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## Original.

For the Weekly Messenger.

### THE HEIDELBERG CATECHISM.

#### T. 7. THE SACRAMENTARIAN CONTROVERSY.

The period of the Reformation was of a character to try the spirits of men, beyond what is generally imagined at the present time. The old order of things, for a large portion of Europe, was passing away, and the world of thought clothing itself in a new form. The fountains of the great deep were broken up, and a new creation was to emerge from the half chaotic confusion which reigned on every side. How many points, of the most weighty and difficult signification, were to be settled on their right basis, not only with regard to the errors of Rome, but with regard also to all one-sided or extreme tendencies of the reformation itself! What endless questions, for the understanding or for practice, were to be discussed and decided, not only with the advocates of the old system, but among the protestants themselves also, or in opposition to those, who under the protestant name were laboring to bring in principles subversive of all religion! That there should have been an honest diversity of views, in such circumstances, on points of the greatest practical importance, ought not to be counted strange. Coming to their great work, as the principal actors in this revolution did, from different quarters of the land, with different constitutional temperaments, different in their previous educational conformation, and under different subjective relations to the grace of the gospel itself, some being more and others less deeply persuaded by the power of the truth—how could it be otherwise, if mind were left to work with freedom, according to its own laws? It is at the same time, a striking argument of the truth and vitality of the cause itself in which these men were thus embarked, that in the midst of the innumerable questions which it had to meet, and the diversity of views occasioned by such questions, it still preserves its own unity in general in the hearts and minds of those by whom it was embraced, and stood forth in the end a full, symmetrical and well defined interest, which was substantially one and the same in all parts of Europe. With all their differences, the reformers for the most part were consciously animated by one spirit, and felt themselves to be the witnesses of a common faith.

One question however went far towards an interruption of this fellowship, from the very beginning of the Reformation. It led indeed to an actual rupture of the protestant communion, externally considered; and in many cases appeared, for a time at least, even to obscure, if not absolutely to destroy, the consciousness of that inward bond, which held the parties together; although this could never be utterly extirpated from the Church in general, but displayed itself always with more or less power, in the midst of all discussion and division, in the way of protest against the unnatural separation. It was the question concerning the manner of Christ's presence in the sacrament of the Lord's Supper, which thus split the protestant interest in twain, and drew a broad line of distinction between the followers of Luther, strictly so called, and all who could not hold with them on this particular point.

Under this view, the controversy concerning the eucharist acquires a special interest for all ages. Here precisely, we find the true difference between the Lutheran and the Reformed Churches, as it originally stood; and as it must be held to stand still, so far as any real connection is maintained, in the case, between names and things. The original and only proper conception of Lutheranism, as distinguished from the faith of the protestant world under other forms, is that of a creed comprising Luther's view of the Lord's Supper. This was the point precisely and specifically, on which this separation at the first took place. If it had been out of the way, no reason would have existed for separation at all; the fellowship of the protestant Churches would have continued unbroken, so far as the general division is concerned which we have now in view. On this point, the entire idea of the two distinct confessions, Lutheran and Reformed, may be said to hinge. Let it fall away, at any time, or in any part of the world, and so far the distinction now mentioned is at an end. Names may be left behind; but they will be found, on consideration, to carry along with them no proper sense.

But the Sacramentarian Controversy is deeply interesting for its own sake, as well as in view of its most important consequences, now mentioned, for the protestant cause; consequences, which undoubtedly wrought deeper and extended farther a great deal, than the reformers themselves originally foresaw or expected. The question itself was deep and full of practical meanings. That it is felt generally to demand so little thought at the present day, is no evidence whatever, either that the point is without difficulty or that the vision of the age with regard to spiritual subjects is more keen and strong than the vision of former times. The Lord's Supper involves a great mystery; such as the speculative understanding, left to itself, can never fathom or explain. It belongs emphatically to the inner sanctuary. It may be said indeed, to embody the very heart and core of the entire gospel. The central idea of all religion, that which forms the ground tone of the life of God in the soul of man, is here actualized to the apprehension of faith in the power of a single institution, divinely appointed for the purpose. It is the idea, which is presented to us in so startling a form, by the Savior himself, in John vi. 53—55. Not that this passage has reference directly to the eucharist; as some, in their zeal for the doctrine of the *real presence*, have maintained. Such reference plainly it has not. But it looks directly to the *sense* and *life* of the eucharist. What is here described with words, is there made actual in the form of a sacramental fact. As such, it belongs to the sphere of the new creation, which proceeding from the Spirit of God can be discerned only by the mind moving in this Spirit as its element; as it is said, "In thy light, we shall see light." Where the subject is contemplated, from any different position or through any different medium, it may indeed seem to be divested of all difficulty; but it will be only because it is not in any proper sense understood. We ought not then to think lightly of the earnestness, with which the question concerning the sacrament was agitated in the age of the Reformation. It was not a vain controversy, generated only by the spirit of the schools. It had to do with the deepest and most sacred feelings of the heart. The whole gospel was

considered to be concerned in its right adjustment. The eucharist was felt to be vitally identified with the entire theory of religion; determining, according to the light in which it was apprehended, the form and complexion, more or less, in which this might be expected, in any given case, to be held. And there was reason in this feeling, beyond what is generally imagined.

They know little certainly of the man, Luther, who imagine that the position he occupied with regard to this question, was either taken accidentally and without reflection at the first, or maintained with wilful obstinacy afterwards, out of opposition to others. No doubt early education had some influence, in hallowing the doctrine of the real presence for his understanding; but the relations in which he had come to stand to Rome, as the declared enemy of the old popish religion, must have created a feeling strong enough to outweigh this, in the opposite direction, if no other vastly more powerful considerations had come into his mind's eye. He himself tells us, in his masterly epistle to the church at Strasburg, that he found in his own nature quite a strong tendency, to believe that there was nothing more than simple bread and wine in the sacrament of the Supper; which, however, he sets down to the credit of the old Adam, still active in his soul. "So much I confess," he says, "that if Carlstadt or any one else could have shown me five years ago, that there was nothing in the Sacrament but bread and wine, he would have done me a great favor indeed. I have had such hard buffeting here, and have had to wrestle and write so much, that I would gladly have been able to get out; as I well saw, that I could in that way hang the pole to the greatest purpose. But I am fast, and cannot get out; the text is too strong, and will not suffer itself to be explained away with words" (Ich bin gefangen, kann nicht heraus; der Text ist zu gewaltig da, und will sich mit Worten nicht lassen aus dem Sinne reissen.) No man could well be more simple hearted, or less calculating, in his faith. He held the doctrine of the real presence, because he seemed to find it in the Bible; and because the fact of a real living union between Christ and believers, which this sacrament embraces, stood forth clear to his spiritual consciousness, in such a way as to justify to his understanding the startling form of the biblical representation. Transubstantiation itself is but the perversion of a deep radical truth, belonging to the Christian system, and may be so etherialised and filled with light, by the idea of this, in a pious mind, as to be stripped in a great measure of all its grossness. Without this ground in the actual life of religion, the doctrine could not have gained the footing which it was enabled to maintain for so long a time in the Church. Luther's judgment rebelled against the popish doctrine, in its gross form; but the substance of it continued firmly fixed in his faith still. The mystery passed over into the notion of *consubstantiation*. The elements were not supposed to be actually transmuted into the flesh and blood of Jesus Christ; but still his flesh and blood were there, diffused through the elements, as fire fills the iron which it has made to glow with heat. In this form, as early as the year 1520, he was brought to represent to himself the deep fact embodied in the Sacrament, in obedience as he supposed to the letter and spirit of God's word. And now whatever there was of sacred and vital interest belonging to this fact, as it entered into his own religious life, all was made to lodge itself in his heart in the representation thus employed to give it expression. The doctrine became transparent with the glory of the truth it was made to inclose; and all that contradicted it, was of course rank heresy. Had it been necessary, transubstantiation could have been retained in the same way.

Zuingli discarded the idea of the real presence altogether. His position, with reference to this point, was taken early, and without any reference directly to the views of Luther. He also seemed to himself to be following the sense of the Bible, in the opinion he embraced and taught. But his standing point was different, in many respects, from that of Luther. In Switzerland the ancient spirit of republican freedom, roused by the struggle of the reformation, wrought strongly upon the views and measures with which it was carried forward. Political calculation, prompt action, thorough results, characterised the work from the beginning. The practical went hand in hand with the speculative. The tendency became strong to put away, to demolish, to simplify, to the utmost point of separation from the usages of Rome. Every where, war was made on the outward symbols of the popish worship. Images found no mercy. Twelve funeral piles were erected at Basel, on which the most costly monuments of art were committed, in large quantities, to the flames. Even church organs fell into dishonor; and the ringing of bells found no toleration, as being a device of the devil, only for superstitious ends. In such circumstances, it was natural enough that the most simple view should be taken of all religious rites and services. In opposition to the pompous and imposing forms of the Romish Church, in which the appeal was made so constantly to the imagination through the medium of the senses, & the worshipper was continually encouraged to rest in the idea of a mystico-magical efficacy in the outward service itself, it was considered desirable to strip religion as much as possible of every thing which looked this way, in order that it might be rendered more effectually a service of the understanding and the will. The idolatry of the mass, and its mysticism, must accordingly fall away together. All must be regarded as a mere sign, adapted to remind the worshipper of Christ's work and his own relation to him as a believer. No special mystery lay wrapped up in the elements; no living power lodged in the constitution of the ordinance, in itself considered.

With the element of thought which thus surrounded him, like the clear air of his native hills, the whole structure of Zuingli's nature fully corresponded. His sphere was characteristically that of the understanding. All religion was required to clothe itself in forms, as much as possible, which could be intellectually discerned and embraced. Whatever character it might assume objectively, no virtue could be supposed to lie in it, except as it might serve the purpose of suggesting thoughts and reflections within. Luther too could never rest in the outward as such, after the manner of the popish *opus operatum*; but he felt that inward and outward might, in certain cases, flow together, the one adumbrating and enshrining the other, in such a way that a real communication could be had with spiritual realities through the forms of sense, reaching deeper and farther than the mere un-

derstanding could ever go. To Zuingli, all this was mysticism and nonsense.

Both views embodied an important truth, authenticated by the religious consciousness of the Church and the language of the gospel; as indeed all errors have their bright side, without which it would not be possible for them to maintain their authority for any time. In both cases, however, zeal for one aspect of the subject, produced a false judgment with regard to another. In both cases, accordingly, truth was apprehended in a partial and one-sided way. Zuingli's rationalism was as far out of the way on one side, as was the mysticism of Luther on the other. Happily the doctrine of the Swiss Reformer did not hold its ground permanently, under its original form, in the bosom of the Reformed Church. The subject was felt to demand a deeper and more spiritual view; and this was secured to it in the end, in such a way as to unite and reconcile what was right in the Zuinglian and Lutheran theories, while the error which each included was thrust out of the way.

In the controversy respecting the sacrament, each party affected to throw upon the other the blame of provoking it in the first instance. The point however amounts to nothing. Both Luther and Zuingli came to their views independently one of the other, and were led to give them utterance accordingly, without any eye to controversy. That they came into collision in the end, was the necessary result of the circumstances in which they were placed. It could not be expected of either, in a case of such moment, that he should hold his peace. Luther felt that to give up the idea of consubstantiation, was to betray the gospel itself. He could not of course tolerate any other view. And what could be more unreasonable than, than to expect that Zuingli, Oecolampadius, and the Swiss divines generally should quietly acquiesce in a judgment, which thus openly made heretics of themselves, and endangered at the same time the truth of the gospel, as apprehended and taught by them from the beginning? The case was not one, in which it was possible for the parties to be quiet; unless it had been on the principle of free mutual toleration. On this ground the Swiss divines were willing to stand with their brethren of the North. But Luther could not meet them here. Toleration with him, in the case of this controversy, was out of the question. How ridiculous then, to complain of his opponents as disturbers of the peace, because they would not submit patiently to the bull of excommunication, which was thundered forth upon them virtually from Wittenberg!

Carlstadt, called sometimes the "A B C," or the "Alphabet," (from the initials of his full name, *Andreas Bordenstein Carlstadt*), was the first who became involved with Luther unpleasantly, on the subject of the Eucharist. In his inward make, this man bore very little resemblance to Zuingli. He was of the mystical, rather than the rationalistic order of minds; and in this respect might seem to have been nearer to the Saxon reformer than the Swiss. His mysticism however was of a different complexion from that of Luther, and in its operation brought him to the results much the same with those which were reached in a different way by Zuingli. With Carlstadt, as with Zuingli, the outward was made to retreat in order to make room for the inward. In Zuingli's case, however, the inward was mainly the sphere of the understanding. Carlstadt, on the other hand, found it more in the sphere of feeling. Religion was something to be felt; and in this character, had little need of external forms of any kind; but was in danger rather of losing its spirit in the letter, by their means. His temperament was enthusiastic, with some tendency to fanaticism. To his heated mind, the reformation in the North appeared to move entirely too slow. During Luther's confinement in the castle of Wartburg, Carlstadt's zeal took a direction in Wittenberg, that threatened to involve the whole cause in disaster. The disorderly movement was arrested, by the firmness and courage of Luther, who suddenly reappeared in the place, and with great authority recommended a more quiet way of proceeding. Dissatisfied and offended, Carlstadt withdrew from Wittenberg, and fixed himself at Orlamund; where he carried things according to his wish, in the way of outward reform, and took occasion to speak very freely against the manner in which the affairs of religion were managed at Wittenberg. He declared himself now openly, against Luther's view of the Lord's Supper. This led to a controversy between them on that subject, in which very rough words were made use of, on both sides. Being counted an unsafe man, on account of his fanatical tendencies, Carlstadt received an order from the elector of Saxony, to leave his dominions. This took place in the year 1524. He tarried a short period afterwards at Strasburg; and then located himself at Basil. *Martin Bucer* and *Wolfgang Fabricius Capito*, were preachers, and leaders of the reformation, at the time, in Strasburg. Luther followed Carlstadt to this place with a letter, addressed to the friends of the gospel generally, warning them in the most earnest and affectionate style, against the heaven of error to which they were exposed. On the whole, however, Carlstadt's doctrine was looked upon with very considerable favor; and in the end Bucer and Capito, although they used their influence to have his writings suppressed, were induced to write to Luther, in the character of mediators, intimating plainly that in their opinion the man was not after all so wide astray from the truth as some supposed. In this letter, reference was made to the divines of Zurich & Basel, as taking substantially the same view of the eucharist. In the mean time, Carlstadt was sending forth earnest attacks on Luther's doctrine and person, through the press at Basel. All this roused Luther, to publish his views in a more full and systematic form, than he had yet done, with regard to the whole question. Early in the year 1525, appeared accordingly his treatise *against the heavenly prophets*, as he called them ("Wider die himmlischen Propheten von den Bildern und Sacrament"); written with great earnestness and much rough force; intended for the divines at Strasburg as well as for Carlstadt, and having some reference indirectly also to the Swiss reformers, to whose authority these had appeared in their late letter. Thus the controversy began already to look out from its original limits, towards a far wider and more important field; and it was not long before Carlstadt was lost sight of entirely, amid the noise which was made by greater names, when all Switzerland became involved with Saxony, on the subject of the real presence.

Carlstadt, in the course of this same year, being in great want, sought reconciliation with Luther; and was permitted finally, through his intercession, to return to Saxony; where he signed a formal recantation of his errors, and to support himself followed the business of peddling, for a time, in the region of Wittenberg—where he had formerly been preacher and professor. His old spiritual restlessness however came back upon him after a time. In the year 1528, he left Saxony a second time. Finally he found a settlement in Switzerland, A. D. 1530, in the bosom of the "Reformed Church;" first as pastor at Allstodten; then as arch-deacon at Zurich; and finally, in 1534, as professor and preacher at Basel. His shattered nature, which at one time seemed in danger of a moral shipwreck, here recovered its tone. His latter years seem to have been quiet and calm. He died, of the plague, on the 25th of December, 1541, with great peace in his soul, as Grynæus testifies, breathing forth the most excellent and pious sentiments.

J. W. N.

For the Weekly Messenger.

### Books in the south of France.

The following letter is from a very efficient Tract and Book Society, formed about four years since, which has already issued twenty or thirty evangelical volumes, and formed libraries in not far from one hundred towns and villages in that Roman Catholic country.

TOULOUSE, (South of France), August 31. 1840.

"DEAR SIR,—It is with a deep sentiment of gratitude that we have received your letter, dated June 9. We bless our heavenly Father for the interest he has himself inspired in favor of our society; for we have the conviction that your assistance will prove a most effectual means of spreading widely amongst our countrymen the saving light of the Gospel. An immense field of labor is before us; but the small capital of our society and the always extending sphere of its operations, which obliges us to publish large editions and multiply our depots, makes us feel that we need assistance to go on, spreading our efforts wherever they are called for.

"Our Society was founded, because (1) There was a great scarcity of religious books. (2) Those that were to be found were extremely dear and difficult to procure, because (3) There were very few booksellers who would sell protestant books. In so deplorable a state of things, we felt it our duty to multiply the number of religious works in our country; to obtain good translations of such works as have been abundantly blessed in other parts of the world, and put them in circulation at a low price, a price better corresponding with that of books not religious.

"The revival of religion having principally taken place among the poor, the cheapness of books was quite indispensable to obtain an extensive circulation. The Lord has spread his rich blessing on our humble efforts, and certainly at no period since the glorious reformation have so many good books been circulated. We have been allowed to create channels of circulation, and are earnestly endeavoring to complete these arrangements so that in a very few days our publications may be within the reach of almost every one.

"To you, sir and honored brother, who live in a land of liberty and liberal ideas, this will appear but a trifling advantage; but to us who live fettered by popery, and by the assistance it obtains from the civil authority, this is an immense difficulty overcome. Would you believe (to give you an idea of this) that having issued some publications controverting the opinions of the Roman Catholic archbishop of Toulouse, we could not find one bookseller who would consent to sell them, though five editions appeared in a few weeks. Such is the prevalent fear of the clergy. We print principally at Toulouse, and some portions of our publications (second editions generally) at Valence, near Lyons.

"We have carefully examined the principles of the American Tract Society, and are most happy to state that our labors are conducted in the same spirit. All our publications are prepared for the general edification of the Church of Christ. The only apparent exception to this remark, is in some works of controversy with Rome; but you will easily conceive that, circumstanced as we are, it is our high duty to oppose a strong barrier to their invading efforts, and enlighten our poor deluded countrymen. This controversy has been never answered.

"The promised grant of \$800 is most precious. It will be received with the sincerest gratitude. It has given us courage in view of the immense field before us and of our small means. Our language was, 'Lord, who is sufficient for these things?' and your liberal and friendly aid has been an answer to our prayers. We beg you to continue your cooperation; we still require to be upheld. Begging you to assure each member of your Society of our brotherly love and gratitude, and calling upon yourselves and your labors the rich blessing of our God, we remain, with much respect, your brethren in the Lord.

LOUIS COURTOIS, Secretary.  
To the American Tract Society.

### RELIGIOUS SELECTIONS.

Universalism traced to its origin.

IN A SERMON BY THE REV. LEMUEL HAYNES.

"And the serpent said unto the woman, Ye shall not surely die."—GENESIS iii. 4.

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostasy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree; if he ate of that, he should surely die, was the declaration of the Most High.

Happy were the human pair amid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavoring to reverse the prohibition of the Almighty, as in our text—"Ye shall not surely die."

"She pluck'd it, she ate; Earth felt the wound; nature from her seat, Sighing through all her works, gave signs of woe, That all was lost."—MILTON.

We may attend, To the character of the preacher—to the doctrine inculcated—to the hearer addressed—to the medium or instrument of the preaching.

1. As to the preacher, I would observe, he has many names giving to him in the sacred writings; the most common is the *Devil*. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi. 3, and many other passages of scripture. He was once an angel of light, and knew better than to teach such doctrine; he did violence to his own reason.

But to be a little more particular, let it be observed,—

1. He is an *old* preacher. He lived about two thousand years before Abraham—above four thousand four hundred years before Christ. It is now five thousand eight hundred years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be "full of all subtlety, and a child of the devil,"—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry about six thousand years, and yet his zeal is not in the least abated. The Apostle Peter compares him to a roaring lion, *walking about seeking whom he may devour*. When God inquires of this persevering preacher, Job ii. 2, "From whence comest thou?" he answered the Lord and said, *From going to and fro in the earth, and from walking up and down in it*. He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very extensive.

4. He is a *heterogeneous* preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, or carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared, in the most plain and positive terms, "Thou shalt surely die,"—or, "In dying thou shalt die,"—yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along, and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah—Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city." Gen. xix. 14. But this old declaimer told them, no, danger! no danger! "Ye shall not die." To which they generally gave heed; & Lot seemed to them as one who *mocked*—they believed the universalist preacher, & were consumed, agreeably to the declaration of the Apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to the doctrine inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless eternal death—as nothing but this would express God's feeling towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death, is to blend crime and punishment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians iii. 13. What Satan meant to preach was that there is no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text, "And the serpent said unto the Woman, Ye shall not surely die." That Eve had not so much experience as Adam, is evident; and so not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant paths of the earth is evident; his kingdom is a kingdom of darkness. He is a great enemy to light.—2 Tim. iii. 6, "For of this sort are they which creep into houses and lead captive *silky women*, laden with sins led away with divers lusts." The same apostle observes, Romans xvi. 17, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text, "And the serpent said unto the woman ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he may the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is therefore a kind of duplicity in the matter—Satan gets the preachers and hearers also.

"And is not this triumphant triumph, And more than simple conquest in the foe?"

YOUNG.

3. Another reason why Satan employs instruments in his service is, because his em-

pire is large, and he cannot be everywhere himself.

4. He has a large number at his command, that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

### Inferences.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devised doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the Gospel, because of that injunction, Mark xvi. 15, 16,—"And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be *damned*."

5. See whence it is that Satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no truth in future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true Gospel, they only in substance repeat Christ's sermons. If they preach, "Ye shall not surely die," they only make use of the devil's old notes that he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salvation will still prevail since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibed a degree of friendship for this aged divine, and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let him be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "Render unto all their dues."

### Luther's Opinion of the Fathers

Although it becometh not me to censure the holy fathers (I being in comparison of them a little worm, and of no repute,) yet, notwithstanding, the more I read their books, the more I find myself offended. They were but men, and (to speak the truth) their reputation and authority were the occasion of under-valuing and suppressing the writings of the sacred apostles of Christ. From whence the Papists were not ashamed to blaspheme, and to say, "What is the Scripture? We must read the holy fathers and teachers, for they have sucked the honey out of the Scriptures." As if the word of God were to be understood by none but themselves: whereas the heavenly Father, touching Christ, saith, "Hear ye him," who in the gospel spake and taught most simply, clear, and plainly, in parables and similitudes. As where he saith, "He that believeth in me shall never die;" also, "Behold the fowls of the air, and the flowers of the field," &c. Notwithstanding which, the Popish sophists dare presume to blaspheme the holy Scriptures, and allege that they are dark, & not well to be understood, unless they expound and clear them; but this expounding and clearing of theirs may much rather be called overshadowing and darkening. Austin pleases me above them all, he was a surpassing doctor, and worthy of all praise; he taught purely and uprightly, and with Christian humility, subjected his writings to the holy Scriptures.

### Sabbath days should be prayer days.

That Sabbath is misemployed, which is not a day of prayer; and by prayer I do not mean the mere formality and semblance of prayer, but the breathing forth of the heart in supplication to God, in the name of our Mediator and Advocate Jesus Christ. Oh, if you would sanctify your Sabbaths, you must make them days of serious, earnest prayer. It is the Spirit's work to sanctify; but the Spirit, though given freely, is yet to be sought and cherished by fervent prayer in the name of Christ. Behold here the secret of many a Sabbath profanation! Prayer was neglected; hence, the Holy Spirit was withheld; hence, conscience became callous; the soul's enemy found access to the heart; pleasure tempted; gain allured; sin solicited; you had no strength to resist; you yielded. God was forgotten, his house neglected, his day dishonored, and sin committed. Behold also here the secret of Sabbath sanctification. Why do some steadily yet cheerfully resist temptations to Sabbath-breaking? Are they not "men of like passions with others?" Why do they find, in the holy day, a delight which grows with their growth, and strengthens with their strength? The secret uniformly is, that they are men of prayer: they pray in their closets, in their families, and in the house of God; they will go home presently to pray over what they have heard: they find much to supplicate for themselves, their relatives, their ministers, their country, the whole church of Christ on earth. They often, on the Sabbath, remember the benighted heathen and unbelieving Jew, and pray God to bring them also into the fold of Christ. In prayer they confess sin; in prayer they implore mercy; in prayer they exercise faith; in prayer they commune with God, as children with their father; in prayer they fight against Satan; in prayer they gather strength to live to Christ's glory; in prayer they grow willing even to die, and go to be with Jesus. *Are your Sabbaths, days of prayer?*—*Hambleton*.

### The Revival of Religion.

We observe an invitation addressed to the inhabitants of Edinburgh, to unite with the inhabitants of Glasgow in a concert for private and family prayers for the revival of the Lord's work at home, and for the spreading of his word abroad. The invitation is issued by the Glasgow Society for Promoting the Revival of Religion.—*Witness*.

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.

For the Weekly Messenger.  
Go! the only source of true happiness.

Forever doom'd in this vain world to live,  
I would not wish to die. For through this life,  
Distress and pain and sickness mark our paths.  
Or should vain, fickle fortune on us smile  
Uninterrupted through a course of years,  
And we be led to think we've gain'd the prize,  
And dream we taste the cup of happiness  
Unmix'd with mortal woes, how often  
Must we pause, and read thereon inscrib'd,  
"Vanity of vanities."

And turning, seek from God  
Through Christ, that perfect bliss—which none but he  
Who feels it knows. This bliss our God will give  
To any, and to all—who rightly seek  
His overshadowing grace. On him relying,  
Come then, weary pilgrim, cast away thy fears.  
Jesus who died to save thy precious soul,  
His promises will fulfil. His salvation  
Is for thee, as full, and as sufficient  
As for all earth beside. His love, as great  
As when he bled for thee, on Calvary's brow.  
And now he calls thee, and accept his love.  
To leave sin's dark, and dangerous path, and walk  
In wisdom's pleasant ways—in paths of peace.  
He will thy Shepherd be, and thou shalt feed  
On the green pastures of his love, through time  
And through eternal ages yet to come!  
Can't thou regardless hear that voice, and yet  
Expect His mercy, to extend to thee?  
Dost thou indulge the hope, that living thus,  
Thy sins will ever be pardon'd, or thy soul  
Receive'd and own'd by God, when He shall call  
Thy faithful spirit to the judgment seat?  
Thy hope is vain! and thou shalt find it so.  
"My spirit shall not always strive with man,"  
Is written in His holy word—to warn  
Transgressors of their dreadful end, and point  
Their wandering souls to God—from whom alone,  
They can obtain the pardon of their sins.  
If this kind voice, they heed not, nor give ear  
To Jesus' calls, His justice shall overtake them  
In their mad career, and He will measure out  
On their devoted heads—His wrath unmix'd,  
And 'gainst their souls, the perils of Heaven  
Forever shut! Here sinner, read thy doom!

Harrisburg, Pa., }  
January 20, 1841. } H. K. R.

For the Weekly Messenger.

What shall I do for the Centenary?  
"We are glad you have come, Papa," ex-  
claimed three or four happy voices as Mr. Eldon,  
after a walk of two miles from town, en-  
tered his comfortable parlor, where his be-  
loved family were assembled around the centre  
table, enjoying the bright coal fire that blazed  
in the grate. In another instant, they had  
all started to their feet, eager to perform for him  
some little office of kindness, expressive of filial  
affection. One relieved him of his heavy  
cloak all covered with snow-flakes, another  
placed his arm chair in the most comfortable  
position, one brought his footstool, and another  
arranged his slippers—thus giving evidence  
by their minute and delicate attentions, that  
this was indeed a beloved father of his family.  
After a few moments basked all was quiet and  
composed again, though each countenance  
presented an anxious and perturbed expres-  
sion as though something of great importance  
was about to take place. Mr. Eldon, observing  
them on tip-toe of expectation, and aware  
of the cause of it, determined at once to relieve  
them. This he did by resuming an interesting  
conversation he had had with them on the  
subject of the Centenary.

"You understood me, my children," he said  
in allusion to this, "that I wished you all to  
throw something into the treasury of the Lord  
on this occasion, and desire it especially to be  
your own gift, contributed from your own re-  
sources. I last evening presented the matter  
for your own individual consideration, and am  
not a little anxious to know what may be the  
result of your deliberations. Mother has al-  
ready," he continued, looking at his wife who  
was seated among the happy group, "resolved  
to reserve from the profits usually accruing  
to the purse of a farmer's wife, viz. from the  
sale of butter &c., the sum of \$40.00 annually  
for the space of five years, which at the ex-  
piration of that time, will amount to \$200.00,  
the sum I have set opposite her name. The  
next name on the list is that of Mary. We  
will hear what she will do."

"Why father," said Mary Eldon, a lovely  
girl of 20 years of age, rising and blushing  
deeply, "you are well aware that I once en-  
tertained a very foolish fondness for jewelry,  
in which your kindness ever indulged me. I  
trust I am now fully persuaded of the folly and  
futility of this species of adorning, whilst  
so much money is required for the advance-  
ment of Christ's Kingdom on earth, and to  
promote the interests of our own Gen. Ref.  
Zion. I have therefore resolved to dispose of  
my jewels, some of which are very valuable,  
and thus put myself in possession of means to  
contribute the sum of \$100 for the Centenary."

"I am very happy, Mary," said the father,  
"to learn that those are your sentiments. May  
you long entertain them. Come Sophie, let us  
hear your decision."

"You shall write down \$100 for me too  
father," replied the meek and gentle Sophie,  
"though I shall not be able to procure my funds  
so readily as sister Mary," she continued  
looking archly at her sister. "My fancy never  
led me to desire the possession of jewelry;  
therefore I have none to dispose of. However,  
I am not at all discouraged on this score; but  
on the contrary, feel myself stirred up to greater  
activity and zeal in the cause. It is my in-  
tention to procure with my needle the neces-  
sary amount. Considering that I shall have  
five years time for the accomplishment of my  
wishes, I do not fear but that at the expiration  
of that time, I shall be able to complete the  
payment of the sum specified."

"Well Sophie, I commend you for your  
moral courage. Master Allen, what has been  
the result of your deliberation?"

"Father," said Allen, a lad of about 13 or 14  
years of age, "I have resolved, that if you will  
give me a spot of ground to suit my purpose,  
to commence the ensuing spring, to cultivate  
a variety of useful and choice vegetables, the  
sale of which, I trust, will enable me to con-  
tribute the sum of 50 dollars to the Centenary.  
I will take them to town myself, and shall be  
diligent and careful to have my vegetables  
the very finest that are brought to market."

"I hope you will succeed in your plan my  
boy," said the father smiling at his approval. "And  
now it is little Edith's turn."

"Oh," exclaimed the rosy child, jumping  
up joyfully and delighted that it was at last her  
turn to speak, "I could hardly wait to tell you  
Papa, that I am going to make up money too  
for the Centenary year. I am going to get up  
early every morning to feed the poultry, and  
then when it is sold, Mother says I shall have  
all the money to give. And I am going to  
plant beautiful flowers all around brother Al-  
len's garden. I shall water and attend them all  
myself, and when they bloom, I'll them in  
pretty bunches to sell. Shall I not make a  
good deal of money, Papa?"

"I cannot," said the little girl very seriously  
"make up so much as sisters will, or as  
brother Allen either; but if my own or would  
help me a little, I might give \$50 too."

"Yes, yes, fifty for little Edith!" exclaimed  
all the children in one voice, fully for little Edith.  
We will help her. Thus the delighted  
child had the pleasure of seeing the sum of  
\$50 actually set down to her name.

"My children," said Mr. Eldon, "it gives me  
much pleasure to assure you, to state that the  
liberality, energy, and zeal which you display  
on this occasion, exceeds my most sanguine  
expectations, and I cannot but exercise grati-  
tude to God that such is the case. Let me  
see, your united contributions with that of  
Mother's will be \$300. In order therefore  
not to put my own liberality to the blush, I  
can do no less than double the sum for my  
share, which will make our Centenary gift  
the round sum of \$1000."

A happier family than that of Mr. Eldon's  
never lived, and yet how many more, might  
make themselves equally so, by cultivating  
the same spirit of benevolence.

Chambersburg, Pa.

For the Weekly Messenger.

Little Harriet.

"Harriet," said Mrs. Perkins to her little  
child's nurse, "I'm going up stairs to finish a  
piece of work. If Mrs. More calls, tell her I  
am not at home." "Yes ma'am was the reply;  
but as soon as Harriet was sent to the nur-  
sery, she began to ask herself, "will it be right  
to tell Mrs. More that Mrs. Perkins is out? I  
would it not be telling a lie; wasn't it two weeks  
last Sabbath that my Teacher talked to her  
class about the sin of lying? I remember she  
said, if we indulge in this sin in childhood, it  
will probably beset us when we become women,  
and that now is the time to avoid it—she said  
too, that one reason why so many men and  
women have such a propensity to falsehood,  
is, that they had been trained to it when they  
were children, and the habit had grown so  
strong they found it very difficult to resist the  
temptation. Little H. now felt quite uneasy—  
what to do she could not imagine. The dread  
of offending one who had during the month  
she had lived in the family, treated her with so  
much kindness; at length led her to think that  
for this once she might comply with her wishes;  
but the conscience and understanding of  
this poor child were too much on the side of  
truth to let her rest contented many hours after  
this determination. A knock was soon heard  
at the door, and a beating of the heart and  
trembling seized her, that she was scarce-  
ly able to raise the latch. It proved to be the  
Letter-carrier. As she returned to the nur-  
sery, she burst into tears and exclaimed, "O  
if that had been Mrs. More, I should have  
dared tell the lie." From this time she no  
longer hesitated; difficulties all vanished, and  
when the baby was asleep, she went to Mrs.  
Perkins, and asked permission to tell Mrs.  
More that she was engaged, and did not wish  
to see company. "A pretty message indeed,  
to deliver to Mrs. More! Why girl, what has  
come over you—have you taken leave of your  
senses? I do you mean to dictate to me?" "O no  
ma'am, but the Bible speaks against telling  
an untruth, and my Sabbath School Teacher  
says it's very wicked." "Your Sabbath School  
Teacher! and who is she? I wonder! some  
one I presume as ignorant as yourself—pity  
she hasn't better employment than to be put-  
ting mischief into your head; I should like to  
know whether you are any better than my own  
children that have done the same dozens of  
times. For your impertinence, however, you  
may look out for another place, and that too  
this very day; but I want you to remember  
that you will never fare so well again as you  
have done here."

Harriet's mother, being an intemperate  
worthless woman, who had long forsaken her  
daughter, and taken no interest either in her  
temporal or spiritual welfare, little H. could  
of course obtain no counsel from her, but was  
under the necessity of seeking a home for  
herself. Tears fell fast from her eyes, at the  
thought of not only being homeless, but friend-  
less and desolate. The Lord's eye however  
was fixed upon her, and he no doubt directed  
her steps. She had gone along several streets,  
when, in her perplexity to know which way  
next to bend her course, she stopped at the  
corner, just as an old lady was crossing the  
street. "Do you know," said the lady, in a  
soft tender tone of voice, "of any little girl a-  
bout your own age who wants to hire out?"  
"I am looking for a place ma'am," said Harriet.  
After pausing for a moment, the old  
lady remarked, that she was not in the prac-  
tice of taking strangers into her house, with-  
out inquiring into their character; but being  
at this time much in want of some one to do  
errands, she might if disposed, go home with  
her. A short time after they turned the cor-  
ner of the street, little H. was at her pleasant  
home. Mrs. Jewell, her daughter Miss Susan,  
and an old domestic composed the family. To  
the little stranger every thing went on pleas-  
antly, through the day, but what was the joy  
of her heart at night, when Miss Susan took  
up the Bible, read a chapter, and committed  
the family to God in prayer. A portion of  
each day was devoted by Miss Susan to in-  
structing Harriet, and so great a favorite she  
became, that no pains was spared to teach her  
all the most useful branches of an English edu-  
cation. She was also instructed in the doc-  
trines and duties of religion—the Bible was a  
precious companion—lessons for the Sabbath  
School were well studied, and so much inter-  
est was manifested in all her Teacher would  
say, that she seemed unwilling to lose a single  
word.

Will the dear Sabbath School children who  
may read this account of little H. like her  
pay strict attention to the instructions of their  
pious Teachers, and so treasure in their hearts  
the blessed truths they are taught, as to re-  
member and practice them through the week?  
Then they will not only fear to tell a false-  
hood, but will dread sin in every form.

"Have children never heard or read,  
How God abhors deceit and wrong?  
How Ananias was struck dead,  
Caught with a lie upon his tongue?"

So did his wife Sapphira die,  
When she came in, and grew so bold,  
As to confirm the wicked lie,  
That, just before, her husband told.

The Lord delights in them that speak  
The words of truth; but every liar  
Must have his portion in the lake  
That burns with brimstone and with fire."

Chambersburg, Pa.

For the Weekly Messenger.

Dr. Nevins' articles on the Heidelberg Cate-  
chism.

Messrs. Editors: All lovers of historical read-  
ing are furnished with a truly rich feast in the  
articles of Dr. Nevins on the Heidelberg Cate-  
chism which you have had for some time in a  
course of publication. They abound in  
sentiment, and are written in a chaste and  
finished style. The author evinces that fami-

liarity with his subject for which he is so much  
distinguished, and at the same time, fully  
maintains the credit for frankness and candor,  
which has been so frequently and justly ac-  
warded him. It is not a matter of surprise  
then, that these articles should be so much in  
demand, and that they should be every where  
read with the greatest interest by all candid  
inquirers after the truth. I have heard them  
spoken of in the warmest and most favorable  
terms by many, and that too by persons,  
whose literary attainments pronounce them  
competent judges; and if my own testimony  
is worth any thing, I must say, that I cannot  
but regard them as the most beautiful speci-  
mens of historical composition I have ever  
read. The Dr. wields a master-pen, and it is  
to be hoped that these essays, when they shall  
have all been published, will be gotten up in  
some other and more permanent form.

Perhaps, however, my language with re-  
gard to the reception of the articles in ques-  
tion, is rather too strong. As must be expec-  
ted, there always will be found some little  
minds, whom jealousy prompts to employ  
low-lived insinuations for the purpose of detract-  
ing, if possible, from the meed of praise,  
which those receive who are the objects of  
their envy, and whose eminence they are con-  
scious of never being able to reach themselves,  
and such appears to be the case in the present  
instance. Ever since Dr. Nevins' connection  
with the German Reformed Church, there have  
not been wanting those who have manifested  
a disposition (from what motives I leave others  
to say,) to avail themselves of every opportu-  
nity to find fault and throw out their unkind  
insinuations. You, doubtless, will remember  
the unbecoming imputation of the Senior Ed-  
itor of the Lutheran Observer, viz. that famous  
critical excursion of his in reference to the  
Doctor's inaugural address, in which he was  
mounted on a steed not properly his own, either  
stolen or used with the rightful owner's  
consent, to which I adverted in the article I  
sent you some few months ago. I had verily  
thought that that unprovoked career from this  
particular quarter, had terminated forever.  
But in this I find myself mistaken. For lo!  
and behold! in the Lutheran Observer of the  
15th instant, a famous writer, and no doubt  
ex cathedra too, has all the Christian cour-  
tesy and kindness in his petty introduction  
prefixed to his series of learned essays, judg-  
ing from the host of authorities cited, to talk  
about the Doctor's having changed his creed,  
just commencing the study of German litera-  
ture, and bringing first to light secrets un-  
known to the German Churches before, when  
at the same time every child who knows any  
thing at all about the matter, never dreamt of  
the Doctor's having changed his creed, though  
he has changed his ecclesiastical connection,  
and every one who knows any thing about  
his literary career, is aware of the fact, that  
so far from having just commenced the study  
of German literature, German authors have  
been his intimate companions for years, and  
that too perhaps, even before this witty writer  
was out of his teens; and so far from the  
Doctor's pretending to discover to the Ger-  
man Churches truths, which were unknown  
to them before, he has never dropped a single  
remark, that can be honestly construed as  
having the least bearing that way. I must say,  
that it has occasioned me much regret, to ob-  
serve the course pursued so unprovokedly by  
those to whom I have reference, and for their  
own honor and credit, as well as for the mu-  
tual interests of the German Churches, I  
would be rejoiced to find them acting a better  
part in time to come. Should these wishes  
however, not be realized, I have no fears as  
to the final result so far as the party innocent  
and unjustly attacked is concerned. The  
Doctor is so far elevated above all suspicion  
in the view of a discerning and enlightened  
public, that none of their envious shafts will  
ever be able to reach him; and I am persua-  
ded in my own mind, that he will never come  
down from the eminence he occupies, to  
notice the mouthings of this small fry, having  
infinitely better and more important employ-  
ment to occupy his precious time.

## INDEX.

For the Weekly Messenger.

## ESSAYS.

Embracing a comparative view of the doc-  
trines of Luther and Zuingli on the  
Lord's Supper.

In the last Lutheran Observer, some weak  
but kind-hearted (!) writer, tries hard to prove  
the rationalistic tendency of Zuingli's Theo-  
logical system; mainly from the fact, I sup-  
pose; that the Swiss Reformer's views concern-  
ing the Lord's Supper were so rational and  
Scriptural, and of course widely different from  
those of Luther.

The object of these communications is to  
present a comparative view of the doctrines  
held by Luther and Zuingli in regard to the  
Lord's Supper. A few articles on this subject  
will no doubt be read with much profit and  
pleasure by "A Lutheran," and other kindred  
spirits. The sources from which we propose  
to derive our information in regard to the sub-  
ject just specified are: *Lutheran*; namely,  
*Mosheim's church history*, and *Buck's Theo-  
logical Dictionary*. Of course no one, not  
even "A Lutheran," will think of questioning  
any statements that may be made by such high  
and accredited authorities.

It is well known that the separation between  
the Lutheran and Helvetic Churches, was  
chiefly occasioned by the different views which  
their respective founders entertained concern-  
ing the Lord's Supper. "Luther maintained,"  
says the learned Mosheim, "that the body and  
blood of Christ were really, though in a man-  
ner far beyond human comprehension, present  
in the Eucharist, and were exhibited together  
with the bread and wine." "The Lutherans,  
however, of all protestants," says the distin-  
guished Buck, "are said to differ least from  
the Romish Church; as they affirm that the  
body and blood of Christ are materially present  
in the Sacrament of the Lord's Supper, though  
in an incomprehensible manner; and likewise  
represent some religious rites and institutions,  
as the use of images in the churches, the dis-  
tinguishing vestments of the clergy, the private  
confession of sins, the use of the wafer in the  
administration of the Lord's Supper, the form  
of exorcism in the celebration of baptism, and  
other ceremonies of the like nature, as tolera-  
ble, and some of them as useful."

Now from what these two excellent Luthe-  
rans have written, (I presume I am not mistak-  
en in calling Buck a Lutheran as well as  
Mosheim,) it appears that the body and blood  
of Christ are really and materially present in  
the Sacrament of the Lord's Supper, and ex-  
hibited together with the bread and wine. That  
is, the flesh and blood of the Savior are  
just as certainly present in the Eucharist, and  
a part of it, as are the bread and wine. Hence  
those who partake of the bread and wine, also  
partake of the real body and blood of Christ,  
though in some incomprehensible manner.  
For one, I am free to confess that I am  
not able to perceive any great difference be-  
tween the views of Lutherans and papists on  
this all-important subject. It might not be  
amiss, perhaps, to state in this place, in a few

words, by way of contrast, if indeed there be  
any, what the papish view on this subject is.  
In the acts of the council of Trent, we find  
the following in regard to "the Holy Sacra-  
ment of the Eucharist." "If any man shall  
deny that, in the most Holy Sacrament of the  
Eucharist, there are contained, truly, really,  
and substantially, the body and blood, togeth-  
er with the soul and divinity of our Lord Jesus  
Christ, and therefore the whole Christ; or say  
that he is in it only as a sign, or figure, or by  
his influence, let him be accused." "If any  
one shall deny that, in the adorable Sacrament  
of the Eucharist, a separation being made, the  
whole Christ is contained in each element or  
species, and in the separate parts of each ele-  
ment or species, let him be accused."

From these brief extracts we may see what  
the papists believe concerning real presence.  
With them the Sacrament, consisting of wafer  
and wine, contains truly, really, and substan-  
tially, the body and blood of Christ; whilst  
Luther held that the body and blood of Christ  
were really and materially present in the  
Eucharist, and were exhibited together with the  
bread and wine. So far there is no real dif-  
ference between the two views. They are  
substantially the same. Luther did not main-  
tain exactly that the whole Christ was con-  
tained in each element or species, and in the  
separate parts of each element and species, and  
in this only did we seem to differ from the  
Romish Church. We say *seem* to differ, be-  
cause in reality he differed but little, if any.  
For if Christ's body and blood be really and  
materially present in the Eucharist, that same  
real and material presence will exist when ele-  
ments are divided, and subdivided again, and  
so on, *ad infinitum*. Hence the justness and  
propriety of the following note by Dr. Mc-  
Claine, the learned translator of Mosheim.

"The term *Impanation* (which signifies the  
presence of Christ's body in or with the bread  
that is exhibited) amounts to what is called  
Consustantiation. It was a modification of  
the monstrous doctrine of Transubstantiation,  
first invented by some of the disciples of Be-  
renger, who had not a mind to break all mea-  
sures with the Church of Rome, and was af-  
terwards adopted by Luther and his followers,  
who, in reality, made sad work of it. For in  
order to give it some faint air of possibility,  
and to maintain it as well as they could, they  
fell into a wretched scholastic jargon about the  
nature of substances, attributes, properties,  
and accidents, that did infinite mischief to the  
true and sublime science of gospel theology,  
whose beautiful simplicity it was adapted to  
destroy." (This must have been the "age of  
reason") of which "A Lutheran" speaks in  
the last Observer.) The very same perplexi-  
ty and darkness, the same quibbling, sophisti-  
cal, and unintelligible logic, that reigned in the  
attempts of the Roman Catholics to defend the  
doctrine of Transubstantiation, were visible in  
the controversial writings of the Lutherans in  
behalf of Consustantiation, or Impanation.  
The latter had indeed one absurdity less to  
maintain, but being obliged to assert, in opposi-  
tion to intuitive evidence and unchangeable  
truth, that the same body can be in many  
places at the same time, they were consequent-  
ly obliged to have recourse to the darkest and  
most intricate jargon of the schools, to hide  
the nonsense of this unaccountable doctrine."

Now let "A Lutheran," who is either a  
Doctor or professor, or both, and of course a  
very learned man, show, if he can, that we  
have not clearly exhibited the view of Luther  
and his followers concerning the Lord's Sup-  
per. Let him show if he can that this Romish  
and absurd doctrine is not dear to the heart of  
many a good, old, orthodox Lutheran of the  
present day. But after all it may be that he  
believes the absurd, and of course unscriptural  
doctrine himself. Indeed he has not left us  
without an intimation to this effect in his ar-  
ticle in the last Observer. I suppose he be-  
lieves the nonsensical doctrine of Consustantia-  
tion, for the same reason that a papist be-  
lieves in Transubstantiation; namely, some  
things are above the reach of the human mind,  
and you must not reject every thing which  
you cannot understand. In my humble opin-  
ion it is just about as easy to understand tran-  
substantiation, as consustantiation; and I  
would almost, if not quite as soon believe the  
former as the latter.

In my next I shall give the rational, Scrip-  
tural, and generally admired and adopted view  
of the pious and immortal Zuingli, concerning  
the Sacrament of the Lord's Supper.

A ZUINGLIAN.

For the Weekly Messenger.

Messrs Editors.

I am very sorry to find  
that the excellent Editor of the Lutheran Ob-  
server has not seen fit to "toe the mark" in  
reference to a few plain questions put to him  
in regard to his article on the progress of Lu-  
theranism in Baltimore. To be sure, I don't  
understand as much Latin as he does, nor am  
I quite as polite and learned as he is, but  
nevertheless I think he might condescend  
from his "Chair editorial" to answer a few  
short questions in relation to a matter in which  
not a few of his acquaintances and admirers  
feel some interest.

The liberal minded doctor has a whole  
column article in his last "delectable" Observer,  
in which in my poor judgment is not just the  
thing. He says, in substance, that he will  
not answer my communication, (though couched  
in terms as polite and respectful as my vo-  
cabulary affords,) unless he becomes better ac-  
quainted with me. But if the good brother  
don't soon reply to my article, others with  
myself will begin to think that he designs to  
"evade the question." If what he has stated  
concerning the progress of Lutheranism in Bal-  
timore be just as correct as may be, why must  
he wait for a better acquaintance with James  
Henderson before he will condescend to an-  
swer his few plain and polite questions? I  
hazard nothing in the assertion, that on more  
than one occasion, he has replied to commu-  
nications sent to him for publication in his re-  
spectable Observer, without enjoying any bet-  
ter acquaintance with their respective authors,  
than that which he now enjoys with J. Hen-  
derson. Why then all his flummery about  
"forgery, counterfeiting, humbug, bona fide  
and responsible entity, (what metaphysics!)  
Great Unknown, Monsieur Mon Tong Paw,  
(how Classic!) Manoeuvring, unknown au-  
thority, &c. &c. Without any more twisting  
and shuffling in the case, I hope that the  
learned doctor "will look the matter in the  
face and fully meet the question at issue."

The good brother of the Observer very kind-  
ly charges me with making an "effort to de-  
tract from the honor of the Lutheran Church  
—with shutting my eyes to the prosperity of  
the Lutheran Zion in Baltimore, or beholding  
it with discoloured organs, or through a false  
medium." Now let him prove these charges  
if he can. It would indeed afford me no small  
degree of pleasure to see him make the attempt.  
Let him show that I had not good and suffi-  
cient ground for the plain questions I put to  
him, and for the few simple statements I made  
in reply to his glorification article. Why this  
looking every way but the right way? Why this  
repeated backing out? Why not come  
forward like a good, open-hearted, honest son

of the great Luther, and give a clear and man-  
ly reply to questions put by a serious inquir-  
er with the best intentions? But his wonder-  
ful ingenuity led him to make an effort to  
throw dust into the eyes of his readers, by  
talking about better acquaintance, forgery,  
counterfeiting, and so forth; but let him  
look the matter in the face at once, and meet  
the question at issue. This, and this alone  
will satisfy those whose rights and interests  
have been studiously overlooked and conceal-  
ed, when it was scarcely possible to do so.  
God forbid that I should make an attempt to  
detract from the honor of the venerated Luthe-  
ran Church. Her praise is in all the land. I  
love her gates, and wish her all the success  
and prosperity imaginable; but then it is  
right to expect from her leading sons even  
handed justice to that Church whose gates are  
equally fair and beautiful, and whose origin,  
to say the least, is coeval with the Church that  
bears the name of Luther. "Jealous of the  
prosperity of the Lutheran Church" indeed!  
Why, what does the most excellent doctor  
mean? One might be almost tempted to  
think that he looks at the matter "with dis-  
coloured organs, and through a false medium."  
Perhaps the very liberal and accommodating  
editor judges others by himself. Is it not  
true, at least, that his cultivated mind, gener-  
ous heart and expansive feelings of benevo-  
lence lead him to *desire most liberal things*?  
I can truly say that it affords me no small de-  
gree of pleasure to hear of the growing pros-  
perity of the Lutheran Church and to see the  
praise worthy efforts of her sons to advance  
her best interests crowned with complete suc-  
cess. It is questionable, however, whether  
Dr. K. of the Observer, notwithstanding his  
professions of great liberality, can say much  
much of the Zuinglian Church.

In some respects the Senior Editor of the  
Lutheran Observer is one of the most remark-  
able men of his age and country. I don't  
now allude to the fact of which he has so of-  
ten taken the pains to assure his readers,  
namely that he has stood before Kings, and  
figured in the brilliant circles of some of the  
crowned heads and royal families of Europe;  
but simply to his dazzling displays of won-  
derful consistency. In speaking of the re-  
spectful communication I sent him some  
weeks since in regard to the progress of Lu-  
theranism in Baltimore, he asks, "Why should  
we give publicity to the secret thrusts at the  
Lutheran Church, of a disguised writer,  
whilst we thereby only incur the additional  
trouble of warding off those thrusts." And  
yet in the very same "delectable" sheet, he  
permits some "Great Unknown," who pos-  
sesses the same excellent spirit with himself,  
writhing under the reflection that a certain  
Church whose unexampled prosperity he en-  
vies in his heart, is going forward with a  
most commendable zeal in laying broad and  
deep the foundations of Institutions which  
are destined to bless the country and the world,  
to figure most learnedly and conspicuously  
over the signature of "A Lutheran," whose  
chief object, is to prove that the distinguished  
and immortal Zuingli, and those who acted  
with him, were authors of the rationalistic  
system of Germany!!! And thus bring dish-  
onor and disgrace upon the German Reformed  
Church. The good doctor may well speak  
of "secret thrusts." He himself understands  
this matter to perfection. Experience in any  
art will soon make one quite an adept. Oh  
consistency! Thou art indeed a jewel! Who  
could have thought this of the kind-hearted  
and consistent editor? Why really he is al-  
most entitled to be called the Great Exem-  
plar of consistency and expansive liberality.  
May it not be hoped that posterity at least,  
grateful for "services rendered," will do him  
ample reverence? That he may write in a  
better mood the next time, and come to the  
point at once, in all he has to say, is the sin-  
cere wish and request of his loving friend,  
JAMES HENDERSON.

P. S. I would take occasion here to add, that  
it has been lately ascertained from a source en-  
titled to the highest credit, that this Rev. D. D. in his  
"unbounded," Christian liberality, has had the kindness  
to yield his pen and lend his influence, in favor of  
a project to elect and secure a Lutheran minister as  
pastor of one of the Reformed churches in Baltimore,  
with a full knowledge of the fact that active measures  
were being taken by the German Reformed Church, to  
regain their property, and to place one of their own  
men in said church. In the Doctor's enlarged view  
he doubtless imagined this church as already brought  
within his Bishopric, and in his ecstasy, whilst con-  
templating the progress of Lutheranism in B. in the  
establishment of six churches, he sets down the "Ot-  
terbein" prospectively as constituting the "SEVENTH."  
In his mind, this was "not a poor business," nor "a  
small affair," but it certainly looks like "an undignified  
proceeding, conceived in ineffable littleness of mind  
and utterly unworthy a Christian" minister and editor.

I hope the readers of the Messenger will pardon me  
for using the beautiful language of the doctor in ex-  
pressing an opinion of his conduct in relation to the  
matter adverted to.

J. H.

## Missions.

Triumphs of the Gospel in South Africa.  
A South African Chief at the feet of Jesus.  
At the last meeting of the London Missionary So-  
ciety, the Rev. Mr. Moffat made the following inter-  
esting statement.

Four or five years ago, a stranger came to  
my house. He rode on an ox, accompanied  
by an attendant, who also rode on one. I  
was standing before my door, when the stran-  
ger came up. Without speaking, he jumped  
off the ox, and came and shook hands with  
me. I said, "Friend from whence comest  
thou?" He did not reply. I put the ques-  
tion again. He then said, "I come from  
a great distance, and I come to see you—even  
you." I thought it possible that he might  
have come to see me on account of my ap-  
pearance, which must have been rather odd,  
especially as I had my beard a foot long. He  
looked exceedingly grave at me, and said, "I  
have long wished to see you: I have heard  
much of you, and my heart is white now I be-  
hold you." I took him into the house, and  
we conversed about things of the country. I  
took a proof-sheet to our printing-office, and  
on my return he seemed drowned in thought.  
I asked him the news of his country. "We  
have no news there—all is the same that it  
was in the beginning. We know nothing a-  
bout any news or change. Here is the place for  
news; for I hear that all things are made new."

I pointed out a place on my premises where  
he could sleep; and told a boy to tell him that  
I should send him some food. The boy re-  
turned, and said that he had brought plenty  
of food with him. I thought that he was the  
most extraordinary stranger that I ever saw;  
for all the multitudes who had visited my house,  
and made it a caravansary—among whom  
were kings, queens, dukes, princes, noble and  
ignoble—all came hungry, and all came to be  
fed by me; but this man brought a supply  
with him, and intended to stop a day or two.  
The next morning he returned to the house,  
and sat down, and we conversed for hours.  
I felt a peculiar interest in him. He prepared  
to leave that evening, and when we parted he  
said, "Friend, I have seen you, and I return

to my home," about 180 miles distant, "with a  
heart delighted. I have heard the words of  
thy mouth, and thy words I shall endeavor to  
take care of in my heart; but I am too young  
and have but yesterday been born; and it is  
only now that my ears begin to hear those  
things which have made this place a great  
place, and this people a great people—the re-  
sult of the influences of the gospel, as he  
witnessed it before his eyes."

About a month afterward he paid me an-  
other visit, and heard more of the things of  
God. He parted with me sighing and weep-  
ing, because he was obliged to return home  
without having his heart filled with joy; for  
he knew what it was to mourn and weep over  
his sin. He said to me, "O my friend, visit  
me! O my father, visit my people?"—I en-<

but little more about it, when it is done. But when interests of a very different and more important character, such as the propagation of the Gospel and the conversion of souls, are at stake, a different state of feeling and course of conduct are manifested. The same kind of men stand back and are loath to lend their expressions of surprise at the unnecessary squandering of money, as they conceive it to be, upon such objects. And even many of those, who profess to have the noble cause at heart, seem to be influenced too much by the same feelings and sentiments. They are *reverted* with the oft repeated calls of benevolence, and give a mere perfunctory, if they give at all, and that too, often grudgingly. The interest and the liberality they manifest with respect to these objects, bears no proper proportion to that manifested by the world with respect to the objects of their attention, and in this point of view, "the children of this world" verily evidence greater wisdom than "the children of light."

Though the sentiments just recorded are correct in a general application of them, yet we are glad to have it in our power to add, that there are occasionally to be found some noble exceptions to the general rule. As an instance of this description, and by way of contrast with the donation noticed above, we append the following from another exchange paper:

**LIBERAL SUBSCRIPTION.**—The New York Commercial Advertiser states, that David Leavitt, Esq., of Brooklyn has subscribed the large sum of twenty-five thousand dollars in aid of the funds of the New York Theological Seminary.

Here are twenty-five thousand dollars given by one individual, not to erect a useless, and perishable monument, but to aid in founding an institution which is destined to confer the richest and most lasting benefits upon our race, and whose influence, eternally alone will be able to circumscribe. In this instance at least, the "children of light" seem to have excelled the "children of the world" in point of liberality. Now, how many more examples of this latter description shall we have it in our power to record? Yes, how many of the same kind, if not quite so large, shall our Centenary effort be instrumental in eliciting? Who among the rich of this world, who feel interested in the prosperity of our Reformed Zion, will permit their hearts to enlarge, and open wide their purses, in applying their silver and their gold towards the permanent endowment of our Theological Seminary, or Marshall College? Those who would thus act, would be aiding in erecting a monument of infinitely more importance than that erected upon Bunker Hill, and prove themselves to be the most liberal benefactors of mankind.

#### A CHURCH CONSECRATED.

St. Matthew's church, situated about 6 miles from Lancaster, Ohio, was consecrated to the service of God, on the first of January last. On that occasion the Rev. H. Miller of the German Reformed Church, officiated in the English language, and the Rev. Mr. Wagenhals of the Lutheran Church, in the German language. Though the weather was unfavorable, yet the audience is spoken of as being large, and the exercises were characterized by much solemnity and interest. The house was built by the Lutheran and Reformed Churches jointly, and has been recently repaired and enlarged.

#### MINUTES OF SYNOD.

The Stated Clerk deems it necessary, in justice to himself, to state that whatever delay may appear to have been connected with the issuing of the English Minutes, it has not been occasioned by any remissness on his part, and the same remark is applicable to the issuing of the German Minutes. The matter for the English copy was prepared for the press, at such intervals as could be redeemed from the numerous other duties requiring attention, and even from time that ought to have been appropriated to rest, within the first three weeks after the meeting of Synod; and the German manuscript was ready in a short time thereafter. Whatever delay has attended the publication of the English minutes or may still attend the publication of the German, is to be attributed to the fact, that the press is unavoidably so very much occupied with matters that cannot be postponed, that we are obliged to get the minutes out by intervals as we can. Every effort however, shall be made to expedite them as much as possible.

**NEW SECT.**—It is stated in some of our exchange papers, that a new sect has sprung up in the Western States, called "Thirty-day Baptists." They meet for worship only once a month. We do not see the necessity of such a sect—we should suppose the number of those who attend public worship only once a month, has existed for a long time past.

**MEMBERS OF CONGRESS.**—It is said, that about 40 members of Congress are professors of religion, who attend a social prayer-meeting among themselves once a week.

**DEAF AND DUMB.**—Mr. Helegerod of Germany, has a printing Establishment, all the compositors and pressmen of which, amounting to 196, are deaf and dumb. They were trained to the business at his cost.

**THE PARK THEATRE.** New York City, is closed for want of an audience. People are beginning to see the folly of these "schools of morals," falsely so called.

**CHINA.**—The Rev. Dr. Parker, who has been a missionary of the American Board from the United States to Canton for six years past, arrived in Baltimore last week. He is accompanied by *Chin Lung*, a Chinese, in full costume, who attends him as a teacher of the Chinese language.

**NEWS FOR HOMOEOPATHISTS.**—A citizen of Königsberg, (Germany,) lately deceased, has left the sum of 125,000 francs, to be placed out at interest, which is to accumulate for 250 years, and then to be employed in the founding of one homoeopathic establishment for the promotion of that system of medical science. He has named a physician for the proposed foundation whose salary of 11,000 francs is to begin at once.

**THE AMISTAD.**—The case of the captured Africans, which has excited such uncommon interest, was to have been tried by the Supreme Court now sitting at Washington—but owing to the absence of Judge Story, it was postponed to the 16th February.

**The Banks of Baltimore,** and those of Virginia, are not disposed to resume specie payment for the present. A convention is now holding to decide the question.

**The Hon. Wm. C. Rives,** was on Wednesday last, elected United States Senator from Virginia.

**SUDDEN DEATH.**—Com. Stevens, of the Washington Navy Yard, was found dead in his bed on Wednesday morning last. He was in perfect health the day before.

**Pennsylvania State Temperance Convention.** The Philadelphia "Christian Observer" of last week, says:

We learn that the Pennsylvania Convention, which met at Harrisburg on Wednesday last week, was numerously attended by delegates from Temperance Societies throughout the State. The Convention was organized by appointing the Hon. Mr. Ewing, President, and Judge Bucher and Dr. Bonil, Vice Presidents. Its sessions were continued till a late hour on Thursday evening. A memorial to the Legislature was adopted, asking legislative action upon the License Laws: also several important resolutions, and an address to the Temperance Societies in this Commonwealth.

The Convention was addressed in the course of its deliberations by the Rev. Messrs. Atwood, Gillett, Barnes, Brainerd, Slater, Bomberger, Gelber, and Lore, who were listened to with marked attention, and the numerous audience which the occasion brought together. Thirty delegates were appointed to attend the National Convention to be held at Saratoga, N. Y., in July next.

**Hymn Books in the West.** The brother in Ohio who requests us to send him a box of Hymnbooks is informed, that we have lately sent a box of books to the Rev. George Schlosser, Bethlehem, Ohio, where they can be obtained with less trouble by our Western brethren.

**Lutheran Observer and James Henderson.** The editorial remarks touching the communication of "James Henderson" and its appearance in the Messenger, have surprised us not a little. It reminded us of the following incident which we lately read:

Dr. CYRILUS VON BONHOEFFER. (*Sitting before the fire, musing, and holding the following soliloquy:*) "Yes, I think it will take pretty well with the mass of the people. Don't just exactly like myself to talk in such a boasting style of my ancestry, wealth, learning, and all that; but somehow or other, this wicked world likes it, and will respect a man the more. Dr. VON BONHOEFFER! (*laughs inaudibly*) it sounds well, I declare—almost as well as BONAPARTE. But I hear a rap at the door; wonder who is coming so early to see me?"

**POLICE OFFICER.** Sir, you are requested to accompany me to the Magistrate, in — street.

Dr. V. BONH. What, sir! I accompany you? P. OFF. Yes, sir—some gentlemen wish to see you about a little matter that dropped from your lips in your public discourse last evening—they say they wish to have it proven, that you are what you say you are.

Dr. V. BONH. What, sir! do you offer me such insolence? But I will go, and see who is at the bottom of all this—

**MAGISTRATE.** Doctor, here is a gentleman, professing to be from your country, who says you are a very great man at — puffing; and that you are even a greater man yet at blowing—the bellows in your machine-shop, and—

Dr. V. BONH. Your honor, I will not suffer such defamation; you are making very light indeed of my character and station. I am a gentleman, sir, and I—

**MAGISTRATE.** Coolly, my dear sir; here is a witness with documentary evidence, sir, under the county seal whence you are from—we will examine it.

Dr. V. BONH. No, sir—by no means. I have nothing to do with this "ere witness. I don't know who he is! Dye think I would suffer myself to be put down by such a man? No, sir; I shall not. You, Mr. Magistrate, you are the man, from whom I now demand satisfaction for libelling my spotless character. But I shall answer no questions from that witness.

"Such, substantially, is the course which the "Observer" has taken. He gave a somewhat vainglorious statement of the progress of his denomination in Baltimore. A writer signing himself "James Henderson" very respectfully asks him a few questions, which one would think no one would decline answering—but they are declined for the simple reason: That James Henderson is unknown to the Editor of the Observer, or: that it might, possibly turn out to be somebody else than "James Henderson!"

All that we have to say is, that Mr. Henderson is worthy of all esteem, and that he can answer for himself. As to the labored attempt of the "Observer" to impress his readers with the belief, that he had been guilty of any dishonorable conduct ["conspiracy!"] or were envious of the prosperity of the Lutheran Church, we have naught to say, and will freely submit the general tone of the Messenger, or our conduct generally, to the enlightened judgment of our readers, and cordially abide by their decision. We cannot gratify the deep propensity of the Senior Editor for controversy; nor shall we be provoked at this time to contribute towards procuring for him that unenviable notoriety at which it is evident he aspires. Not satisfied with employing the peaceful tones becoming a "religious sheet," his editorials abound with "wars and rumours of wars." Friend and foe, Protestant and Roman Catholic, the Old as well as the New World (die Alte und Neue Welt) are all insecure against the missiles that issue from his battery "K." Take for example the number of the Observer above referred to.

One column is employed to exhibit "ourselves," how "we" enjoyed the gracious smiles of princes and potentates, how "we" turned a whole city topsy turvy in showing off "our" republicanism, by declining royal favor! Another is expended in doleful complaints against the Messenger and designed to bring down the displeasure of the Lutheran brethren upon our devoted heads, for admitting an article which seemed to question one of "our" best puffs—while a third contains a long lesson, well laid down to the Methodist brethren on "Self-addulation." How exquisitely modest! how exceedingly generous! how abundantly kind!

But enough. We now bid adieu to the redoubtable Editor, in the hope that when we meet again, it will be in a manner more fitting, more edifying to ourselves and profitable to our readers.

\*The No. of January 15th was not received until Monday following, when our paper had already gone to press.

**Sacramental Controversy.** The attention of our readers is particularly requested to the article on the first page by J. W. N. under the usual head "The Heidelberg Catechism."—This is the first of the series on the above subject. This grand topic which separated Zuingli and his distinguished contemporaries, as well as divided the whole Protestant family, in the glorious reformation, is here presented in a truly beautiful and masterly manner. As the discussion progresses it excites increased interest. Those appearing in order under the caption of "The conference at Marburg" and the "Augsburg Confession," will be found to abound with incidents of a truly thrilling character.

#### SUSQUEHANNAH CLASSIS.

We have received an extract of the proceedings of this Classis at its recent meeting in the German language and give a translation of it below. This Classis seems to enter with spirit upon the great Centenary enterprise, and will, it is confidently expected, perform faithfully her full share of the work. The resolutions adopted by the Classis in reference to this subject were cordially approved of as a whole. The brethren will pardon us however, for expressing our honest dissent from an idea advanced in the third resolution. In this, among other reasons assigned for not fixing upon any definite sum to be raised during the Centenary effort, it is said "especially because we do not wish to anticipate (or forestall) the ways of Providence," (weil wir überhaupt nicht wünschens, den wegen der Vorsehung vorzueilen.) Now the idea here conveyed plainly is, that the act of resolving to raise a definite sum, is anticipating or forestalling the ways of Providence, and consequently is an improper act. How this idea can be strictly correct, is difficult for us to conceive. We certainly are not required, as rational, intelligent and morally accountable creatures to act without plan or purpose. Nor are we in the hands of Providence as mere machines, and as such quietly to await his disposal of our affairs, whilst we indulge in inactivity. We cannot moreover, see the difference in a moral point of view, between resolving, in reliance upon divine providence, to make an effort to raise a definite sum, and that of resolving in the same circumstances to do all in our power to help forward a particular object; and, the fact that the latter resolution has been adopted by the brethren, is evidence sufficient that they themselves were not at the time fully aware of the idea which the language to which we refer, conveys. Whatever others may think of the measure, we must confess that we are after all, very partial to the plan of marking out for ourselves some definite object at which we aim in all our proceedings. When something specific is determined upon, we will lay our plans and shape our efforts accordingly, and we are always certain of accomplishing more in the end, than if we had acted without some such definite object in view, even though we may fall short of the mark set up for ourselves. We hope our brethren will not take amiss any thing we have said, but will rather be thereby persuaded of our interest-

in the success of their operations, and prompted to put forth a greater amount of effort if possible.

#### EXTRACT.

From the proceedings of the special meeting of the Susquehanna Classis.

In accordance with the call published in the religious periodicals of our Church, the following ministers and elders of the Susquehanna Classis, assembled in Lewisburg, Pa., on the 5th of January 1841: Ministers, I. Gerhart, P. S. Fisher; R. A. Fisher, R. Duenger, Jona. Zellars, A. B. Casper. Elders, John Tschobbi, John Keller, Dan. Herb, Jacob Schmidt, Jacob Leiby, Henry Yearick Esq.

The Rev. E. Kieffer, who was absent on account of sickness, was excused. After the President had stated the object of the meeting, viz: to take action in reference to the Centenary celebration of the German Reformed Church, it was unanimously

Resolved, That this Classis cordially approve of the resolution adopted by Synod to celebrate a Centenary festival of our Church; and that a committee be appointed to propose a plan according to which, this important festival involving the glory of God and the salvation of immortal souls, can be celebrated in the most proper manner within the bounds of this Classis. The committee consisted of the Rev. P. S. Fisher, R. Duenger, and the elder John Keller.

A report embracing the following resolutions, was received from this committee, and adopted by the Classis:

**Resolved,**  
1. That each minister be requested to make efforts as soon as possible, publicly from the pulpit as well as privately, to acquaint the members of his congregations, with the nature and object of this Centenary festival of the Church.

2. That it be recommended to each minister, to preach during the year, principally upon such subjects, as will tend to make our church-members acquainted with the origin, progress, and extension of the German Reformed Church, with her condition in the United States, during the last century and at the present time, and with her fundamental doctrines, duties, prospects, and responsibilities.

3. That with regard to the raising of funds, we cannot obligate ourselves for any definite sum, inasmuch as in one portion of our congregations a considerable amount has been collected within the last few years; in another portion the congregations themselves are weak, and in a third they have not been accustomed to giving, at least giving liberally; and especially because we do not wish to anticipate the ways of Providence; but that we will, in dependence upon God, do all in our power, to help to carry out the resolution of Synod to raise at least one hundred thousand dollars for our institutions at Mercersburg.

4. That the way and manner of collecting be left to the option of each minister, but nevertheless that it be deemed expedient, in addition to the reception of sums of any amount, to get up schemes of from 5 to 50 or more dollars; in order that the one may be stimulated by the example of the other.

5. That each minister endeavor in a kind & friendly manner to secure the active co-operation of his consistories in this important & benevolent enterprise.  
6. That we, in our preaching, prayers, efforts and conduct, will aim especially at the revival of pure and undefiled religion in our congregations; for when the understanding is enlightened by the light of the Gospel and the heart warmed by its power, then is there a greater inclination to liberality; and that in order to accomplish this end, it be recommended to each minister to hold as many special meetings in his congregations during the year as possible, and to invite to his assistance such brethren as he may deem proper, or whose assistance he can obtain.  
7. That we will also exert ourselves to increase the number of subscribers to the Weekly Messenger and Christianische Zeitschrift.

8. That when the work shall have been completed, the names and sums of the donors of each pastoral charge, shall be transmitted to the Secretary of the Classis in order that they may be transcribed into a book appropriated to that purpose.  
9. That the officers of this Classis be appointed a committee to procure a suitable hymn or hymns for the Centenary festival, in the German and English languages, and instructed to report the same at the next meeting of Classis.

Respectfully submitted,

P. S. FISHER,  
R. DUENGER,  
JOHN KELLER,  
Committee.

The following additional business was transacted—  
**Resolved,** That the thanks of this Classis be tendered to the Editors of our religious periodicals, for the extra copies of the Weekly Messenger and Christianische Zeitschrift which they sent us.  
**Resolved,** That, inasmuch as Mr. Jesse Steiner has signified in a letter addressed to the Rev. Isaac Gerhart, that he does not wish any longer to be regarded as a member of this Classis, his name be left from our records in future.

In reference to the request of the licentiate Mr. Jno. Nalle to confirm his call from the Reformed congregations in Perry Co., it was  
**Resolved,** That the Rev. I. Gerhart, R. Duenger, and R. A. Fisher be appointed a committee to ordain and install Mr. John Nalle, as soon as he shall present to the officers of Classis, a regular call from the congregations in and about Liverpool, Perry Co. Pa.  
A true extract from the original minutes.

R. DUENGER,  
Secretary of Classis.

Mahony, January 11, 1841.

#### Editorial Correspondence.

##### THE CENTENARY.

A brother from Ohio writes us as follows: "The Centenary celebration is spoken of favorably by all with whom I have conversed. The leaven is at work here in many hearts; and the result I fondly hope, will be seen not many days hence, telling in benevolent characters, worthy of those who bear the Christian name. The enterprise is a glorious one. The blessed consequences growing out of such an undertaking, if entered upon in the right spirit, mortal tongue cannot tell. It is a theme, not unworthy the contemplation of a higher and bolder order of intelligences, than ourselves—sufficient to call into lively exercise the energies of angelic minds. Surely, if angels rejoice over one sinner that repenteth, they cannot look upon such an undertaking, fraught with so much good, with other than feelings of gratulation. For them to see (as the spectators, though not idle) the sacramental host of God, buckling on the whole armour of the Lord, devising & executing such liberal things, is cause sufficient to fill them with transports of joy. How then can any one, professing to be a Christian, feel indifferent in relation to this matter?"

Messrs. Editors: For the Weekly Messenger.

Much that is appropriate has already been written and appeared in the Messenger upon the subject of the Centenary. But there is an aspect in which it has presented itself to the mind of the writer which he thinks is deserving of particular notice. The Centenary is a time of preparation and such times, as the history of the Church of Christ shows, are generally seasons of trial.

The present is an Era in our denominational history, in which we are called on the one hand to a review of the past, and on the other to a vision of the future. In respect to the past, the existing Centenary is a memorial of the goodness of God, a record of his kind providence, and as such an ecclesiastical jubilee and occasion of gratitude and joy. But in respect to the future it is a somewhat different matter; it is a starting point, a time in which a new founda-

tion is to be laid, and a character assumed and formed. It is not the putting off of the armor, but the buckling of it on, not a triumph, nor yet the actual conflict of victory, but the note of preparation; it is not the possession of the promised land, but the getting things in readiness to do so at the divine call.

The present aspect of the Christian world in general is that of preparation for some approaching change. The jarring of the moral elements, the violent conflicts of opinion, the busy marshalling of contending forces, mark the approach of some great and stupendous revolution, rather than the existence of any settled permanent order of things. In the past history of our German Reformed Zion we find much that is cheering and exhilarating; so also in the future; but let none deceive themselves as though the work were already done, the prize gained, no difficulties to encounter, no enemies to overcome.

In common with all the friends of the German Reformed Church, the writer rejoices at the noble stand which Synod has taken in respect to the Centenary; he is cheered, in reading the spirited resolutions of the Classes, and above all the praiseworthy examples of individual liberality. But he yet feels himself in a kind of disagreeable suspense; the Centenary year has begun, and how shall it terminate? Shall its results correspond to our anticipations and exceed them, or fall below our calculations? Shall the present officers and members of the Church prove worthy or unworthy of the inheritance which their fathers amid toils and cares have bequeathed them? This time twelvemonths and the result of the movement will be ascertained. And let me repeat it, the present is the time of preparation and the season of trial.

Permit me here to subjoin the following poetical contribution. I am aware that ancient authors have truly said: "Poeta nascitur, non fit;" yet it may perhaps provoke such a one to try his hand and write a better.

#### CENTENARY HYMN.

On Zion's hill of old,  
God fixed his residence,  
And there with joys untold,  
And thankful penitence,  
The holy tribes their offerings brought,  
Proclaiming loud: What hath God wrought!

In fullness of the times,  
On those estranged afar,  
Arose, in Gentile climes,  
The bright and morning star,  
And "nations not," now found a place  
And name, among the chosen race.

When Babylon's mystic power,  
The nations did enslave,  
It was a gloomy hour,  
But God deliverance gave,  
And by his truth's transforming ray,  
He changed the darkness into day.

Here in these western wilds,  
With hope alone in God,  
Our Fathers 'mid great trials,  
Sought a secure abode,  
And God was with them on the way—  
Has kept and prospered to this day.

A goodly heritage  
Has now to us been giv'n,  
A land of privilege—  
With hope of future heav'n  
High let us raise our notes of praise,  
To God th' inspirer of our lays.

On freedom's soil, we here  
A Church in peace possess,  
A "school of prophets" dear,  
And Word of life to bless,  
—And shall we not a mount now rear,  
With Ebenezer written there?

Come, people of the Lord,  
Awake to deeds of love,  
Give, as you can afford,  
To Christ your Prince above,  
The work begun let's carry on,  
Till it shall reach its topmost stone.

The year of Jubilee's come,  
Let sinners hear the sound,  
And hasten while there's room,  
And pardon may be found,  
Why will you yet the strife maintain,  
Shall Jesus die and plead in vain?

Now with one heart and tongue,  
We'll all united rise,  
To speak the wonders done,  
By him who rules the skies.  
Kind are his ways, his providence  
Is to his Church a sure defence.

#### Domestic Intelligence.

**New and Curious Inventions.**—We abstract the following notices of curious late English inventions from our European papers received by the Patrick Henry.  
**New Lock.**—A Mr. Williams, of Bristol, England has invented a lock without a keyhole. The means by which it is opened can be made in any variety of form—as a ring, a seal, a pencil case, or attached to a cane-whip or watch-key, or seal. The lock itself can be supplied at a much lower price than any other English patent lock, and its advantages are that it is impervious to dust or wet and cannot be picked.

**The Thermopneidia or Shoe Warmers.**—This is a new invention for the benefit of owners of cold feet, but principally used by persons who sit at stalls in English markets. It is a hollow case of block tin, neatly shaped for right and left feet, and when filled with hot water and placed in the boot or shoe, is said to diffuse an equal warmth, agreeable to the feet. The shape is similar to a last, and the boots or shoes worn with it must consequently be a little larger than those commonly in use.—N. Y. Standard.

**Spontaneous Combustion.**—A short time since a desk in the altar's vicinity, in Dayton, Ohio, caught fire, and many papers of value were destroyed. The only supposable cause of the origin of the fire, was the spontaneous combustion of a box of lucifer matches which were kept in the desk.

**The Sunbury (Pa.) American** states that two men have been arrested in that town for passing counterfeit notes on the Salem Banking Co. of New Jersey. The same paper states that a company has been formed for the purpose of working the lead mine recently discovered near that place.

**From the Philadelphia U. S. Gazette, Jan. 20.**  
**Resumption.**—The whole matter of the resumption is going on very well. Yesterday several of the banks received larger sums in silver and gold than was taken from them, and we may suppose that affairs are now getting into a regular train. United States Bank stock yesterday again advanced.

A shocking accident occurred on Thursday night of last week at Alstead New Hampshire. The rain it will be recollected was very heavy, and the streams much swollen. As a young lady, by the name of Hannah Morphy, was riding in company with a gentleman to a ball at Paper Mill Village, the vehicle either in consequence of the slippery descent of the road bordering the stream, or the giving way of a portion of the bridge, was precipitated into the water. The gentleman and horse were carried some distance, but we believe escaped without injury. Miss M. however was born down the stream, went over three dams, and was taken up at a distance of three miles from the spot at which the accident occurred, a mangled corpse.

**More Philadelphia Locomotives.**—Two of W. Norris' locomotive engines have been sent on to New York, to be shipped thence to Hamburg, there being no vessel up for that place at this port.—Philad. North A. merican.

**An Honorable Example.**—The following we find in the Mayville Eagle. It is related of Mr. CROOK, a member of the Kentucky Senate from the Counties of Hardin and Meade, who had been making a speech on "Sir, said Mr. C. what I have said here to-day has

been said in a rough way, and if it has wounded any Senator, I hope he will attribute it to no unkind feelings, but to my want of the polish of education. Sir, your Superintendent of Common Schools has said, that there are many men of family in this Commonwealth, who can neither read nor write, and it is but too true, my own marriage bond has my mark to it, and my son, who now sits in the other House, was a stout boy when I learned to read."

"Mr. C. is now not only a respectable Senator, but a good lawyer."

According to the Philadelphia North American, it is computed that the Banks of that city paid out on Friday about \$50,000 dollars in specie, principally on New York and Boston account. The U. S. Bank having furnished the circulating medium for some time past, paid out the largest amount; next the bank of Pennsylvania.

The Philadelphia Inquirer of Saturday says—United States Bank closed in demand, yesterday at 45; 35 shares of Girard were sold yesterday after the Exchange at 34, and the same price was offered for more. Board on New York at 1 per cent premium, and on Baltimore 1 per cent discount. The New Yorks drew on our Banks yesterday for \$156,000 in specie.

**Mrs. Kinney.**—The case of this unfortunate female is one of peculiar hardship. Her trial which terminated last night after a protracted imprisonment, resulted in her acquittal. The jury were not absent more than three minutes from the box. Her innocence was completely established. It appeared from the evidence that instead of having contrived against her husband's life, she had manifested in her whole demeanor towards him the affection of a devoted wife and the forbearance of a forgiving woman. The District Attorney who conducted the prosecution declared that he had never believed from the first that there was sufficient cause of proceeding against her, but a thousand aggravated rumors and misconstrued circumstances having turned the verdict of suspicion towards her, the presumption of guilt was too readily admitted under the excitement of the time a bill of indictment was found by the grand jury.

The distressed widow has suffered much and suffered unjustly. A Boston paper says—

Her husband, as was testified on the trial, died deeply indebted. About \$50 were all that remained to pay of the debts of his estate, and this sum the Judge allowed to her, and it has all been expended in the trial as well as about \$200 which her father by mortgaging his property, succeeded in raising for her. She is now left with three children, entirely destitute, without even a bed to sleep on, and without any means of support whatever. Her friends consider her case as one which has peculiar claims for sympathy.

**Stave Dresser.**—A machine is in operation in Murray street, which forms and dresses Staves at the rate of one in a second. The machine consists of a circular box, covered inside by planes, set farthest apart opposite the apex of the circle. The stave enters the box at one end of the circle, and passes out at the other; well shaped on all sides, and ready for the trough.—N. Y. Jour. Com.

It is stated in the New York papers, that MORDECAI M. NOAH, Esq. the former editor of the Evening Star, has been appointed Judge of the Court of Sessions.

**Percussion Locks.**—The Lieutenant Colonel of U. S. Ordnance Department recommends the use of the percussion lock for our muskets, which will no doubt be found a great improvement.

**From France.**—The packet ship Burgundy, at New York in twenty days from Havre, brings Paris papers to the 16th of December, inclusive. The Star says they are full of details of the grand pageant of Napoleon's funeral, and contain no political or commercial intelligence of moment.

**NAPOLEON'S TOMB.**—More than 50,000 persons visited the church of the Invalids, Dec. 18th.

**GERMANY.**—The reigning Duke of Brunswick, whilst out on an excursion with the King of Hanover, shot himself in the head with his own gun.

**Medical Schools.**—The three medical colleges at Philadelphia, are now in operation, and attended by five hundred and fifty pupils.

**A Profitable Prison.**—Gov. Shannon, in his late Message to the Legislature of Ohio, gives the annexed account of the State Penitentiary: "It appears to be conducted prosperously by its present Warden. The total cash receipts for the year ending Nov. 28, amounted at \$14,000. Total cash payments, \$27,000. The entire earnings of the institution during the year amount to \$52,000, which is a net profit of \$25,000 above all expenditures for superintendence, &c. The number of convicts on 30th November was 458. But of which we gave an account a few weeks ago. Four deaths have occurred during the year."

**The English Language** consists of thirty-eight thousand words. This includes, of course, not only radical words, but all derivatives, except the preterites and participles of verbs; to which must be added some few terms which, though set down in the dictionary, are either obsolete or have never ceased to be considered foreign. Of these, about twenty-three thousand, or nearly five-eighths, are of Anglo-Saxon origin. The majority of the rest, to what proportion we can not say, are Latin and Greek; Latin, however, has the largest share.

**Governor of Maine.**—The Legislature of Maine are examining the returns; the contest is very close between the two governors. Kent is understood according to the Boston papers, leads Fairfield a few votes, but there being about 100 scattering votes no choice may have been made. In that case the Legislature will elect a Governor. (It has since elected the former.)

**State Treasurer of Penna.** Mr. John Gilmore, of Butler county was on Tuesday week elected State Treasurer.

**Fire!** The Hotel kept by Mr. C. Hildebrand, three miles east of Gettysburg, on the York road, was destroyed by fire.

**Deaths and Losses by the Late Freshet.**—Eighteen or twenty families with three children, and many more are left wholly dependent on charity; and seven persons (three children of one family, and the mother and three children of another) perished in the flood. In a distance of four miles, thirteen houses were swept away.

Every Bridge on the Beaver Meadow railroad between their machine shops at Black Creek, and their depot at Parryville, was swept away, with some portions of the railroad.

The attempt to make Mr. Jacob Ridgway of Philadelphia, liable for the notes of Dr. Dyott, was made on Tuesday, before Judge Stourd of that city, but without success.

#### Congressional News.

