled the depraved heart. Many a man has said to himself, "If I can only get to heaven, it is all I want;" and with this thought has never connected the remotest conception of the preparation necessary for his happiness there. He has heard of heaven as the seat of perfect bliss: that all who are there are as happy as the angels around the throne; that God employs his infinite wisdom in devising, and power in executing means for the advancement of his creature's enjoyment in glory; and the sinner, in the ignorance and thoughtlessness of his nature, imagines that he will be as happy as the rest if he may but be permitted to make one of their number.

Some persons have a great aversion to music. They will, if possible, leave the room or the house in which others are enjoying its harmonious sweetness. What misery would their sensitive natures endure, if they were condemned for life to listen to its sound.—Music is sweet only to those who love it.—If one has no taste for it, the more he hears it, the more he hates it, and wishes to be delivered from its power. This I have met with, as a happy illustration of the folly of a sinner's expectation of being blessed in the midst of employments for which he has no taste, and to which he has the most intense aversion. Follow the sinner from earth to heaven, and see the scene into which he enters, when the gates of glory open and let him in.

As he steps into the company of the pure spirits in glory, the hosts of heaven fly from his presence, as if a devil had broken loose from hell, and strayed into the paradise of God. How they cluster together in some far distant part of the upper temple, and shun his touch or approach as we would avoid the contagion of the plague. But he loves company.—*The sinner is never happy alone.* He seeks society in heaven. Millions are there, and some whom he knew, and some whom he loved on earth. But the communion of heaven is the communion of kindred souls; heaven is the eye, the voice, the language of heaven; he cannot find much less sympathy with him. He wanders through the shining courts. He thrusts himself in the midst of that glorious company who are speaking of the Lamb that was slain for them, and sounding his praise on harps of gold. Alas! he is still alone. Alone in heaven! Alone among multitudes that no man can number!—there is not a companion for him there. The company of heaven is not his company, and of course no joy to him.

He wanders on and stands in the presence of the Son of God. Once he said in his heart,—"Away with Him: crucify Him!" Now he beholds him on the throne. Angels bow before him. The spirits of the just adore him, and heaven rejoices in the light of his eye. But that Saviour God, he hates in the fullness of his soul. Would he be happy with the eye of that God fastened upon him: with His glory filling the eternity in which he dwells; with his praise ringing perpetually in his ear? And if the presence of the Saviour would not make him happy, what source of enjoyment can he find?

He tries the employments of heaven. He attempts to sing the song of Moses and the Lamb, but his voice "grates harsh discord" on the ear of heaven. Every voice is silent when he disturbs the harmony of the angelic choirs. But praise is the only employment of heaven, and whom can he praise? Not the Father, for he never loved him; not the Son, for he despised and rejected him; not the Holy Spirit, for he resisted its gracious overtures and grieved it away.

Where shall he go? What shall he do? Whom shall he seek? Had he a friend in heaven, he might be more at home. But God is angry with him continually. Holy beings esteem his friendship as enmity with God. Could he find employment congenial to his soul, he might be less miserable. But a Sabbath on earth was tedious; how insupportable must an eternal sabbath be! Heaven is no place for him. Every thing there reveals more terribly to his conscience his unpardonable sins: his light displays his unwashed villainies. His holiness crushes him under self-condemning guilt. He would rather be in hell. He would bow before the throne, to ask only the privilege of being sent to his own place.

IRENEUS.

"Religion's All."

The following beautiful extract is taken from a "Prize Essay," said to have been written by a lady of Providence:—

"The mind of man is like the fluctuating sea—it never is at rest. There is a perpetual tendency, which cannot be cured by perpetual disappointment, to send out the desires after some object beyond our present reach. But we are never satisfied with the attainment of our present desires. The law of the natural world, by which objects diminish according to their distance from us, is reversed in the moral. The objects of our wishes are magnified, in proportion as we view them.

As we approach near, the charm is broken; the illusion vanishes. They prove to be bubbles, which, as soon as touched, dissolve in airy vapor. Still we do not rest. At every fresh disappointment, we put forth new desires and new efforts for the attainment of some object, yet more remote. Even success, the unbounded, does not satisfy us. We weep for more worlds to conquer.

Amid this tumult of the mind, this everlasting restlessness of the soul, religion, benign visitor, heavenly monitor, descends to man. She comes in a radiant and alluring form, and addresses him in accents of winning tenderness. "Receive me, and I will say to the swelling surge of passion, peace, be still!" I will quell the fever of disappointment, by leading you to fountains of living waters; I will point you to the shadow of a great Rock in this weary land. Receive me, O! on whom the Son of God looked with tenderness and I will direct you to an object of pursuit, worthy of your heavenly origin—worthy of

your nature, but little lower than that of angels—worthy of the inward springs of which you are proudly, yet patiently conscious. You love pursuit—the object to which I will direct you is infinite, therefore, your pursuit will be endless. You delight in progress—here your progress will be commensurate with eternity. Your desires are boundless—you shall be satisfied when you awake in the likeness of God. Not only so, you shall frequently be filled in the house of your pilgrimage with prelections of future blessedness. Receive me, and you need never fear what your nature renders so revolting to you—cessation of hope, expectation, and effort. True, your capacity for happiness shall be filled, as soon as you enter on your everlasting inheritance. But that capacity shall be forever increasing, and forever filling, with the fullness of God. Throughout the immortality of her existence, your soul shall be continually expanding her views, strengthening her energies, and drinking deeper and deeper of the river of pleasure, which flows at the right hand of the Most High.

Such are the boundless offers of religion! All that man can desire, all that his nature can receive, more than his utmost powers of apprehension can reach. View the nature of man, and the objects by which he is surrounded; his immortal capacity, forever seeking, yet forever refusing to be filled from earthly sources; & say, is it not this divine religion, its freshness, its richness, & its boundlessness, to a being thus constituted & thus situated is it not all? View the individual who has embraced her in his utmost soul, and entered on the high and holy course which she dictates, and then say with an emphasis, drawn from reality, is not religion all? See her disciple a partaker of the ill incident to human nature. He considers himself as "uneducated in God's school," and whether his divine Master frown or smile, he knows the dispensation is adapted to his present need, and tends alike to fit him for his future inheritance.—What moral grandeur is there in the character of the Christian! Amid the war of elements, the wreck of matter, and the crush of worlds, he can sit like Noah in the ark, calm, quiet, and secure; for the edifice of his hope is built on the Rock of Ages. View the Christian, as taught by religion to subdue the baneful passions of our nature, which are ever-springing sources of wretchedness within our own bosoms. Instead of suffering the serpent to twine around his heart, and nourish itself in the misery of another, he has learned, when he is reviled, to bless, when he is defamed, to smile. A happy man is he! for, in proportion as he yields to the influence of the principles by the governing principles of the universe. It is like a well-tuned instrument; whatever key is struck, it responds melodious notes.

Follow the Christian farther, as he enters the dark valley of the shadow of death. Here nature instinctively recoils. But religion takes away the sting of death, and despoils the grave of its victory. True, the proud precepts of philosophy might have enabled him to meet it with feigned composure, but it is divine religion alone which can in reality be the strength of his heart, when heart and flesh shall fall. When the silver cord is loosed, and the golden pitcher broken, and the frightened soul, finding that the frail edifice is crumbling, looks out for refuge; if a dark uncertainty hangs over the future destiny, it cannot but recoil in agony and horror.

Blessed religion, light of the world, sole hope of a ruined race renovating principle, which restores life and beauty, where a' was corruption and deformity! extend thy benign reign—let thy hopes be embraced, and thy benefits diffused.

Contentment.

Every one must perceive, that an almost universal discontentment with their condition pervades mankind. Every one is anxious to change his own state for another, in which he imagines he shall be more happy. Religion reverses this disorder of the mind, which springs from the corruption of our nature; it shows us our unworthiness on account of sin; and while it produces content with the place we are in, it makes us dissatisfied with ourselves; so that the state and external condition in which we are found, will have very little influence upon the mind. The man of the world is reconciled to his sins, and not to his state. The man of piety is in hostility to his sins, and reconciled to his state. The men of the world are always changing their state, and imagining a happiness which continually flies from them. It is the same in every period of life. In youth, the objects of the world not being tried, they think themselves at liberty to take excursions after happiness, and place it in the gratification of their passions. Weary of these, they become men, and affect a grave and dignified course; they then pursue riches, and aspire after grandeur and consequence, but soon find that these have their cares and anxieties. When they become old, they look with equal contempt upon both periods; for both appear to them like a confused dream, that leaves nothing but a succession of images which have lost their charms. But piety will produce satisfaction with our condition, and prevent the indulgence of the passions. In fact, in every way and at all periods, it will preserve them; in youth, in manhood, and in advanced age. It will teach men that they have one solid good to obtain, and that time is short for obtaining it. Dejection and gloom have no place in that man who, having spent his life in serving God, looks forward "to glory, honor, and immortality;" for he "runs without being weary, and walks without being faint." He has exchanged the rigour of youth for the full growth of the Christian, and is ready to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."—Robert Hall.

It might be written on my coffin, "Here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

Though we should get but one smile of His countenance in a whole year, what a mercy to those who deserve all the year throughout to be tormented in the lowest hell.

I am but weak; but it is delightful to find one's self weak in everlasting arms: O how much do I owe my Lord!

Original Poetry.

For the Weekly Messenger.

The Wilderness.

A. MARK VIII. 1-8.

O! aid me, Father, as I strive
Out from the world to come;
And in the wilderness, O! give
Strength that may lead me home:
Long wand'ring, I have sought Thy face
And, panting, thirsted for Thy grace,
—Some fresh reviving ray—
To guide me o'er each rugged steep
And thorny vale, that empire keep
Across my weary way.

Thy footprints sometimes still I see,
And, o'er the cool night air,
Low, distant voices float from Thee
—A promise unto pray'r:
But long the way, and strong the toil,
And earnest foes would yet beguile
The pilgrim from his road;
While, far, full many a tempting scene
Uprises on his view, between
The wand'ring and his God!

What wonder, then, if languid there
I cling unto the Earth;
Or turn aside, in reckless despair,
To scenes of reckless mirth!
What wonder, then, if losing Thee
Nought, mind the mist and dews, I see
But dark, portentous forms—
Or, glittering thro' the earth-born haze,
Upon some fiery breath I gaze,
That lightens not, nor warms!

By all the hopes, that ever warm
From my lone heart to Thee;
By all the vows, o'er which were flung
Faith's robes of purity;
By every prayer that inly strove,
And every grief, that kindly wove
Some heav'n-descending chain,—
—I cling to Thee, who wert my guide,
The tremblers near the swelling tide,
The murm'ers on the plain!

O! teach me when I follow Thee,
If fainting by the way,
Thro' all, with patient hope, to see
Thyself my certain stay:
And, gathering up each broken pray'r
And wasted vow, assemble there
(As in the Wild, of old),
A feast, that may the soul renew,
And fragments, on the way to strewn
When love is growing cold!

DELTA.

*Exod. xiv. 10, & xvi. 2.

ORIGINAL.

For the Weekly Messenger.

The Mercy-seat.

Were now the judge of quick and dead to take his seat upon the throne of justice, and call the sons of men to an account of their stewardship, who of the multitude could stand upon the ground of strictest reckoning? Alas! the poisonous streams of sin have pervaded the hearts of all, and the withering influence of iniquity has paralyzed the moral energies of every soul. Each one feels condemned before he raises his guilty eyes to view the judge: all raise the lamentable cry; "ye mountains fall upon us, and ye hills cover us." Feeling the bitter stings of conscience within their breasts they stand trembling upon the verge of everlasting ruin. Already, before they hear the word "Depart," uttered forth, they fancy that they hear the doors of heaven close, and the clanking of those chains which their sins have forged. Deep despair takes hold of every mind; not a being can be found within the widely extended space to administer a single word of comfort: not a truth can be remembered, of all that ever fell on human ears, from which a single ray of hope can be collected. Thus they stand afraid to hear their doom. But now, "whilst there is nothing but a fearful looking for of wrath to come," were the Deity upon the throne, instead of pronouncing the word "Depart," to call to the dejected throne: "Come ye disconsolate, where'er ye languish, come, at the mercy-seat fervently kneel," should we not suppose that their deep despair would suddenly be turned into lively hope; that their bitter grief would be turned into extatic joy, and that there would be one simultaneous rush towards the throne of grace. This is not an empty supposition: because, for all to whom the Gospel is proclaimed, the throne of the Almighty's justice is turned into a throne of mercy.—Christ, the eternal Son, is seated upon this throne to give repentance and remission of sin to as many as believe in his name. The Deity now addresses us not as a God of terror; but as a God of infinite compassion. When we view the mercy-seat as it existed in the time of the old covenant we derive comparatively but little comfort. True, from the throne issued forth streams of mercy too; but this was only the case once a year, when the Priest entered the holiest of holies to atone for the sins of the people. At all other times no one could approach without the fear of death: and furthermore, these streams which issued thence never wound their way beyond the limits of a single nation. How rarely, therefore, did these streams of mercy flow, and how limited in their course! But the throne of grace under the new covenant sends forth the pure streams of salvation in every direction, and to all people. There is no limit as to time—no limit with regard to space. We need not wait for an annual feast of atonement before we approach the throne of grace: for "Now is the accepted time, now is the day of salvation." Christ himself is our mercy-seat (Rom. 3, 25). Whenever we feel ourselves pressed down by the weight of sin, he addresses us with inviting voice: "Come unto me, all ye that are weary and heavily laden, and I will give you rest." Whenever we feel our spiritual wants (and these we should always feel), we may "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need." No matter how far we have wandered into the deserts of sin, and upon the mountains of iniquity, the streams of mercy from the throne of grace find their way through the rugged vale, and the rocky mountains base, until at length they reach the most abandoned of the gentile world. No darker list of criminals can be found than that which is mentioned by the apostle Paul (in 1 Cor 6, 9—11); such wicked beings as these may be "washed, sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God."

Since then there is a throne of boundless mercy established, since grace doth everywhere abound, why should so many of our race plunge headlong into the deep lake of everlasting destruction? O! it is because they will not view things as they must finally view them, after the last trump shall summon all, both small and great to appear at the judgment bar.

K.

For the Weekly Messenger.

Beneficiary Education.

Messrs Editors:

I understand from the minutes of the Third District of the Ohio Synod which was held in our place, that each Minister belonging to said Synod should during the year take up collections in aid of a young man, Mr. M. whom the Rev. H. Willard represented to be a worthy man and who desired to enter the Ministry, but was not able to qualify himself. I have learnt since, that he is at Mercersburg. I thought at the time I read it: Now will these Ministers in the character of an Ecclesiastical Judiciary pass such a solemn resolution without intending any thing else than making a display—inducing the young man to undertake, and then when aid was needed to realize, what the world has often done, that men do not always mean what they say. I again concluded, that as *Christian Ministers* they would not falsify their pledge without an effort before the people. And I am happy to hear, that my conclusion was well founded. For soon afterwards I heard our beloved Pastor, Mr. Winters, bring the subject before our church, and in a conversation with him since, I learn that in his charge he has collected \$300—one third of the pledge already, and paid it into the Treasury; and I know the other 13 or 14 Ministers can more than collect the balance. I have also learned, that the dear brethren Descombes and Long have done something in this matter and also paid over to the Treasurer the amount collected by them. Now many little rivulets and streams concentrating into one, form great waters. "Union is strength," and "the day of small things is not to be despised"—Let every member of our Reformed church, spare his mites through the year, or tax him or herself with a small curtailment of unnecessary toys, and other indulgences, (which neither do the body or soul any good) and contribute it to this praiseworthy object, and who knows whether they may not yet hear him preach, whom they aided to prepare for the sacred office?

Dayton, Ohio.

"MARY JANE."

RELIGIOUS SELECTIONS.

The Last Judgment.

Were our occupation merely that of the poet or the orator, we have now before us a subject which, for the magnificence of the scenery, the magnitude of the transaction, and the durable effects it draweth on, stands unrivaled in the annals of human knowledge—and with which the powers of conception are unable to contend. Imagination is distressed to form the idea of the scene. The great white throne descending out of heaven, guarded and begirt with the principalities and powers thereof—the awful presence, at whose sight the heavens and the earth flee away and no place for them is found—the shaking of the mother elements of nature, and the commotion of the hoary deep, to render up their long dissolved dead—the rushing together of quickened men upon all the winds of heaven down to the centre, where the Judge sitteth on his blazing throne—to give form and figure to the outward pomp and circumstances of such a scene, no imagination availeth. Nor doth the understanding laborless. The archangel, with the trump of God, rousing sublime in the midst of heaven, and sending through widest dominions of death and the grave, that summons which divideth the solid earth, and rings through the caverns of the hollow deep, piercing the dull cold ear of death and the grave, with the knell of their departed reign; the death of Death, the revival of the grave, the everlasting reign of life, and the second birth of living things; the reunion of body and soul—the one from unconscious sleep, the other from apprehensive or unquieted slumber, and the congregation of all congregations over whom the stream of time hath swept—this outstretcheth my understanding no less than the material imagery confuses my imagination. And when I bring the picture to my heart, my feelings are shaken and overwhelmed: when I fancy this quick and conscious frame once instant re-awakened, the next re-awakened, the next summoned before the face of Almighty God—now rebegotten, now sified, possessed with the memory of his misdeeds, submitted to the searching eye of my Maker, my fate depending upon his lips, my everlasting, changeless fate—I shrink and shiver with deadly apprehension.

And when I fancy the myriads of men all standing thus searched and known, I seem to hear their shiverings like the aspen leaves in the still evening of autumn. Pale fear possesses every countenance, and blank conviction every quaking heart. They stand like men upon the perilous edge of battle, with hidden from speech, and pinched for breath through excess of struggling emotions—shame, remorse, mortal apprehension, and trembling hope. Then the recording angel openeth the book of God's remembrance, and inquisition proceedeth apace. Anon they move quicker, than thought to the right and left, two most innumerable companies. From this awful seat, his countenance clothed with a smile which makes all heaven look gay, the Judge pronounceth blessing for ever and ever upon the heads of his disciples, and dispensing to them a kingdom prepared from God the first time. These, seized with the tidings of unexpected deliverance, feel it like a dream, and wonder with ecstasy at the unbounded love of their Redeemer. They wonder, and declare their unworthiness, but are reassured by the voice of him that changeth not. Then joy seizeth their whole soul, and assurance of immortal bliss. Their trials are ended, their course is finished, the prize is won, and the crown of eternal life is laid up for them in store; and they hasten to inherit the fullness of joy and pleasure which are at the right hand of God for evermore. Again the Judge lifeth up his voice, his countenance clothed in that from which kindled hell, and he pronounceth eternal perdition with the devil and his angels, upon the wretched people who despised and rejected him on earth. They remonstrate, but remonstrance is vain. It is finished with hope, it is finished with grace, it is finished with mercy; justice hath begun her terrible reign, to endure for ever! Then arise from myriads of myriads the groans and shrieks and throes of despair; they invoke every mother element of nature to consume their being back into her dark womb; they call upon the rocks to crush them, and the hills to cover them from the terrible presence of the Lord, and from his consuming wrath! And there will be episodes of melting tenderness at his final parting of men! and eternal farewells!—but ah! the world farewell hath forgotten its meaning, and wishes of welfare now are vain. A new order of things hath commenced; the age of necessity hath begun its reign; and all change is for ever sealed.—Edward Irving.

I am but weak; but it is delightful to find one's self weak in everlasting arms: O how much do I owe my Lord!

For the Weekly Messenger.

Duties of Parents.

Why are cases so frequent in which the children of virtuous parents grow up vicious and abandoned? There are many nice and delicate adjustments necessary to secure the highest and best results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two which we wish we had a voice loud enough to thunder in the ears of every parent in the country; the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents which we have ever known. They are these:

1. Keep your children from bad company.
 2. Make them obey you.
- Habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction might otherwise effect. What folly to think that a boy can play with the profane, impure, passionate boys which herd in the streets six days in the week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson on the seventh; or that children who make the kitchen or the nursery scenes of riot and noise from the age of three to eight years, will be prepared for any thing in after life but to carry the spirit of insubordination and riot wherever they may go. No! children must be *taken care of*. They must be governed at home, and kept from contaminating influences abroad, or they are ruined. If parents ask, how shall we make our children obey? We answer in the easiest and pleasantest way you can, but at all events *make them obey*. If you ask, how shall we keep our boys from bad company? We answer, too, in the easiest and pleasantest way you possibly can, but at all events, if in the city, *keep them out of the streets*; and wherever you are, *keep them from bad company*. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children, and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family.—J. Abbot.

Death of the Venerable Bede.

We scarcely know of a more sublime picture, though not an instance of violent suffering, than that of the death of the VENERABLE BEDE, as described by one of his pupils. He was the ornament of his country, and of the eighth century, and was employed at the time of his death in rendering the gospel of St. John into the language of the people, the Anglo-Saxon. "Many nights," says his disciple, "he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke he resumed his accustomed devotions, and with expanded hands never ceased giving thanks to God. But by turns we read, and by turns we wept; indeed we always read in tears. In such solemn joy we passed fifty days; but during these days, besides the lectures he gave, he endeavored to compose two works; one of which was a translation of St. John into English. It has been observed of him that he never knew what it was to do nothing. And after his breathing became still shorter, he dictated cheerfully and sometimes said, "Make haste! I know not how long I shall hold out; my Maker may take me away very soon." On one occasion, when he was writing, a great wind blew in, and he said, "Alas! my chapter wanting, do you think it troublesome to be asked many questions?" He answered, "It is no trouble, take your pen and write fast." He continued to converse cheerfully, and whilst his friends wept as he told them they would see him no more, they rejoiced to hear him say, "The time of my dissolution draws near. I desire to be dissolved and to be with Christ. Yes, my soul desires to see Christ in his beauty." The pupil before mentioned, said to him, "Dear master, one sentence is still wanting." He replied, "Write quickly." The young man soon added, "It is finished." He answered, "Thou hast well said, all is now finished! Hold thy head with thy hands. I shall delight to sit on the opposite side of the room on the holy spot at which I have been accustomed to pray, and where, whilst sitting, I can invoke my Father." Being placed on the floor of his little room, he sang "Glory be to the Father, and to the Son, and to the Holy Ghost," and died as he uttered the last word. "What a scene for the painter! And one has painted it, not in colors, but in equal expressive words:

• Within his studios cell,
The man of mighty mind,
His cowed and venerable brow
With sickness pale, reclined.

"Speed on!" Then flew the writer's pen,
With grief and fear perplex;
For death's sure footsteps nearer drew—
With each receding text.
The prompting breath more faintly came—
"Speed on!"—his form I see—
That awful messenger of God,
Who may not stay for me!

"Master, 'tis done." "Thou speakest well,
Life with thy lines kept pace."
They bear him to the place of prayer,
The death dew on his face;
And there, while o'er the grasping breast
The last keen torture stole,
The last watchword of the skies,
Went forth that sainted soul.

Zions Herald.

Praying Mothers.

Samuel, who became a Prophet and Judge in Israel, was early brought to the sanctuary, and dedicated to the service of God by a *Praying Mother*.

Timothy, who was an eminent minister of the New Testament, and exceedingly dear to Paul, and who from a child had known the Holy Scriptures, was blessed with a *Praying Mother* and *Praying Grandmother*.

John the Baptist, who was filled with the Holy Ghost, even from his very birth, a greater than whom had never been born of woman, was the son of a *Praying Mother*.

The pious and excellent Doddridge had, long before he could read, enduring impressions made upon his heart, by means of Scripture prints on the tiles in the chimney, which were pointed out and explained to him by a *Praying Mother*.

The Rev. John Newton, who, besides all the other good he accomplished, was instrumental in the conversion of those eminent and useful men, the Rev. Claudius Buchanan, and the Rev. Thomas Scott, was himself brought to Christ by means of truth, which had been taught him in early life by a *Praying Mother*.

I recently read of a *whole family of children* in America, who were all in a remarkable manner brought under the influence of the Gospel and of the Holy Spirit. But these children had received the caresses and been brought up under the care and instruction of a *Praying Mother*.

A few years ago, the students of a Theological Seminary felt interested in the inquiry,

what proportion of their numbers have been favored with goodly parents. And it was ascertained, that out of one hundred and twenty students, who were preparing for the sacred ministry, more than a hundred were the offspring of *Praying Mothers*.

And—to mention but one instance more—St. Augustine, that sublime genius, that illustrious father and great luminary of the Church, whose fame filled the whole Christian world in the latter part of the fourth and beginning of the fifth century, was till his 28th year, only "a bitterness to her that bore him." From his own subsequent confession, he was deaf to the voice of conscience, broke away from his moral restraints, and spent his youth amid scenes of baseness and corruption. But, in all his wanderings, that depraved young man was followed by a *weeping, praying Mother*. Her tears on his account watered the earth, and her prayers went up as an incense before God. "It is not possible," said a certain Bishop, in reply to her importunity that he would endeavor to reclaim her son; "good woman, it is not possible that a child of such tears should perish." And at length the son himself carried to his praying mother the news of his conversion, and she received "the oil of joy for mourning," and "the garment of praise for the spirit of heaviness." Not long after, as they were journeying together, she said, "My son, what have I to do here any longer? The only object for which I wished to live was your conversion, and this the Lord has now granted me in an abundant manner." Five days after, she was seized with a fever, and on the ninth her tears were for ever wiped away. And whenever the name and writings of Augustine, the gifted bishop of Hippo, have been known, there also has been "told for a memorial of her," the story of the *Praying Mother*.

MISCELLANEOUS.

Mozart's Requiem.

The last labor of Mozart was a requiem; one of the most celebrated of his compositions. Many fanciful tales have been written by the imaginative Germans, founded on this circumstance. The following sketch is from the last number of the Musical Magazine.

Mozart's last moments.

The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated, yet there was a strange fire in his eye, and the light of joy on his brow, that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks, and, though his form was wasting by disease, yet the spirit seemed to acquire more vigor, and already kindled to immortality—for all as the sound of his own composition stole on his ear, it bore an unearthly sweetness, that was to him, too truly a warning of his future and fast coming doom. Now it was finished, and, for the first time for many weeks, he sank into a quiet and refreshing slumber. The apartment in which he lay was large and well lighted by a window, in a small recess, that opened to the east; near it his couch was placed, a table for writing at his feet, and, just before him, his favorite, inseparable piano. The window was shaded by a curtain of crimson damask; and as the sun, which had scarcely attained its meridian, stole through it, there was a rich, appearing to say, "like this shall your day of life be; bright and glorious; but even so shall it vanish and pass away, though shining in noontide splendor." A slight noise in the apartment awoke him, when turning toward a fair young girl who entered, "Emilie, my daughter," said he, "come near me—my task is over—the requiem is finished. My requiem," he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea how soon he must leave it all, seemed, for a moment, too hard to endure. "Oh! say not so, my father," said the girl, interrupting him, as tears stood in her eyes, "you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, for you have had nothing this morning, and I am sure we will nurse you well again." "Do not deceive yourself, my love," said he, "this wasted form can never be restored by human aid. From heaven's mercy alone, can I hope for succor; and it will be granted, Emilie, in the time of my utmost need; yes, in the hour of death will I claim His help, who is always ready to aid those who trust in Him; and soon, very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it." The tender girl stood in pallid though mute distress; not a sigh, not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and she gazed upon his countenance as in a dream.

Death, at any period of life, wears an awful aspect; but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse, yet swayed by hope, had never been chilled by the sorrows, or distracted by the doubts and fears that hang over our earthly existence. Thus it was with Emilie; united by the tenderest sympathy to her father, and living, as it were, in a world of music, no wonder that she beheld death with terror; as the destroyer of her all of happiness. The dying father raised himself on his couch—"you spoke of refreshment my daughter; it can still be afforded my fainting soul. Take these notes, the last that I shall ever pen, and sit down to the instrument. Sing with the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, my passion, since my earliest remembrance." Emilie did as she was desired; and it seemed as if she sought a relief from her own thoughts; for after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:

"Spirit! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not to the strife,
Or the pleasures of earth with regret—
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.

Spirit! low bright is the road
For which thou art on the wing!
Thy home it will be, with thy Savior and God,
Their loud hallelujah's to sing."

As she concluded the last stanza, she dwelt, for a few moments, on the low melancholy notes of the piece, and then waited in

silence for the mild voice of her father's praises. He spoke not—and, with something like surprise, she turned towards him. He was laid back upon the sofa, his face shaded in by his hand, and his form reposed as if in slumber. Starting with fear, Emilie sprang towards him, and seized his hand; but the touch paralyzed her, for she sank senseless by his side. He has gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.

The Quaker.

In a voyage around the world, a work recently written by an officer on board the Columbia U. S. Frigate, occurs the following anecdote:—

"One of our lieutenants told me a story of a sailor attached to a ship, that interested me much. He was an excellent seaman, and so religious and peaceful, that he was called *prayerful*, the Quaker. He was religious in all his doings, and with few companions, seemed to stand apart with the majority of his shipmates, as one who had little sympathy with them: but every officer and sailor respected him, for he was intelligent and faithful—as brave as he was religious, as generous as he was reserved. He devoted his leisure to mental improvement and the Bible; but if a daring work of duty was to be done—a deed of danger and skill—there was none so prompt and firm as the Quaker to undertake it. Once a storm arose suddenly at night, and (though I have forgotten the peculiar nautical circumstances,) it carried away a mast, the ship broached to, and a heavy sea broke over the quarter; when as she heeled and the decks filled, it was discovered that all the lee ports had been closed, and the scuppers were not enough to release the accumulating flood. The flapping of the loose sails against the rigging—the moaning of the winds and waters, quite drowned the voice of the trumpet, and there was great danger of the ship's going suddenly down in the trough of the billows. Then, as the lurid lightning for a moment illumined the deck, confusion and consternation were revealed in every direction—the men were rushing for the boats, the binnacle lights were out, and the weather helmman had deserted his post—when, at that critical moment, the voice of one, touching his hat at the time, said firmly to the officer of the deck: 'Sir, shall I take the helm? no one is there.'

"Who speaks?" said the officer.
"It is the Quaker, sir."
"Yes, take the helm, my good lad, and be quick—but first knock up a lee port, while I hold the helm, and let out the water. The ship lays like a log, while these cursed fools are crazy."

The Quaker sprang, with prompt alacrity, down the half sunken deck, up to the waist in water—a vent was soon made, and the whirling current, hurrying to escape, almost took the dauntless mariner with it—but in a moment he was at the helm. Silence and obedience were restored among the crew, and the broken mast cut away. The Quaker fixed his steady eye upon the breaking sea, headed the faltering prow to the wave, and the ship once more being relieved, soon righted—the sails secured were closely reefed, and safety reassured.

But had not the Quaker been there, where might have been the ship and its trembling man with such fearless self-possession in the midst of peril? It was surely more than natural courage—yes, it was a firm reliance on the providence of God, a submission to the decrees of duty, whatever and wherever they might be: it was the courage of religious faith—a faith that "casteth out all fear."

The Bible contains the Literature of heaven—eternity. It is destined to survive in human hearts every other book, and command the ultimate veneration and obedience of the world.

When Sir Walter Scott returned a trembling invalid, from Italy, to die in his native land, the sight of his "sweet home," so invigorated his spirits that some hope was cherished that he might recover. But he soon relapsed. He found that he must die. Addressing his son-in-law, he said, "Bring me a book." "What book?" replied Lockhart. "Can you ask," said the expiring genius, whose fascinating novels have charmed the world, but have no balm for death—"Can you ask what book?—there is but one."

No there is but one book that God has given to us—let us give that one book unutilized to the world.

Lynch law at Oberlin.

A late number of the Hartford Observer contains an account of an outrage committed at Oberlin, several months since, of a most flagitious character. The New York Observer, in copying the account of the matter, commends the facts of the case to those benevolent orthodox Christians in Great Britain who have recently contributed so liberally to the funds of this Theological Seminary. The editor of its newspaper, the Oberlin Evangelist, and the organ of "perfectionism," was the leader in the gross outrage, in which the actors mocked God with prayer as they were about to apply the raw-hide to a "brother's back, &c. But we forbear. Are these the fruits of Perfectionism?—Phil. Obs.

"A most extraordinary and painful transaction occurred at Oberlin on the night of the 5th of July last. The leading facts have now been brought to light by the action of the Presbytery of Huron, in the case of Mr. H. C. Taylor, a deaconate of that body, and an editor of the Oberlin Evangelist, who acted a prominent part in the affair.

It seems that a Mr. Norton, a member of the Oberlin Institute was suspected of being the author of certain anonymous letters of a bad character addressed to young ladies in the Institution. The indignation of the virtuous was very naturally aroused by this outrage, and twelve young men, of whom Mr. Taylor was one, resolved to ferret out the scoundrel and teach him better manners. For this purpose they opened an anonymous correspondence with Mr. Norton; and one of the letters, written with the privacy of Mr. Taylor, purporting to be from a young lady. They also employed a female to go upon the ground at a time and place designated, as a decoy, by which means Norton was entrapped and seized. Having secured his person, gagged and blindfolded him, the party consulted together for some time, and, as sorry as we are to say it, prayerfully on the punishment they should inflict on him. They adjudged him to be guilty of writing the letters alluded to, and of attempting to mislead several young women in the place, and that he should be punished by receiving on his naked back, 25 stripes with a raw-hide. This sentence was inflicted by one of their number; not Mr. Taylor. The Presbytery further says: "The whole transaction was not completed until after the Sabbath had commenced. The

young man was about 17 years of age, and was directed before his release, to leave the town forthwith, without even going to his room. Mr. Taylor freely admitted, that as editor of the Oberlin Evangelist, he had fully discountenanced a resort to Lynch law. His apology for engaging in this transaction of lawless violence is, that the moral purity of the community at Oberlin required that such measures should be adopted as the only effectual remedy in a case that civil law did not reach—that there were many things in the Providence of God indicating it as a course of duty, and that their general plan of operations was submitted to one of the professors in the Theological department of the Institution, and was assented to by him. While Mr. Taylor regards the inflicting of stripes as wrong, and asks the forgiveness of the Presbytery and of God, he still thinks, as his mature, deliberate, and prayerful opinion, that under the circumstances, all the other proceedings in the case were right and proper.

We hardly need add, that in view of all the facts in the case, the Presbytery have recalled the license of H. C. Taylor.

Mr. Nathaniel Dunn, a friend to liberal education, has recently given to the Managers of the Haverford School, the only Quaker College on this Continent, the liberal sum of 20,000 dollars.

"The Come Outsiders."—A new sect it is said has made its appearance in Massachusetts, called the "Come Outsiders," or rather we think an old sect in organized form. They are composed, 1st, to regular ministry, 2d, to a church and 3d, to the Sabbath. They hold that all days are alike, and that every man should be his own minister and his own church. Meetings have been established at Centerville, Cape Cod, and Lynn. "Their object seems to be to preach against preaching, to organize against church organization, and to hold meetings on the Lord's day to put down the Christian Sabbath."

Roman Catholic Schools.

In a recent trip aboard a steamboat, I happened to fall in company with a lady who had been educated at—, a Roman Catholic institution. This lady was what might be called a great lover of pleasure, fond of fashion, gaiety, the ball-room and cards; the latter I saw her playing. And, sir, what astonished me most was her declaration, that such things were tolerated at the school of which she had been a pupil. At this holy school conducted by the holy "fathers and mothers," the priests and nuns, "an institution so well calculated to train properly, the youthful mind" such evil things were countenanced and encouraged.—But you say, "Perhaps they only played for amusement." This is bad enough. But she further declared, that the young ladies would stake breast pins, finger-rings, watches &c. Now can this be true? And are these the schools to which Protestants, yes, Christians, are sending their daughters for education? It seems to me, that it is high time Protestants had examined this matter, and enquire of themselves what they are doing? Are you permitting your children to be educated for the ball-room, card table &c.? Or do you send them to these schools for other purposes? If for other purposes, then withdraw them, and put them to Protestant schools where they should be. Let me give you still more evidence of the character of these "most sacred institutions." By the way, "three witnesses a matter shall be established." A young lady, but a few days ago, told me that they endeavored to drag her out into the floor to dance on the Sabbath. Now, if these things be true, they speak for themselves. Reader think on them.

H. N. VANDYKE.
LOUISVILLE, Ky., July, 1840.
West. Chr. Advocate.

"PEACE IN BELIEVING."—At a late anniversary of the British and Foreign Bible Society, Professor Pelet, Geneva, (Switzerland), related the following, to show that the inspired volume is the only source of peace of the awakened conscience: "A man in a little village in France, when he was young, resolved to be a monk. That was prevented. He retired to a forest, where he ate roots which he found there, to imitate John the Baptist; and he bore that name among his acquaintance. There he remained for some time, but he found no peace to his soul. He went again to his village, sold the property he had, made nine parts of it, and gave eight parts to the poor. He reduced himself to the condition of a single workman, but yet he found no peace. The church edifice of the village was too little. It was decided to build a new one; and he himself would go to the quarry to get blocks for the building.—He gave them the little money he had remaining, and he tried every thing for the comfort of his soul. He sought the Lord, but found him not, till one of the Colporteurs came to his village and gave him the New Testament. He read it, and there he found what he had sought before in vain."

A Christian's Legacies.
From "Testamentary Counsel and Hints to Christians on the right distribution of their property by will. By William Jones." London.

All we possess we have received from our Heavenly Father. We are to occupy the vineyard till he shall call us to leave the world. The Saviour's cause, however, is frequently overlooked, and when it is remembered, a very inadequate portion is allotted to it. A few years since, a rich professor of the gospel died. It is said that he left behind him 200,000. He gave about a fortieth part to religious charities; the rest of his large property he bequeathed to two or three children. An executor mentioned to the writer, that when he was at the funeral, he sat next to one of the testator's sons, who would receive perhaps 70,000, under the will. "My dear Father," said the afflicted child, "has given large legacies to religious charities; but he had a right to do what he pleased with his own." The executor was shocked at the remark, knowing how small a sum had been devoted to benevolent and religious objects. What is to be said of the father?

There cannot be one doubt in the mind of a Christian as to the duty and privilege of contributing towards the spread of scriptural truth in the world. It is true that God does not need his supplies. "The gold is his, and the silver is his, and the cattle upon a thousand hills." He will do without the offering that is not freely given to this cause. "The scant measure which is abominable," he will reject. It pleases God to accept our offerings, not as a meritorious sacrifice, but as an acknowledgment of our duty, and an evidence of our personal attachment to him. Let not a mistake be made in the motives which should influence us. It is a fatal error for a sinner to suppose, that at the last moment of life he can propitiate the Almighty by his gifts. The apostle Paul remarks, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity,

before the Senate. Mr. P. was grieved, he said, that the Senate on his account had consented to a formal adjournment, particularly as he had but a few observations to make. The general government Mr. P. regarded now, and had regarded for some time past as a great landholder, and occupying a peculiar position as such.

Mr. Preston said, recent events had taught him an important lesson. Five of the nine new States in the recent controversy had decided against the power of the bc. He stated this because he had formerly said that the new States were under the control of the Executive. These States in the recent decisive contest had decided independently of the owner of the Executive. The patronage and power of the General Government were immense in the West, and notwithstanding the extent of the power, the new States in the ratio of 43 to 21 electoral votes, had decided against the Executive.

Jan. 8th.

HOUSE OF REPRESENTATIVES.
Steam Vessels.

On motion of Mr. UNDERWOOD, of Ky. chairman of the select Committee having charge of the subject, the third Monday of January was set apart for the consideration of a Bill proposing that the Government purchase the patent right of Raub's Patent Safety valve, to be used by all vessels employed by the Government and all other steam vessels. The House, without much opposition, agreed to make this bill a special order, and also an Act amendatory of an Act to secure the lives of passengers on board of steam vessels.

January. 9th.

Private Bills.

At one o'clock the House went into Committee of the Whole on the State of the Union.

The subject before the Committee was the bill of yesterday, and the Bill was before the House to the hour of adjournment.

This bill was reported from the Committee on claims and has been before Congress since 1800. It proposes relief to the owner of the ship *Arctide*, paying a remission of interest and a return of the avails so far as they have been expended in the service of the State. The claim has been zealously debated by some of the ablest members of the House—Mr. SALTONSTALL, Mr. THOMPSON of S. C. Mr. SERGEANT of Pa. and Mr. WINTHROP of Mass. all spoke ably upon the question.

January 11th.

The House consumed the day in the discussion of a single question, one of privilege, which was the contested seat of Mr. Taylor. Mr. N. addressed the House in reply to the claimant, Mr. Rogers, and in defence of his own right. He spoke for nearly three hours and without concluding gave way to a motion to adjourn.

Census Act

An Act to extend the Census Act of the last session of Congress was taken up in the House, amended, passed, sent to the Senate, the amendment concurred in and returned to the House.

Judicial Bill.

Mr. SERGEANT reported from the Judiciary Committee the Senate bill for preventing the counterfeiting of five, ten, silver gold and copper.

Also a bill confirming to the State of Indiana the land selected by her for that portion of the Wabash and Erie canal which lies between the Tippecanoe River and Terre Haute.

Also an additional act for the punishment of certain crimes against the United States and for other purpose.

Imprisonment for Debt.

The bill to amend the Act to abolish imprisonment for debt, which passed at the last session of Congress was called up this morning, and received the sanction of the House. Mr. ADAMS prepared an amendment to the bill, which was unfavorably considered. The amendment proposed that the Bill should not be prospective, or that the clause "hereafter" should be stricken out. The clause intended to declare, that in the future, debtors shall hereafter be abolished imprisonment for debt, debtors against the future.

A Query.

"Is it in accordance with the order established in the German Reformed and Lutheran Churches, to

New Subscribers.
We are gratified to find our list gradually [shall we not very soon say rapidly?] increasing. One and another, and another is sending us more or less of new acquaintances, whom we are always pleased to wel-

"The centenary spirit has commenced to move the minds of our people. I want to raise *two thousand dollars* if I can, in our little corner." * * * * *

Considering the strength of the churches in that

By this statement it appears that there is a total loss of property of \$80,000, which the owners doubtless, were quite unable to sustain, and which would have been avoided if a trifling sum had been paid for insurance. Will the uninsured longer delay to make their property secure? Or do they look to the cold, hand of charity to make up their losses to them!

The joint resolution, of which the following is a copy, was called up by Mr. MERRICK, and defended briefly upon the ground that there was a necessity of speedy action.

The Joint Resolution.

Directing the transfer to the State of Maryland of the stock in the Chesapeake and Ohio Canal, standing

Rev'd from Rev. A. Helfenstein, Jr., (his
subscription in part.) - - - - - 15.00
Barnard Wolff, Treas'r. Print. Estab. G.R.C.

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CONFECTIONARY AND FRUIT STORE.—Mrs. S. OBER, North East Corner of the Public Square Chambersburg, has constantly on hand a complete assortment of CONFECTIONARY, FRUIT, Toys &c., which she offers at city wholesale and retail prices.

POETRY.

From the "Temptation Recor."

Mr. Taylor—Dear Sir—How often do we hear it said by the rascal, that if he does not sell, others will. "If I empty my liquor cask," says he, "how will it benefit the cause of temperance?—People will drink, and if they do not purchase of me, they will of others; then why may not I have the benefit of the business?" as well as my neighbors?

The striking analogy between reasoning and that of poor little Tom, so graphically depicted by Cowper has caused the following parody:—

The Rascal in a Quandary.
A Parody on Cowper's "Pity for poor Africans."
"Video meliora proboque,
Deteriora sequor."

I own I am shocked at the selling of rum,
And I grieve in my heart, but I must be mum;
Yet, as often I hear such sighs and such groans,
'Tis almost enough to draw pity from stones.

But if I do not sell there's Mr. A. will,
And poverty and groans will multiply still—
Then he'll heartily thank me, no doubt for my pains,
In adding my profits to his yearly gains.

If all others, likewise, would give up the trade,
Much more in behalf of your selling might be said—
While others get rich by selling "black strap,"
Pray tell me why I may not also go snafk.

Your scruples and arguments bring to my mind
A story so pat, you may think it is coined
On purpose to answer you out of my mind;
But I can assure you I saw it in print.

A youngster at school, more sedate than the rest,
Had once his integrity put to the test;
His comrades had plotted an orchard to rob,
And asked him to go and assist in the job.

He was shocked, sir, like you, and answered, "O not
What! rob our good neighbor! I pray you not go!
Beside the man's poor, his orchard's his bread,
Then think of his children, for they must be fed."

'You speak very fine, and you look very grave,
But apples we want and apples we'll have;
If you will go with us, you shall have a share,
If not, you shall have neither apple nor pear.'

They spoke, and Tom pondered: "I see they will go;
Poor man! what a pity to injure him so!
Poor man! I would save his fruit if I could,
But staying behind will do him no good.

'If the matter depended alone upon me,
His apples might hang till they dropped from the tree
But, since they will take them, I think I'll go too,
He will lose none by me; though I get few.

His scruples thus silenced, Tom felt more at ease,
And went with his comrades the apples to seize;
He blamed and protested, but joined in the plan;
He shared in the plunder, but pitied the man.

S. E. L.

AN ADDRESS.

Delivered before the FRANKLIN BIBLE SOCIETY, Dec. 22, 1840.
BY
HON. ALEXANDER THOMPSON.
(Published at the request of the Managers.)

The influence of the Bible, upon the moral and political condition of mankind, wherever it has been received, presents a problem, which cannot be solved, but by admitting, that it is, what it purports to be, the word of God.

At the period of the first promulgation of the Gospel, the whole world was sunk into the grossest ignorance of God, and steeped in the basest moral turpitude. The Jews, the depositaries of the ancient true faith, had wholly lost the spirit of the religion of Abraham. In their hands the impressive imagery of the temple-worship had become an empty pageant. Their religion was a parade of lifeless forms. Their morality had degenerated, from the high standard of the will of God, contained in the revealed law, to the minute and petty observances, of the traditions of the fathers. Leaving Moses and the prophets, and professing to set up a higher rule of duty, they were given up to hardness of heart, and blindness of mind.

When the Redeemer came among them, not only living a life of unspotted innocence, but devoting his whole time to works of benevolence, curing the lame, healing the sick, restoring sight to the blind, unstopping the ears of the deaf, raising the dead from the grave, and offering salvation and eternal life to the whole human race, instead of recognising and worshipping him as the Son of God, their chief priests and rulers, to maintain their temporal authority, conspired to put him to death. They brought him before the Roman Governor, accused him of treason, because he said he was Christ, a king; and of blasphemy, because he declared himself to be the Son of God.—they crowned him in derision, scourged him, contemptuously spat upon him, and finally, with wicked hands, and hearts filled with enmity against God and his Christ, they crucified him, among malefactors. This was the greatest crime ever perpetrated by human hands, and the people by whom it was committed, must have been in the worst possible moral condition.

Throughout the rest of the Roman empire, embracing within its vast limits, the whole of the civilized portion of our race, idolatry reigned, and was established by law. The polytheism, which was the religion of the empire, taught no system of theology, inculcated no precepts of morality, and added no sanctions to the laws of nature. It was a mass of superstition, made up of the fictions of the poets, and the fables of a more remote antiquity, many of them so impure, as to be wholly unfit for the ears of a christian audience.

When men first departed from the worship of the true God, they did not at once sink into the depths of the gross idolatry, that reigned in after ages. They bowed before the sun and moon, and the host of Heaven. This was highly criminal, but it was innocent, compared with the contaminating polytheism, which prevailed in the Roman Empire, at the commencement of the christian era. Not only were men and women of the most profligate character, dignified with a place among the gods, but the vices, and the basest passions of the human heart, and made objects of the worship.

When men look back upon the superstition of the ancients, the first image that assaults our sight, is murder personified, in Moloch, "a hideous, horrid king, besmeared with blood of human sacrifice, and parent's tears," and the first sound, that strikes our ears issuing from the temple of abominations, is the cry of little children, passing through the fire to his "grim idol." If we turn to the heathen world of modern times, a no less hideous spectacle chills our blood. The car of Juggernaut, with terrible image present themselves, with terrible

ponderous wheels, crushing and grinding in their progress, the deluded victims of a bloody superstition, offering themselves up voluntary sacrifices, to the god of obscenity and suicide.

To show the condition of political slavery, into which polytheism had plunged the Roman Empire, we need only mention, that the will of the Emperor was the supreme law of the land, and that, however degraded by vice, or cruelty, he was worshipped as a god. How must men of honor have felt themselves debased, when they were compelled to offer incense on the altar of such a god as Nero, Caligula, Domitian, Claudius or Caracalla.

The condition of the law bears ample testimony, to the moral degradation which prevailed. No spirit of general humanity, or political charity, animated the mass. There was no legal provision for the maintenance and support of the poor. There was not in the whole empire a solitary hospital for the sick, or the deranged, or for the reception of children, deserted by their parents. The first institution of the kind was founded several hundred years afterwards, by Theodosius the Great. Any war, however unprovoked, which had for its object, the enlargement or aggrandizement of the empire, was considered just. The lives of prisoners were forfeited to the captor, and he might put them and their females to death, or sell them into slavery, as best suited his convenience. Slavery prevailed to an extent, and was accompanied with a degree of cruelty and oppression, which was at once disgraceful, and dangerous to the state. The amusement of the amphitheatre, attended, not by the lower orders alone, but by the most polished people were cruel in the extreme. Slaves trained as Gladiators, fought to the death, until one was vanquished. If he was not slain in the contest, his life was in the hands of the spectators, who, by signal made with the hand, determined whether he should live, or be put to immediate death. The ladies joined in the decision, and were as frequently found, giving the signal for death as the men. All this passed, not in opposition to the law, but under its sanction and authority.

By the law of the twelve tables, a father had power of life and death over his children, and might sell them into slavery. He was also enjoined to put to instant death his child, that was born deformed. By the same law, every husband had a right to divorce his wife whenever he thought fit, and the only ceremony necessary to do so, was to take the keys of the house from her, and return her to the house of her parents. Divorces without cause were common, and infanticide a daily occurrence. Multitudes of children, whose parents were unable or unwilling to support them were put to death, with less feeling than christian humanity is necessarily taken. To secure the permanency of the system of superstition, which inflicted these great moral evils upon mankind, it was protected from encroachment, by a law of the twelve tables, providing, that no person should have any particular God of his own, or worship any new or foreign ones in private, unless they were authorized by public authority. By virtue of which all the persecutions against the christians were carried on, from the promulgation of the Gospel, up to the reign of Diocletian. It was embellished also by splendid ceremonies, expiating in the highest degree, to the deity, any crime committed, and defended by a numerous, and artful priesthood, dependent upon it for their rank, influence, and subsistence, with the Emperor, in the office of Pontifex Maximus, at their head.

The object of the Gospel of Christ was to put an end to the empty formality of the Jewish worship, to overthrow the corrupt system of paganism, prevalent in the rest of the world, to diffuse everywhere, a knowledge of the true God, to establish his worship in truth and simplicity, to restore mankind, to purity of morals, to enable them to secure to themselves civil and political liberty, and to make known to our race, the terms on which God offers us reconciliation with himself and eternal life, through the mediation and atonement, made by the Redeemer. This great work had to encounter, in its commencement and progress, the violent opposition of the Jewish rulers, as long as they had power, the deep rolled prejudices of both Jew and pagan, the physical and moral force of the imperial government, as long as it continued under the influence of polytheism, and the resistance of bad men in every nation, continually afterwards. To have overthrown the system of superstition and mis-rule, which prevailed in the Roman Empire, by human means alone would have required an army, of more than a million of men, commanded by the greatest Generals who ever flourished on that great theatre of military renown, and the revenues of a large kingdom, to support them, while they were engaged in the enterprise. Who then was found daring enough, to undertake the prodigious work. Though you have been educated in the faith of the scriptures, you will scarcely realize the fact, when I answer: TWELVE GALLILAEANS—without wealth—without influence—without education—despised by Jews, and held in contempt, by Greeks and Romans, as the followers of a crucified man. These courageous men, after the miraculous descent of the Holy Ghost, on the day of Pentecost, to the command of their number, in obedience to the command of their beloved Master, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them, to observe all things, whatsoever I have commanded you," and relying with implicit confidence upon his promise, "I am with you always even to the end of the world," knowing that in every city, bonds and stripes, and imprisonment awaited them, and that they were in constant danger, of an ignominious and painful death, commenced the stupendous undertaking, with no weapons, but the sword of the Spirit, which is the word of God, and no armor but the breast-plate of faith.

What a distinguished place they occupy in the history of our race! Next to the Redeemer, they are the greatest benefactors of mankind. They had the honour of commencing an enterprise, which is to terminate, in the establishment of the worship of God, not only in every nation, but in every family, and in every heart. In bringing the rebellious passions of our nature, into the obedience of Christ—in making truth, honesty and charity, the ruling principles in all the transactions of men, public and national, as well as private, in restoring peace and liberty, to all nations, and in bringing, through the redemption, that is in Christ, to a heaven of eternal life and glory, a multitude, "from all nations, and kindreds, and people and languages, which no man can number."

The success of these intrepid men was as wonderful as their attempt was daring. It appears from the New Testament, that the Church of Christ was planted, by the Apostles not only in Jerusalem and Antioch and the city of Rome, but also in most of the cities of Asia Minor, Macedonia and Greece. Though there is no evidence, in the writings of the apostles,

that any of them had visited, the ancient kingdom of Bithynia, on the borders of the Euxine, yet it appears, by the celebrated letter of Pliny the younger, to Trajan, in the year 107, during the persecution, waged by that prince, against the christians, that they were very numerous, even in that remote province. He says, "that a great number of persons were in danger of sinking. That many of all ages, and every rank, and of both sexes, were accused, and that the contagion of the superstition, as he is pleased to call it, had seized, not only the cities, but the lesser towns, and the open country. That he was, nevertheless, of opinion, that it might be restrained, and corrected. That the temples, which were almost forsaken, began to be more frequented, and sacred solemnities, after a long intermission, were revived." The suspension of the worship of the gods, is conclusive proof, that christianity was generally prevalent. If this was the case, in Bithynia, the probability is strong, that the gospel had been preached, with equal or greater success, in Africa and the western provinces of the Empire. This persecution took place, but 75 years after the crucifixion of Christ, and of course, but a few years from the close of the labors of the apostles. This epistle, so honorably to the humanity of the distinguished governor of Bithynia and Pontus, bears invaluable testimony to the simplicity of manners, and purity of morals, of the primitive Christians. Speaking of those, who, on being brought before him, renounced their religion he says:—"They affirmed that 'the whole of their fault, or error, lay in this, that they were wont to meet together on a stated day, before it was light, and sing 'among themselves, alternately, a hymn to 'Christ, as to God, and bind themselves by 'an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor deny a pledge committed to them, when 'called upon to return it. When these things were performed, it was their custom to separate, and then come together again to a meal, which they ate in common, without any disorder. Lucian, a man of great wit, who despised equally all forms of worship, has left on record the strongest testimony in favor of the faith, zeal, charity, and brotherly love of the christians, of the next succeeding age." In a facetious story, told with a view of holding them up, as objects of ridicule, on account of their simplicity, and the ease with which they could be deceived by false professors of their faith, he represents them as being 'firmly persuaded, that they shall one day enjoy eternal life, and that, therefore, they despise death with wonderful courage, and offer themselves voluntarily to punishment. Their first law-giver," he says, "has taught them that they are all brethren, when once they have passed over and renounced the gods of the Greeks, and worship that Master of theirs, who was crucified, and regulate their manners and conduct by his laws. They despise therefore all earthly possessions, and look upon them as common." The early christian writers, of the highest authority, represent their fellow christians as eminently distinguished from their pagan neighbors, by the purity of their morals. They affirm, that they every where rose superior to the vicious laws of the countries, where they live, by refusing to indulge in the vices, whose laws permitted without restraint. The reformation, therefore, which the apostles of the gospel effected, but of the vices also, of the heathen world.

Notwithstanding the persecution, which christians endured, from the cruelty of Nero, and the more calculating policy of succeeding Emperors, up to the reign of Diocletian, when pagan priest-craft, and philosophy made their last effort against them, their numbers rapidly increased, until they became the majority. In the year three hundred and thirteen, Christianity, in the person of Constantine the great, ascended the imperial throne, and all opposition to it ceased. In the month of March of the same year, the celebrated edict of Milan was published, granting universal toleration, giving back to the churches the civil and religious rights, of which they had been deprived, restoring the churches, which had been demolished, and the land which had been confiscated in the reign of Diocletian. This edict repealed the law of the twelve tables, prohibiting the worship of any gods except those allowed by public authority, after it had been in force, for more than 700 years, and had given occasion to the shedding of rivers of christian blood. From this period to the era of the reformation, true piety and the civilizing influence of religion made but little progress. Without waiting to explore all the causes of this retardation, it is sufficient for our present purpose to say, that during the long night of the dark ages, the gloomy approach, of which began to be felt within the next hundred years, the clergy, men of learning engaged in the thorny and perplexing dialectics of the scholastic philosophy neglected the study of the Scriptures. They were locked up in dead languages beyond the reach of the mass of mankind and there was not sufficient evangelical preaching, to make their contents generally known. The word of God is the seed of morality, civilization and eternal life. Wherever it is sown, the spirit of God, putting forth his vivifying influence, causes the rich crop to spring up and ripen. But if the seed be not cast upon the soil, it will be in vain to expect the waving fruit of the golden harvest.

Since the gospel of the reformation, the spread of the gospel, and the consequent improvement of mankind, wherever it has come, in morals, civilization, general knowledge and the arts, as well as in vital piety, has been rapid. Within the last thirty years, especially, the rapidity with which it has been carried, to every heathen nation, and the zeal, with which it has been promulgated among all classes of men, in christian countries, has not been equalled, since the days of the apostles. The New Testament has been printed in almost every language of the east, and great and unwearied efforts are making to send it and unwearied efforts are making to send it and unwearied efforts are making to send it

When you hear of the slavery, the degradation, the danger of eternal death, to which your fellow men are exposed, in heathen countries, and the heedless indifference, with which the Godless, in your own, encounter the risk of the punishment of hell, because they have never heard the denunciations uttered from heaven against sin.—What would St. Paul and St. Peter, now glorified spirits in heaven, say to you, if they were here, occupying the place before you, in which I stand? They would appeal to you in the name of the Redeemer, who shed his life for the remission of your sins, whose grace and mercy you have experienced, in a voice, that would reach the centre of your hearts, to give no sleep to your eyes, nor slumber to your eyelids, until you had begun to imitate their great example, by doing all in your power, to make the tidings of salvation reach every human being on earth. Would you venture to say to them, we cannot follow your example, because we are not endowed with the supernatural power of working miracles, which you possessed, to enforce the message which you delivered, & besides all men cannot become preachers of the gospel!—Would they not answer: you are not required to leave your homes, and devote yourselves personally to the work?—You are only asked to give of your substance, wherewith God has blessed you, according to your means, to be expended in educating and sending poor messengers, on the great errand, and putting divine revelation into their hands, to bestow on all, who are destitute of the word of life. You have every miracle, wrought by the blessed Savior, our fellow apostles, and ourselves recorded in the Sacred Book, besides the fulfillment of numerous prophecies, since the age in which we lived, the unswerving evidence of its truth, and divine origin, and you have other means to aid you, of which we had no conception. At the period when we were engaged in the work, a full copy of the Scriptures, cost more than one man, of ordinary means, could afford to bestow. Now you can furnish three copies of the New Testament, for less than the wages of a laboring man, for a single day. You have the steam engine, the paper mill and the printing press. You can print a thousand testaments in a day, and you can send them abroad on the wings of the wind, or driven by the volcanic power of steam, against wind, to the shores of every sea, and up the navigable rivers of the whole habitable globe.

Do you desire to have your names inscribed among the benefactors of your race—to belong to the same association with Moses, and Elijah, and Isaiah, and Paul, and the beloved apostle, who in Palmos saw the Apocalypse,—to take a part, in that great enterprise, which is to end in filling the earth with the knowledge of God, and of the redemption, that is in Christ Jesus, as the waters cover the channels of the great deep—in driving hence to the pit, their original abode, injustice, violence, deceit, fraud, oppression and avarice, with heart of densest adamant,—in restoring man to his primitive condition, but a little lower than the angels, and in making this world a paradise, where righteousness shall forever reign!—Would it fill you with an ecstasy of unutterable joy, to meet in heaven the souls of just men made perfect, through the gospel, which you had sent them!—all distrust of self, covetous, selfish, feeling, and with the great family of Christians, in every civilized land, in devoting a part of your time, and of the fortunes which God has bestowed upon you, to the great work of sending the word of life, to every heathen land, and into every destitute family.

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MISCELLANEOUS.

Evangelical Church in Prussia.

From the time of the Reformation, the Protestants in Germany have been divided between the Reformed and Lutheran Churches. At the restoration of the Bourbons to France, and the re-distribution and arrangement of German provinces, the number of Lutherans in Prussia was two-fold to that of the Reformed, although the royal family belonged to the latter persuasion.

A favorite project of the late king was to unite the two. For this purpose as early as 1793, he had appointed a mission of three priests from each to arrange the Union. His subsequent difficulties prevented the prosecution of the project, until the peace of 1815, when he appointed another commission, who, consisting of the most distinguished divines, who after five years preparation, presented a New Liturgy or Agendum denominating the Church that employed it "Evangelical." This uniform except in some minor particulars. The principal difference is, that the Reformed are allowed to say at the celebration of the Lord's supper—"This represents the body and blood of Christ," the Lutherans, "This is the body and blood of Christ."

This liturgy was first introduced in 1821, into the service of the cathedral at Berlin. For thirteen years, persuasive measures were employed to introduce it throughout the kingdom, after which time, a large majority having adopted it, coercive measures were employed with the rest. Fines and imprisonment were tried, but these roused such strenuous opposition that the government was obliged to discontinue them. Persuasive arts and royal patronage were again resorted to, although by law the Agendum is obligatory upon all Protestants in the Prussian dominions. The king confers extraordinary honors upon those ministers, who are instrumental in persuading their people to adopt the Liturgy.

How happy are we in being freed from such tyrannical intermeddling of civil statesmen in ecclesiastical affairs!—Bapt. Adr.

To the Point.

A writer in the Christian Register, from the far West, throws out the following considerations for the benefit of those who think to improve their temporal condition by removing to that land of promise.

"I would advise any of our ambitious, discontented young farmers who are charmed with the idea of the rich Western farms and the romance of a log-cabin life, before emigrating from New England, to build themselves a cabin of logs and mud at some distance from their home, and remain there for a few months without mingling in society, and deprived of the comforts to which they have been accustomed. If they find themselves happy in that mode of life, they may expect to enjoy a similar residence in the West. But if, after a few days, or weeks' sojourn in their solitary abode, they find their hearts yearning for home, they may be assured that however attractive at a distance a cabin-life in the West may appear, upon trial it will be found gloomy and drear, though for acres around their dwelling, the fields of yellow corn may wave in high, rich luxuriance."—Ch. Watson.

ADVERTISEMENTS.

MARSHALL COLLEGE.

THE Summer Session of this Institution closes on Wednesday, 22nd of September, the day of annual commencement. The Winter Session will commence November 11th, and continue 22 weeks. It is desirable that applicants for admission into College, should present themselves sometime during the week before commencement day or at the beginning of the Winter Session, the Professors being for the most part absent on vacations.

The Students of Marshall College are carefully instructed in all the branches of a liberal education, and receive in public examinations held during the course to ascertain their advancement. Candidates for the degree of Bachelor of Arts must go through the whole course of Studies, but persons are admitted into College as irregular Students who may attend any recitations they are prepared for. The following are the instructors in the several departments.

Dr. F. A. Rauch,
President, and Professor of Intellectual and Moral Philosophy and of the German Language.
Hon. Judge Thompson, LL.D.,
Professor of Law.
Samuel W. Budd, Jr., A. B.,
Professor of Mathematics and Mechanical Philosophy.
William M. Nevins, A. M.,
Professor of Ancient Languages and Belles Lettres.

Professor of Natural Science.
Andrew Young, A. B.,
Tutor in Languages.
It is expected that the Professorship of Natural Science will very shortly be filled.

The greatest care is taken to guard the morals of the Students, and no person is allowed to reside in the College Edifice, unless satisfactory reasons are rendered for the indulgence of boarding in public houses, or in private families, or in the city, and are required to attend public worship in the Prayer Hall on Sabbath, But those whose parents reside in the city, may obtain permission to attend any of the churches in town.

EXPENSES.
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Tuition, \$12 00 \$18 00
Board, 12 00 18 00
Room rent, 1 00 1 00
Gardening Expenses, 1 00 1 00
Board at \$1 75, 18 weeks, 31 50 22 weeks 28 50
Washing, (done in town) 3 00 3 00
Total, \$50 00 \$53 00

Those who board in College eat in commons and the above is the stewards charge. Some who board in town pay a little less per week. The Students furnish the fuel and light, and pay twelve and a half cents per week less. It is generally customary for Students to furnish their own rooms. It prevents dissatisfaction in the quality of the furniture and when a Student leaves College he can move his furniture at the expense of 10 cents, which is paid in advance.

The College dues are in all cases to be paid in advance, or within the first four weeks of the Session.

PREPARATORY DEPARTMENT.
This department is chiefly designed to prepare Students for College, but young men who wish to pursue only English studies, or a partial course, are not excluded from its advantages. There are two vacations of four and six weeks each, and the course continues 24 weeks. The Summer Session commences on the 30th of October, and the Winter Session commences on the 11th of November.

The Instructors are
Rev. William A. Good, A. M. RECTOR.
E. V. Gerhart, A. B., ASSISTANTS
G. H. Martin, A. B.,
For full particulars, apply to the Rector, who will give him superintending the moral and intellectual progress of the scholars.

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