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### THE HEIDELBERG CATECHISM.

#### 9. THE CONFERENCE AT MARBURG.

To all who take an interest in the consequences of the sacramentarian controversy, as they appear in the rise and progress of the Reformed Church as distinguished from the Lutheran, the Conference at Marburg must appear an occasion worthy of particular attention. Here the original champions in the contest, after years of wearisome uncomfortable war through the medium of the press, were brought together, in the most solemn manner, under the eyes of all Europe in a certain sense, for the express purpose of a free and confidential discussion of their difficulties, face to face and heart to heart; that if it were possible, the quarrel might be healed, and the scandal created by it removed out of the way. How much depended on that meeting! It was felt to be solemn at the time. But if a full view could have been had of the course these waters of bitterness should afterwards take, if not then and there arrested by the Spirit of all grace, must not the actors have been crushed to the very ground, under the responsibilities of the occasion!

Among other notices of this memorable Conference, we have a tolerably full account, quaintly written, from the pen of Henry Bullinger, who was one of Zuinglius's most intimate friends, and became afterwards his successor, in the Cathedral church at Zurich. He was not himself present at the Conference; but he had ample opportunities for making himself acquainted with all that took place. His statements have the impress of truth on their own face, and are confirmed besides, as to all material points, by all that we have on the subject from the other side, in different brief communications particularly of Luther and Melancthon. Only in this latter case, the complexion of the whole is made to exhibit an aspect more honorable to the Lutheran cause; as in all transactions of this sort, a great deal turns, as to the disposition of light and shade, on the stand-point of the observer, with regard to the facts which are subjected to his observation. The following is a copy of this account, in a somewhat compressed form, translated from the German, as it stands in the 3d volume of *Fueslin's Beiträge zur Erläuterung der Kirchen-Reformations-Geschichten des Schweizerlandes*; a work in which a large number of ancient documents are preserved, illustrative of the early history of the Reformation, and from which important help has been derived in the preparation of these sketches thus far.

"When Doctor Martin Luther in Saxony had raised a heavy strife with Ulrich Zuinglius and Doctor Oecolampadius in the Confederacy, about the Supper of our Lord Jesus Christ; inasmuch as Dr. Luther had written venomous and unseemly books against the doctrine of these two, and so compelled them to answer him again in print, by which writing and counter-writing, abounding in reproach and abuse, many Christian people were greatly wounded, and the progress of the gospel hindered; the serene and highborn prince and lord, Philip, landgrave of Hesse undertook, that an end if possible might be put to these things, to bring both parties together in a Conference. The prince was young, but of great understanding, and had great favor towards all learned men, and above all to the true religion. He wrote to both parties to meet on a certain day, in his city Marburg, in Hesse, where he had a few years before established a fine College; and begged and exhorted them earnestly that they would come on both sides to confer as friends and unite as brethren.

"Accordingly Zuinglius took Mr. Rudolf Collin, professor of Greek, for his companion, and set off with him in all quietness, on the 3d of September; so that at first no one, but the members of the smaller Council, knew of their departure." When however, on the next day, the cause of his going was understood, Master Ulrich Funken was sent after him as a government-representative, with a servant and an escort. During his absence, Mr. Conrad Schmid, of Rüssnach on the lake of Zurich, a right skillful, brave and learned man, preached in his place. Hereupon there arose again a marvellous talk about Zuinglius in the Confederacy; for some said, he had run off like a rogue; others, that the Devil had come in bodily form and carried him away. Such ungodly stories were fabricated without end.

"At Basel, he took to him Mr. John Oecolampadius, with a government-delegate, and proceeded to Strasburg, where he was received with much honor. Here he preached with great admiration of all. The substance of his sermon, is contained in his introduction to the prophet Jeremiah. At Strasburg, Mr. Martin Bucer and Doctor Casper Hedio, with a few government-delegates, joined themselves to him; with whom he arrived safely at Marburg. Burgomaster Jacob Sturm and Jacob von Münsa, a gentleman or nobleman from Duisburg, who were sent by the landgrave to attend them, rode with them into the place. The prince received them in a friendly manner. Luther got there later; he had waited at the Saxon boundary till an escort from the landgrave came and conducted him over; for he was not willing otherwise to stir out of Saxony; which led the landgrave to say, 'Zuinglius has come here from Switzerland, without asking an escort from us, but Doctor Luther has required one, as though he could trust us less.' With Luther came out of Saxony, Philip Melancthon and Justus Jonas; from Augsburg, Stephen Agricola; from Nuremberg, Andrew Osiander; and from Saubia, John Brennius.

"Many other learned men came also from different countries, who were anxious to be present at this conference between parties so high and celebrated. Few of them however enjoyed this privilege; for in the beginning, the prince directed separate conferences to take place between particular individuals privately; Luther being put with Oecolampadius, and Zuinglius with Melancthon; for it was counted unsafe to bring Luther and Zuinglius at once together, on account of their being both rather fiery. Oecolampadius and Melancthon, as they were of a more soft and kindly temper, were coupled with the spirits of a warmer and sharper turn."

The account goes on to state, that Zuinglius and Melancthon, in their private conference, took up the several points with regard to which it had been rumored that the Swiss reformer was not sound; as for instance the deity of Christ, the doctrine of original sin, and the value of external ordinances; which resulted in the satisfactory conviction, that both parties here stood on substantially the

same ground. So far it seems Luther found reason also to be satisfied with Oecolampadius, in handling the same points. But on the subject of the sacrament, it was not so easy to agree. This took place on Friday. Zuinglius now asked that a public conference might be held, on the subject of the Lord's Supper, in the presence of all who had come together, expecting to hear such a discussion. Luther thought it not desirable to have every body present. In the end, it was concluded that the conference should be open to a select number, (persons of distinction in point of rank or learning,) but not to the community in general. This was a disappointment to many worthy people.

"The meeting was opened early on Saturday morning; with an exhortation to the theologians, in the name of the prince, that laying aside their personal feelings, they should study to promote the pure truth. Doctor Luther, in the presence of these high and learned persons, (the number of whom was great,) began, by protesting that he would never teach concerning the Supper as did his opponents; since he would stand by the word of God. *This is my body—this is my blood*, and would receive no other interpretation; for it was necessary to abide by the letter." Doctor John Oecolampadius, having first invoked God's assistance, replied to Luther's speech: That figurative sayings of Christ, such as *I am the true Vine*, cannot and should not be taken according to the letter, but must be explained; and so, because the words, *This is my body*, were a figurative and sacramental expression, they must be understood in a suitable way, for which the 6th chapter of John furnished a good key.—Luther said in answer, he would stand by the words, *This is my body*.—Oecolampadius replied: John VI. is clear; Christ there draws us from a corporeal to a spiritual eating, and according to this there is no corporeal participation of the body of Christ in the Supper.—Luther replied: The spiritual eating does not put the corporeal out of the way, for it stands clear, *This is my body*.—On this, Oecolampadius expounded the words, *The flesh profiteth nothing; it is the spirit that quickeneth*.—Luther affirmed that this did not overthrow his doctrine; he must hold fast to the whole of it still. Oecolampadius protested in like manner, that his doctrine was grounded in God's word, and had not been overthrown by Dr. Luther, and he would hold fast to it in like manner.

"Hereupon Zuinglius began to speak, and rebuked Dr. Luther, because he had at the start protested, he would not recede from his own opinion, thus closing the door upon all instruction from the word of God. Scripture must be compared with scripture. The 6th chapter of John was insisted upon earnestly, as showing that a corporeal eating of Christ's flesh could profit nothing, and is not to be imagined therefore in the sacrament. Luther maintained still that when Christ says, *This is my body*, it must mean his body. If the Lord said he should place crabsapples before me, and bid me take and eat, should I not ask, *wherefore?* For a spiritual feeding upon Christ, the word was enough; in the sacrament, something more was present, a bodily participation namely, joined with the spiritual. Zuinglius brought forward many passages, to show that the sign bears the name of that which it signifies. (He reprimanded Luther also, for his crabapples. Such fancies were not wanted; God had not commanded us to eat crabapples. The blessed virgin had also inquired, How can this be? and the Jews, How can this man give us his flesh to eat?)—Luther affirmed that the passages which Zuinglius had brought forward were allegorical, and therefore not in point. Christ's words were plain, and the Devil could do nothing against them. Wherefore, said he, give glory to God, and believe the simple words, *This is my body*.

"Zuinglius replied: To this we exhort you also, that ye give glory to God, and desist from your *petitio principii*; we will not give up so easily the passage in John VI. where we have a clear explanation of the true eating of Christ's body and drinking of his blood; say and sing to me as you may, Sir Doctor, in a contrary strain. Said Luther: *Invidiose loqueris*. I ask you, Sir Doctor, Zuinglius proceeded, whether Christ did not intend, John VI. to meet the question of those who did not understand him, in the way of information?—Luther replied: Sir Zuinglius, you are too overbearing; the passage, John VI. gives you no such advantage.—Nay, nay, Sir Doctor, exclaimed Zuinglius, the passage breaks your neck for you.—Talk not so proudly, Luther replied; ye are here in Hesse and not in Switzerland; necks are not broken so easily. And with this, he went on to complain heavily of Zuinglius's words.—Zuinglius answered: That in Switzerland also justice and right were duly regarded, and no man's neck broken unlawfully; it was customary with them however to use this expression, when they considered that any one had a desperate cause, in which he must suffer defeat; as the doctrine of John VI. in this case upset the doctrine of Luther.—Hereupon the prince himself observed, that the Doctor should not take this way of speaking so high. Thus ended the conference for the forenoon."

In the afternoon, Zuinglius read from certain publications of Luther and Melancthon their own exposition of the passage *The flesh profiteth nothing, &c.* which was found to agree very much with the exposition of Oecolampadius and Zuinglius himself.—Luther said it mattered not how he and Melancthon had interpreted these words: the opposite side must show, that when our Lord says, *This is my body*, it does not mean his body.—Oecolampadius urged the consideration next, that the body of Christ is in heaven.—Luther stuck still to his text, *This is my body*, and maintained that the body of Christ might be in heaven and also in the sacrament, at the same time; no matter how it might be contrary to nature, if only it were not contrary to faith.—Oecolampadius said, that faith teaches us to look upon Christ as in his humanity like ourselves, no less than he is like God in his divinity. He charged Luther also with inconsistency, in admitting the figure *synecdoche* (taking a part for the whole,) while he would allow no trope against himself.—Luther maintained, that a *synecdoche* belonged to the nature of the subject; the body of Christ was in the bread, as a sword in its scabbard; but the metaphor or metonymy, making "is" to mean "signifies," removed the body altogether.—Zuinglius pressed the point, from many passages, that Christ's body is like ours, and must therefore be in one place, and not several places at one time.—Were he like us in all things, quoth Luther, had a wife and black eyes; I have said already, and say again, we want no mathematics in the case.—Zuinglius

replied: That he was not talking of mathematics but of the human "form" of Christ mentioned in the 2nd chapter of *Philippians*, in virtue of which he is to be considered like other men. Here he began to quote the passage in Greek.—Give it in Latin or German, said Luther.—Zuinglius excused himself, on the ground that for more than twelve years, he had been used mainly to the Greek text; and then went on to say, that Christ's body is finite or circumscribed, after human fashion.—This Luther admitted. Zuinglius then argued, that it must be necessarily in one place, namely heaven, and not in or under the bread. But Luther would not listen to this point.—I will not have it in this way, he said, I will not hear it at all.—What is this? responded Zuinglius, must it then be only what you please? And so ended the conference for Saturday.

On Sabbath morning it was renewed. Zuinglius again pressed the idea, that a body must be in some certain place. Luther maintained, that in a certain sense a body might be in different places at once; and appealed to the maxim of the philosophers, that the universe as a whole, though corporeal, belongs to no place. Zuinglius called for proof, that the body of Christ is in more places than one, at the same time. Luther quoted his text, *This is my body*; to show that wherever the sacrament was held, there Christ's body was present, it mattered not in how many places. Zuinglius said this was begging the question, (*petitio principii*) since the point at issue was the sense of this passage itself; into which Luther now put his own opinion, and so offered it in the way of proof. The point was, could a finite body be in more than one place at once? Here he appealed to the authority of Fulgentius, (one of the Fathers,) who says expressly of Christ's body that it is in one place only; to show that he was insisting here on no new doctrine.—Said Luther: Christ's body can be in different places; for he says, *This is my body*; consequently it is the bread.—Be it in the bread then, Zuinglius replied, so must it be thus far at least in a certain place; I have you there, Sir Doctor.—Whether it be in a certain place or not, said Luther I leave with God; for me it is enough, and here I hold on, that the Lord saith, *This is my body*.

"On this Zuinglius said, it is most clear, Sir Doctor, that your answer is a *petitio principii* and a contentious quibble. In the same way, a wrangler might bring forward the words of the Lord, when he said to his mother from the cross in relation to John, *Behold thy Son*; and however satisfactorily they should be explained, might still cry out forever, Nay, nay, ye must let Christ's words stand fast for me, and they sound clear, *Behold thy Son, Behold thy Son!* So you manage it, Sir Doctor; but tell us now right out, is the body of Christ in one certain place? Hereupon John Brennius answered, It is not in one certain place.—Then Zuinglius brought forward the words of Augustine, in his epistle to Dordanus, where he says plainly, if a body be in no place, it is no body, and so the body of Christ must be in some place.—Luther replied: Augustine does not speak here of the Supper; along with this we say, that in the sacrament the body of Christ is so present as not to be in a certain place.—From your own words then, said Oecolampadius, we conclude that inasmuch as Christ's body is not in the sacrament in a local way, it cannot be there at all corporeally, or as a real body, one of the properties of which it is to be in some place; and thus you have yourself upset your own doctrine.—With this, they all went to dinner.

After dinner, Oecolampadius again called up what had been said of Christ's being in the sacrament, but not in a local way, and in a friendly manner denied that it might be explained, how his body was there then, in any other way. After this he read once more the testimony of Fulgentius and Augustine.—Luther replied: I will not allow myself to be further pressed, but stand by the words of Christ, *This is my body*. You have Augustine and Fulgentius on your side, all the rest of the fathers are on ours.—Oecolampadius said, we wish nothing so much as that you would show us their testimony; we believe they confirm our doctrine.—We will go into the matter no farther, rejoined Luther; enough that we have the Lord's word *This is my body*; what Augustine wrote on this point, he wrote when he was young, and he is besides obscure.—Oecolampadius remarked, that they appealed to the ancient fathers, only to show that their doctrine was not new; they built however not on them, but on the word of God. It was well known moreover, he said, and what Augustine was, and that in this matter he had written and published not merely his own opinion, but that of the whole Church as it then stood.

"After this Luther exhorted Zuinglius and Oecolampadius, with their friends, that they should study peace, and come over to their view, since they had the word of God for their view clearly; and so he closed. Zuinglius, Oecolampadius, and Bucer, on the other hand, protested before all present, that Luther had not sustained his doctrine from God's word, but that they on the contrary had convicted him of error, and shown their view to be grounded in the Scriptures and also in the ancient church fathers. With this, they closed too. Thus was the conference ended, in these three days. The prince of Hesse entertained them all, and exhorted them much to unity. Finally it was agreed, that since this meeting had made a great noise through all the world, it would not be right to separate in an unfriendly way; on which account articles should be drawn up, showing as well in what points they were agreed, as wherein they could not go together. This took place in haste; for the English *Sweet's* had broke out in Marburg after such a sort, that they could not tarry there any longer. Many were of the opinion, that if they could have remained a while longer, and conferred more fully with one another, they might have come still nearer together. As it was, it appeared from the paper they signed, that they were agreed in all articles; only not in the point of the presence of Christ's body and blood in the sacrament."

Here the Account introduces the instrument itself, comprising fifteen articles on the leading topics of the evangelical faith, signed in form by Luther, Melancthon, Jonas, Osiander, Brennius, and Agricola, on the one hand, and by Zuinglius, Oecolampadius, Bucer and Hedio, on the other.

"The prince now besought the parties earnestly, as they were so near together in their views generally, to unite, and own one another publicly as brethren; dwelling at large on the happy consequences such a union, founded on mutual toleration, might be expected to have. Zuinglius said, there were no persons in the world with whom he more wished to be on

friendly terms, than with the divines of Wittenberg, and right willingly would he own Dr. Luther and those with him for brethren. So spoke also Oecolampadius, Bucer and Hedio. But Luther would in no wise acknowledge them as brethren, and said, he marvelled much that they should be willing to consider him a brother, when they held his doctrine of the sacrament to be false; they could not themselves he thought, make much account of their own faith."

The account of Bullinger concludes, with stating that Zuinglius preached in Marburg before the distinguished persons present; after which he took his leave, in a friendly way, and returned safe and sound to Zurich. Count William of Fürstenberg rode with him as far as Strasburg.

As usual in such cases, both sides claimed the victory in this debate. The Lutheran party went so far as to say, that Zuinglius and his friends had been brought to recant various errors which they had previously taught, and were deterred from doing the same thing in the case of the sacrament, only out of fear that they might be severely handled by their people. Nay, such is the strange power of party spirit to blind the judgment of even the wisest and best among men, we find as much as is openly affirmed by Melancthon and Luther themselves. Having settled it in their own minds previously, that the Swiss divines were in error on a number of points, when these were found on personal conference with them to have no place in their system, instead of admitting their own mistake, these worthy polemics must have it that their adversaries had now been forced to change their ground, and were restrained by fear only from not proceeding with such recantation still farther! It is most extraordinary, how they could have worked themselves into the imagination, that Zuinglius stood in such a posture as this with regard to his doctrine of the sacrament, after all that had taken place at Marburg. Was it because he professed so great a desire to be on friendly terms with Luther, and sought with tears the privilege of being recognised by him as a Christian brother? "That the Sacramentarians boast of having beaten me at Marburg," writes Luther, in one of his letters—"is after their fashion. For they are not only liars, but falsehood and deceit itself, as both Carstadt and Zuinglius have shown in deeds as well as words." He then mentions some points, with regard to which they had recalled the pestilential opinions they held and published previously; while he himself, as he adds, had recalled nothing. They were beaten on the subject of the sacrament too, he goes on to say, so that they had no place to stand; "but they were afraid of their own people, to whom they could not have returned, if they had recanted." All this is broadly contradicted, and clearly shown to be groundless in different publications to which the calumny gave rise, on the other side; for both Oecolampadius and Bucer, and afterwards the divines of Zurich in their collective character, published separate vindications of their party, in reference to this misrepresentation, considering it too serious to be suffered to pass without notice.

J. W. N.

\* This was partly that he might be allowed to get off with as little form and state as possible, and partly from an apprehension that the larger Council might forbid his going altogether, if it were made a public matter.

Luther is said to have written the words, *This is my body*, before him, on the table, where he sat; that he might be continually reminded of his main position, and so fortified in his faith against all possible arguments from the other side.

A strange and terrible disease, attended with a deadly sweat, which carried off the patient within 24 hours, or having exhausted its force left him in such a state, that he did not regain his strength for a long time after. Many thousands of persons were destroyed by it, as it passed from one side of Europe to the other, like a devastating fire. It was called the English Sweat, because it appeared first in England, to which the disease of the previous century.

Zuinglius's earnestness in this case brought him even to shed tears, as he sought to be taken into fellowship with the Saxon divines, as a Christian brother.

This however made no impression on Luther. He was willing to extend to the Swiss reformer and his friends common Christian charity, (due as he said to every man,) but could not own them for brethren, even to an enemy.

"Your spirit," he remarked again and again, "is not the same with ours;" a word, which was felt to be very harsh and offensive. It seems to have been a matter of satisfaction and triumph even, that they should have been brought to sue for this fellowship, without success. Luther refers to it with evident pleasure, as a righteous humiliation through which they had been required to pass, in withstanding the truth!

For the Weekly Messenger.

### OECOLAMPADIUS.

Concluded.

Whilst Lutheranism was settling in Germany, the doctrine of a new sect, founded in Switzerland, by Zuinglius, was called "Evangelical Truth"; and Zuinglius boldly opposed the errors of the Church of Rome. Upon this foundation he continued preaching from the beginning of the year 1519, not only against indulgences, but also against the intercession and invocation of saints, the sacrifice of the mass, the ecclesiastical vows, the celibacy of the priests, and the abstinence from meats. However, he attempted no alteration in the outward and public worship of God, till 1523; when he found the magistrates and citizens of Zurich disposed to cast off the Romish doctrine, and receive the Reformed. While the German princes were crushing the rebellion of the peasants, there happened great disputes, in Germany and Switzerland, between the Romish priests and the reformers; as also between the Lutherans, Zuinglians, and Anabaptists. Luther declared himself against the doctrine of Zuinglius concerning the Lord's Supper; but Oecolampadius concurred with Zuinglius, and taught the same doctrine at Basel. Oecolampadius agreed with Zuinglius in the nature of the doctrine, but he gave a different sense of our Lord's words.—Zuinglius placed the figure of these words, "This is my body," in the verb "is," which he held to be taken for *signifies*. Oecolampadius laid it upon the noun body; and affirmed that the bread is called the body by a metonymy, which allows the name of the thing signified to be given to the sign.—Oecolampadius and Zuinglius were obliged to defend themselves against Luther, who answered them, and wrote a book on purpose upon the Eucharist, in the German tongue, in which he attempted to prove the ubiquity of the body of Jesus Christ—by this argument—"That in all places where the divinity of our Savior is, there his humanity ought also to be present." Oecolampadius and Zuinglius immediately replied; and Oecolampadius and Bucer confuted the large confession of Luther. Brennius opposed their opinions, in his Exposition upon the gospel of

St. John, and the other Lutherans persisted resolutely in the condemnation of it.

A conference between the Zuinglians, Lutherans and Papists, was held at Bern, on the 7th of January, 1528. This disputation was particularly on the proposition of the Sacrament; and Oecolampadius, together with Zuinglius, Bucer, Capito, Blaurotus, and several other sacramentarians, maintained it against the papists and Lutherans. It ended in the abolition of the superstitious ceremonies of the Romish Church throughout the canton of Bern. The cities of Constance and Geneva immediately followed the example; but it was not effected in the cities of Basel and Strasburg till 1529. Oecolampadius was married this year to the widow of Cellarius. It is remarkable, that after the death of Oecolampadius, she was married to Wolfgangus Capito; and lastly, to Martin Bucer.—The troubles of Germany increased, and the emperor Charles V. was obliged to call a diet at Spire, in March, 1529; in the 1st place to require the assistance of the princes of the empire against Solymán, who had taken Buda, and threatened to conquer all Hungary; and in the next place, to find out some way to allay the disputes about religion.

The Catholics labored all they could to divide the Lutheran and Sacramentarians, and had accomplished their design, if the Landgrave of Hesse had not prevented their divisions from breaking out. The Lutheran princes protested against the edict published at the diet of Spire and for this reason were called PROTESTANTS. The article of protestation, which concerned the doctrine of the Sacramentarians, was particularly worded, that the princes might take away the differences, between the Lutherans and the Zuinglians, without approving the doctrine of the Sacramentarians. Oecolampadius complained, in a letter written to Melancthon, that Faber, Bishop of Vienna, attempted to procure the condemnation of their opinions, and he desired Melancthon to declare on his side. Melancthon answered him, that he could not approve their opinion, as he found no sufficient reason to depart from the literal sense of the words. He desired Oecolampadius to consider the importance of the question in debate; and adds, it would be convenient that some good men should confer together on this head. Oecolampadius replied to this letter of Melancthon, and yielded to the necessity of some conferences; but observed, that the persons to be appointed should be men free from passion, and not of contentious spirits; otherwise they would be unable to discover the truth, and increase their enmity. The Landgrave of Hesse, in pursuance of these propositions, invited Zuinglius and Luther to a friendly conference at Marburg, in October following. Both parties were unwilling to accept the proposal; but Oecolampadius prevailed on Zuinglius, Bucer, and Hedio, to embrace it, and repair to Marburg, where they were followed by Luther, Melancthon, Justus Jonas, Andreas Osiander, Brennius and Agricola. Bucer endeavored to reconcile the Lutherans and Zuinglians at the diet of Augsburg, but Oecolampadius disapproved of his articles, and his labors to procure a union were ineffectual. In 1531, a civil war broke out between the popish and protestant cantons in Switzerland, in which Zuinglius was killed.

After such varied and important exertions, at home and abroad, he returned to Basel, where he spent the remainder of his life in preaching, reading, writing, publishing, and visiting the sick; and also the care of certain adjacent churches, till 1531, at which time he was confined to his bed, with the greatest appearance of a speedy dissolution. He sent for the pastors of the place, and welcomed them with a short pithy oration, in which he exhorted them to remain constant and firm in the purity of the doctrine which they professed, because it was agreeable to the word of God. As to other things, he wished them to be less careful, assuring them that the all-sufficient God would care for them, and would not be wanting to his Church. His children standing before him, he took them by their right hand, and gently stroking their heads, he advised them to love God, who would be to them in place of a father. A little before his death, one of his intimate friends coming to him, he asked him, "What news?" His friend answered, "None;" "but (said he) I will tell the news;" being asked what it was, he answered "*Brevi eris apud CHRISTUM DOMINUM*." I shall in a short time be with CURIST MY LORD. And laying his hand upon his breast he said "*Here is abundance of light*." In the morning before he died, he repeated the fifty first Psalm, at the end of which he added, "*Salve me Christe Jesu!*" Save me, O Christ Jesus! being the last words he was heard to speak; those present in the room praying, continued to pray till he had surrendered his spirit to his Creator, which he did most willingly and cheerfully, on the 1st of Dec., 1531, and in the 49th year of his age; and was buried with every mark of respect and concern in the same city. He was of a meek and quiet disposition; in the undertaking of any business he was very circumspect; nor was there any thing more pleasing to him than to spend his time in reading and commenting.

His works consist of:—

1. Annotations on Genesis.
2. On Job.
3. On Isaiah.
4. On Jeremiah.
5. On Ezekiel.
6. Daniel.
7. Hosea.
8. Amos.
9. Jonah.
10. Micah, chapters 11.
11. On the three last Prophets.
12. On the Psalms.
13. On Matthew.
14. On Romans.
15. Hebrews.
16. First Epistle of John.
17. Of the genuine sense of these words, Hoc est corpus meum.
18. An Exhortation to the reading of God's word.
19. Of the Dignity of the Eucharist.
20. Of the Joy of the Resurrection.
21. A Speech to the Senate of Basel.
22. A Catechism.
23. Annotation on Chrysostom.
24. Enchiridion to the Greek Tongue.
25. Against Anabaptists.
26. Annotations on the Acts of the Apostles, & Epistles to the Corinthians.
27. Of Alms-deeds.
28. Against Julian the Apostate.
29. Of true Faith in Christ.

30. Of the Praise of Cyprian.
31. Of the Life of Moses.
32. Against Usury.

N. R.

For the Weekly Messenger.

### CENTENARY STOCK.

Although I pen a number of articles for the Messenger, yet I have never written about the Centenary, except on 31. Of the Life of Moses. My permission I will say a word or two just now. The Church is already engaged in holding its centennial jubilee, and a glorious time it is for the Reformed Church in America. How great our rejoicings in view of what the Lord God of our fathers has done for us! May this joyful year be a season of glorious revival throughout the whole length and breadth of our beloved Zion. May all our members wake up to a proper sense of their obligations to God and his Church, and be visited with copious and constant refreshings from the presence of the Lord. May thousands of sinners during this jubilee of the Church be converted from darkness to light and from sin to holiness.

But I wish to say a word about the Centenary stock. Synod resolved, by the help of God, to raise a certain amount, during the centennial celebration, as a free will offering to the Lord. The amount of stock subscribed for by Synod is one hundred thousand dollars. She expected that the different Classes would divide this sacred stock among themselves, according to their means and ability. From the Messenger I learn that nearly all the Classes have held meetings to take into consideration the Centenary subject, and that but two; namely, *Mercersburg* and *Maryland*, have made any specifications as to the amount they wish to take of the general stock. This, for many reasons, I regret; and among others, because it *don't look well*. This backwardness on the part of some of the Classes in subscribing for some specific amount of the Centenary stock, seems to say that they have doubts as to its *profitable yield*, and that the *bank of Heaven* is not a sure and safe place of deposit. Stock in the *Master's* bank will never get under par, but will always yield some thirty, some sixty, and some an hundred fold—yes the increase will be more abundant than can be conceived of at present. I would respectfully suggest that at the annual meetings of the Classes in the spring, the powerful and giant-like Classis of East Pennsylvania, take the balance of Synod's one hundred thousand dollar subscription, which is only forty-five thousand dollars; and that the other Classes who have not made any specification as to the amount of their Centenary contributions, enter their names for stock to the amount of another hundred thousand dollars. This would be doing something like the thing. The Church is well able to raise double the amount named by Synod. Her real strength is almost beyond human calculation.

I further propose that the fund raised in the three district Synods of Ohio, as well as the contributions which may be received from the Mother Church in Europe, be set down to the credit of the two grand divisions of the Classes, in equal proportions.

If the Church will only put forth a long and strong effort, there can be no doubt but that she will find herself fully able, under God, to secure stock in *Heaven's Bank* to the amount of two hundred thousand dollars. This will be an investment *worthy* of the Zuinglian Church, and one whose increase cannot be calculated by any human intellect. May the Great Head of the Church inspire us all with heavenly courage in the right performance of the great work before us, and crown with complete success the efforts which are now being put forth to promote and secure the best interests of his cause.

A MARYLAND STOCKHOLDER.

For the Weekly Messenger.

### Messrs. Editor:

At the close of my last communication I promised to give, before long, the view of the distinguished Zuinglius concerning the sacrament of the Lord's Supper. But as Dr. Nevin has just entered upon the Sacramentarian Controversy, in the course of his ably written articles under the head of the Heidelberg Catechism; and as he will doubtless present the subject more clearly and fully to your readers, and that too in a manner more pleasing and satisfactory than I possibly can, I will with the greatest pleasure refer them at once to those interesting articles which are weekly emanating from his prolific pen. The communications of Prof. Nevin not only take well, but are sought after with eagerness and read with great delight and profit by thousands. The Doctor is indeed a chaste and beautiful writer. His style is good and of the popular kind. By his well digested and ably written articles he informs and benefits, as well as entertains & delights the reader. I am pleased to learn that some of the most respectable religious journals in the country are in the habit of transferring to their own columns the original papers of the Professor.

A ZUINGLIAN.

## Religious.

UPON THE SIGHT OF A BLIND MAN.

How much am I bound to God that hath given me eyes to see this man's want of eyes; with what suspicion and fear he walks! How doth his hand and staff examine his way! With what jealousy doth he receive every morsel, every draught, and yet meets with many a post, and stumbles at many a stone, and swallows many a fly! To him the world is as if it were not, or as if it were all rubs and snares, and downfalls; and if any man will lend him a hand, he must trust to his (however faithless) guide, without all comfort save this, that he cannot see himself miscarry. Many a one is thus spiritually blind, and because he is so, discerns it not; and not discerning, complains not of so woful a condition. The God of this world hath blinded the eyes of the children of disobedience; they walk on in the way of death, and yield themselves over to the guidance of him who seeks for nothing but their precipitation into hell. It is an addition to the misery of this inward occasion, that it is ever joined with a secure confidence in those whose trade and ambition is to betray their souls. Whatever becomes of the outward senses which are common to me with the meanest and most despicable creatures, O Lord, give me not over to that spiritual darkness, which is incident to none but those that without thee—perish eternally, because they want thee.—Bp. Hall.



## Original.

For the Weekly Messenger.

REV. JOHN CONRAD STEINER.

Every thing that carries back the mind to the first laborers in our Reformed Zion, in this country, must have interest at this time. It is to be regretted that so little has come down to us concerning them. Still, it is no less a matter of gratification, that what little has come down to us proves them to have been men of the right spirit. Who, for instance, can read Schlatter's Journal without acknowledging, that he possessed, in a large measure, the spirit of the Master? Among the names of the German Reformed ministers, who arrived in this country between the years 1746 and 1750, is found that of the Rev. John Conrad Steiner. From a short biographical notice before me, it appears that he was born at Winterthur, Switzerland, January 1, 1707. He was early consecrated to God by a pious mother, who had the unspeakable joy of seeing the son of her prayers entering upon the duties of an ambassador for Christ, already in his nineteenth year. After having preached the gospel some 15 or 20 years with success in his native land, he formed the purpose of spending the remainder of his life in preaching the gospel to his destitute brethren in America. He arrived in this country in October, 1749, and performed the duties of a Christian minister in Philadelphia two years, at Germantown five years, at Frederick something over two, and then again in Philadelphia something over three years: at which last place, he closed his earthly labors. He died suddenly, July 6, 1762, in the fifty-sixth year of his age.

Mr. Steiner, some time before his death, formed the purpose of publishing, in order, FOUR VOLUMES OF SERMONS. The first volume was to be composed of sermons calculated to arouse the careless; in the second, it was his design to set forth the duties of Christians; in the third it was intended to portray their present privileges and future blessedness; while the design of the fourth was to be the contemplation of God in the works of nature. But, alas! the first volume had not yet left the press, when he was called from earth. This volume now lies before me. Its title is, "THE GLORIOUS APPEARING OF THE LORD JESUS TO JUDGE THE WORLD, WITH ITS CONSEQUENCES TO THE RIGHTEOUS AND THE WICKED, AS IT REGARDS A NEVER-ENDING ETERNITY." It contains EIGHTEEN SERMONS, all of which are based on the Saviour's own representation of that event as recorded in Matt. 25: 31-45.

To give some idea of the spirit of those sermons, I will add here a hasty translation of one or two paragraphs. In opening the book, I have before me the application of SERMON I., and from it I translate, first, a part of his appeal to the impenitent, and then the conclusion of his address to those who are the children of God.

"And as you have the terrors of the Lord declared to you so plainly in time, be persuaded to see that, that they overwhelm you not in eternity. Oh, be concerned for the peace of your undying soul, before the day of grace close, and the doleful night of an eternity of despair deprive you forever of every means of salvation. Let especially this truth be deeply impressed upon your mind, that the Redeemer will be himself the judge; and be entreated to go to him in repentance and faith ere he come to you in his indignation and wrath. Think of the inconceivable love and compassion of Jesus Christ in becoming the Son of man, that we might become the sons and daughters of the Most High, and know assuredly, that if you refuse to receive him now by a true and living faith, your damnation will once be supremely just."

"Turn not away from these representations of a future judgment, because they may threaten to disturb your carnal engagements, or disconcert your worldly plans. It is better surely that you prepare here in time, with fear and trembling, for his appearing, than that, being found unprepared at his coming, you should be doomed to an eternity of despair. Take then these things to heart, O sinner! Ponder them in the retirement of your closet, and pray God that he would himself open your heart and enlighten your mind, that you may be made wise to understand what is before you."

"But as it regards you, ye believing children of God, who have here embraced Jesus Christ as your Saviour by a living faith, and have thus 'passed from death unto life,' the appearing of Jesus, as Judge, in his glory, opens to you an inexhaustible source of the richest comfort, whence you may draw, day by day, waters of joy to quicken your weary souls in this barren wilderness world, and to help you on in your pilgrimage to eternity. For, in this, Jesus, who for your salvation became the son of man—Jesus, whom you now supremely love, and to whom you are so united by faith, that you can, with the utmost confidence, say, 'Jesus, thou art mine, and I am thine'—will be himself the judge, you have the assurance of a gracious and merciful sentence. So likewise all the glory of Jesus must minister to your comfort and salvation."

Is Jesus your Judge omniscient; then he sees your desires and knows the sincerity of your hearts. He is acquainted with your repentance, faith, love, hope, &c., unwilling as the world now is to acknowledge these things in you, and will in that day bring them to the light. Is Jesus wise, righteous, and holy; it is, that he may the better manage your cause, and the more successfully procure your justification. Is Jesus omnipotent; he will give you eternal life, so that no enemy, no power of hell, shall ever be able to pluck you out of his hand. Is Jesus glorified in his human body; so you too have the hope, that your bodies shall be made like unto his glorious body, &c.

"Let then the ungodly weep and howl, among the righteous will be heard only accents of joy, as shouting, they will call to each other: Behold, he comes—the Lord Jesus comes! Behold, the Son of man comes in his glory! Behold, our Redeemer comes; our Brother comes; our Bridegroom comes! Let us go forth to meet him. This, this is our God in whom we trusted, and he hath helped us. This is the Lord for whom we have waited. Let our shouts ascend, and let us be joyful unceasingly and forever, in his perfected redemption."

Having turned to Sermon II., which treats of, "THE IMPOSING RETINCE OF THE JUDGE, AND HIS SITTING ON THE THRONE OF HIS GLORY," I feel tempted to add another extract: "As terrible as the Judge will appear to sinners in the glory of his own person, their consternation will be not a little augmented by the sight of the millions of holy angels, who in shining bodies shall attend him. If the shepherds on Bethlehem's plains 'were sore afraid,' when the angel of the Lord came upon them, and the glory of the Lord shone round about; 'if the countenance of a single angel at the Saviour's tomb was so terrible to the keepers, that 'they became as dead men,' oh! how will it be with hell-deserving sinners in that day, when the whole air shall tremble with innumerable hosts of flaming spirits awaiting only the authoritative mandate of their King, to turn all the ungodly into the eternal abyss of hell."

And what shall I, O sinner, say of your situation and feelings, when you shall once see the majestic Judge, actually sitting, on the flaming throne of his glory, in judgment over you, and preparing himself to pronounce upon the irrevocable sentence consigning you to eternal death. How greatly does the criminal, who has rendered himself deserving of capital punishment, here fear—how does terror and trembling fill his soul, and pierce like a sword through his bones, when he sees his Judge before him, about to give utterance to the sentence which is to cut off the life of the body; and if so, what mind is adequate to conceive the terror, and alarm, and consternation, which must overwhelm ungodly sinners, when they shall be called to look upon the face of the mighty Judge of the universe, clothed in Heaven's majesty, and with power to destroy both soul and body in hell, revealed to condemn them to the vengeance of eternal fire, the "lake that burneth with fire and brimstone, which is the second death." O! how you will then wish to be concealed in some mountain cavern, and call to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" But in vain will you cry to mountains and cliffs to cover you. In vain will you wish, that you never had been born, or that you might be swallowed up and annihilated by death; for in the damnation which must then come upon you, the "worm dieth not, and the fire is not quenched."

"Oh, seek, by that true, unfeigned repentance and faith, urged in the gospel, to turn away from you his wrath, before that wrath begins to kindle over you. Seek the Lord while he may be found, call upon him while he is near. The criminal whose day of execution is at hand, if he yet sees an opportunity of obtaining a pardon, will not delay surely, to take advantage of it. O, in that you know not on which moment judgment and eternity may be suspended, ought you not yet this very day, to hasten with the servants of Benhadad to implore the favor of Israel's merciful king, with sack cloth upon your loins and ropes upon your heads, I mean in unfeigned sorrow and repentance—that your soul may live."

Thus I have given a few hasty extracts, and have only to regret that the translation falls so far short of the original, that from it scarcely any idea can be formed of the style and force of the author's own language. Indeed I could wish that the book with some slight alterations were republished. It could not fail to do good. Besides being instrumental in the conversion of sinners, it would serve to show to our people (as does indeed all, that has come down to us from the fathers of the Church) how libellous is the impression sometimes attempted to be made, in our day, that what is commonly termed REVIVAL PREACHING, is of recent origin in the Church. We want the spirit and unction of the fathers.

YORK, PA. Feb. 24, 1841.

Messrs. Editors:

I sometimes think that I understand enough of natural philosophy to avoid coming in contact with the laws of nature. Not only theory, but experience has taught me, that the laws of nature cannot be violated without an injury to him that violates them. We may be tolerably well versed in natural philosophy, whilst we may prove ourselves to be very deficient in moral philosophy. We know that every effect in the natural world must have a cause, so likewise in the moral world. When the elements are in commotion either in the natural or moral world, there must be a cause for it. But there is a vast difference as respects the causes, which produce these commotions. Those in the natural world may all be traced to the law of God as fixed in nature, but not a few in the moral world to the evil passions of men. When a storm arises, we see the elements of nature in commotion, & we are warned to retreat from its violence. If we obey the warning, we shall be able to look on without injury, while the storm is passing over. But sometimes in the moral world, the storm is upon us without any previous warning. Then we have to do the best we can to get out of its way. This, Messrs. Editors, appears to be your case, when the storm burst forth from the Lutheran Observer upon your devoted heads without any previous admonition, your honesty and Christian character being called into question by the senior editor of that paper, for whom we wish to cherish the best feelings. What now? the storm has come! you must flee for shelter to get away from its violence. We are glad to find that shelter was near at hand, and you escaped unhurt. It affords me not a little pleasure, that you immediately determined, that this storm should no more agitate your moral sensibilities. We highly approve of the stand you have taken. It is not possible that a storm of this kind can either benefit the Reformed or Lutheran Churches. Such a course would be calculated to alienate the affections which brethren may now have for each other belonging to the respective Churches. It is generally the case when men get into a storm, that they are chiefly concerned for themselves, how they may escape its ragings and peltings. They seldom look back to see how others may fare, until they find some safe retreat from its violence. Then they feel for the safety and welfare of their neighbor's person. This, we conceive, to be pretty much the case when men get into a storm in the moral world. They are chiefly concerned for number one, and forget the golden rule, to "do unto others as they would that others should do unto them." But when they retreat from it immediately, they may be able to act out the precept of the gospel, to pray for those who despitefully use them.

We find that the elements of the moral world are at war, in another quarter. We mean the controversy respecting the merits

and views of the celebrated Reformers. The reflection has often been painful to me, that those men of God should sometimes be held up in a way of derision before the public. It is a great wonder, when we consider the age in which they lived, that they got away so far from rationalism and mysticism, as they did. This only proves to us, that men may be great and have their glaring defects; and instead of making attempts to expose their errors, which can be of no manner of use to them or us, let us try to rectify our feelings, that we fall not, with all the gospel light we enjoy, into greater errors. We should cherish their memory for what they did under God, and let them rest in peace. We conceive that your correspondent J. W. N. in discussing the merits of the Reformers is guilty of all attention. From him we receive an impartial statement of the characters and views of the Reformers. He makes no attempt to withhold praise when it is due, neither does he shun honestly to expose their errors. Every candid reader cannot but discover the impartiality in giving facts, with which those articles of his abound.

I am for peace, and hope that the black cloud which appears somewhat ominous arising from those religious periodicals, which are to carry peace and good will to man, will soon disappear and not leave a trace behind, that the adversary may be foiled in his attempt to distract the peace of our Reformed and Lutheran Zion. A MODERATE MAN.

## Temperance.

We take pleasure in laying before our readers the following address from the State Temperance Convention, convened at Harrisburg, on the 13th ult.

## ADDRESS

Of the State Temperance Convention, lately held at Harrisburg, to the People of Pennsylvania.

FELLOW CITIZENS:—Assembled from various parts of our Commonwealth, for the purpose of deliberating on the best means of abating the evils of intemperance, this Convention is unwilling to adjourn until it has prepared a frank and earnest address to you, asking your immediate and active co-operation. It is our wish, if possible, not to address ourselves exclusively, or specially to the avowed and enrolled friends of temperance, but to each citizen in our State. We do this with the more confidence, because we are convinced that there is not a single family in the Commonwealth, that has not been affected directly or remotely, in person, reputation or property by this common evil. It is not our intention to press upon your notice the magnitude of the evil considered aggregately: nor the amount of private misery and infamy which it produces.—These have been the burden of former appeals, and their existence has been so clearly demonstrated that no one doubts any longer. The individual and public mind is satisfied of the great magnitude and universal diffusion of the evil. The question now is, Can anything further be done to suppress or arrest it? And if so, what is it? We have a strong hope that if it can be clearly shown what further is necessary, the community will be brought to general action.

The unanimity of opinion as to what further measures are requisite, is very remarkable and very encouraging. The friends of Temperance throughout the State are satisfied that the time has come to invoke legislative action. This clear conclusion has followed from patient investigation, and warm protracted discussion, in Temperance meetings, in public prints, and in successive conventions. Two principal difficulties were at first supposed to be in the way. An impression, perhaps an opinion, was abroad, that the legislature had no power over the question. This ground is now abandoned even by the opposition. Wherever the question has come before the judicial tribunals of the country, the constitutionality of the prohibitory laws has been affirmed. It is now well understood that the license laws were established for the purpose of regulating what was acknowledged to be a dangerous traffic.—But if the Legislature may pass laws restraining (by the intervention of the courts) the retail of intoxicating liquors to a few, say ten or twenty in a Borough or County, it may restrict to one, or prohibit altogether. We do not advise legislative action inconsistent in principle with what has existed from the first. This is now so well understood, that opposition has ceased from this direction.

But another difficulty was in the way; and is not entirely removed yet. There was an apprehension abroad, (in some instances real, but in most feigned,) that the friends of Temperance desired the Legislature to extend the prohibition to the family circle, and thus evade the sanctity of domestic society. The friends of temperance never desired such Legislative action. The habits and wishes of each family within its own private circle are to be held sacred and not to be forcibly entered even under cover of law. What has been asked, and is again prayed for by this Convention, will not interfere with the internal arrangements or private habits of any family.

What then is the legislative measure upon which there was such unanimity of opinion among the friends of Temperance? It is this: the immediate passage of a law "that shall put it in the power of a majority of qualified voters in a Ward, Borough or Township, to say in a manner that shall not interfere with the strifes of party politics, whether there shall be any person or persons licensed in such ward, Borough or Township, to sell intoxicating drinks, or not." Such a legislative disposition of the question most obviously would be in strict accordance with the principles of our Government.

The passage of such a law would place the issue fairly before the people in every township and ward. Its provisions would keep that issue apart from all other questions, so that the public judgment would be fairly pronounced. If this can be obtained we do not fear the result. If the friends of temperance are found in the minority of this issue in any township or ward, they will submit quietly to the will of the majority. But it is firmly believed this would rarely be the case. There are but few townships where the people would not pronounce against the evil, if they were called upon to decide this simple question by ballot. This, then, is the grand measure to be carried; and to this end the friends of the best and holiest cause of humanity must be active and unwearied in their exertions.

In the first place, if it be possible, let every qualified voter in the Commonwealth be called on immediately to sign a petition to the Legislature asking the passage of such a law at their present session: let all females who have attained to a suitable age, send up their earnest petitions; and let there be no cessation until our prayer is granted. In the language of the last Convention, "we want a law which shall bring the issue fairly and fully before every qualified voter in the Commonwealth. We want to have the opportunity of pressing his conscience with all the responsibility to his family, his country, and his God, which will rest upon him in giving a vote that may determine such an issue. And we fear not the result. Truth is mighty and will prevail."

In pursuance of this great measure, and for the preservation of the law, when once obtained, we wish strongly to urge the friends of temperance to attend the primary meetings of the several political parties and use their influence to have temperance men put in nomination for the Legislature. We do not advise or desire to make a political temperance party; but simply urge you to use your influence with the political party with which you severally act, to have temperance men put in nomination for the Legislature. The Convention deem this an important measure.

Another, and in the present state of the temperance reformation, very important measure is, to obtain access to the columns of various political papers for the purpose of placing valuable and correct information before the people. These are the only channels through which the whole people can be reached. If the different political papers in your respective counties will not establish a Temperance Department of a column or two a week for their love of the cause, and the interest it would impart to their papers, then let the friends of Temperance purchase the privilege and use it discreetly and diligently and it will be an effectual weapon. By this means light will be poured into dark places where it is most needed, and the entire public mind will be put in motion. This Convention is gratified to learn that there are various political papers in the Commonwealth which have a Temperance Department at the service of judicious committees, and ask no other reward than the conscious pleasure of doing good.

The only remaining topic which the Convention wish to press upon your attention is, the petition to the Legislature to pass a law "requiring all those who intend petitioning to the courts for licenses to retail intoxicating drinks, to give notice of said intention in at least one paper published in the county where the applicant may reside, for six weeks previous to such application, accompanied with the names of those who recommend said applicant."—The Convention consider a law embodying the above provisions of vast importance to the community and the cause of temperance. How often are we startled upon the adjournment of court to find our neighborhood infested with many grog shops of which no one dreamed "till the mischief was done."—There was no opportunity for the community to examine the applications for license, nor the characters and circumstances of the recommendations.—A dozen men may wish licenses to sell, and they may recommend each other, or other interested parties, as the manufacturers or owners of the property may recommend them. We know how easy it is to procure signatures when the parties are not to be known, as is the practice under the present law. The parties are very rarely questioned—and there can be no doubt but if their names were required to be published and thus an opportunity were given to subject their statement to the test of an examination, or themselves to an oath, there would be much more care and circumspection in commending individuals to retail intoxicating drinks.

Thus fellow citizens, have we suggested to you what ought to be done, and done quickly. We have not endeavored to stir your blood by portraying the enormity of evil. This you have long since seen and felt. But we have desired to produce immediate action for the purpose of abating and suppressing the evil. If all the friends of the cause will quickly exert themselves in procuring and forwarding petitions to the Legislature as this Convention has earnestly recommended, our prayer will be granted this winter, and then contest will be in every township and ward between temperance and intemperance, between vice and virtue, poverty and prosperity, and none can doubt the issue. There are elements in the community of which we now little dream. The victory will be triumphant and glorious; and the fruits of it will be wide spread contentment, prosperity and peace. Signed,

JOHN H. EWING, President.

S. ELLIOTT, Wm. C. FOLSON, Secretaries.

## Religious Selections.

From the Episcopal Recorder.

VISIT TO THE TOMB OF HOWARD.

Surrounded by innumerable sepulchral hills, which have now proclaimed to more than twenty centuries, that here lie interred those men who "made the world as a wilderness, and destroyed the cities thereof, and opened not the house of their prisoners," with what melancholy pleasure does the Philanthropist and the Christian, espouse the simple pyramid erected to the memory of him

Whose was an empire o'er distress,  
The triumph of the mind!  
To burst the bonds of wretchedness,  
The friends of human kind!  
Whose name through every future age,  
By hard, philanthropist, and sage,  
In glory shall be shrouded:  
While other NEELAS and VENINGS show  
That still his mantle rests below.

At the distance of five versts to the north of Kherson, stands the original monument of the Prince of Christian Philanthropy—the great, the illustrious HOWARD, who after travelling 50,000 British miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from Nikolai to Kherson, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees; which have been planted to beautify the villa once connected with it, but now no more. "The spot itself is sandy, with a scanty sprinkling of vegetation and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves in which the neighboring peasants have interred their dead—attracted, no doubt by the report of the singular worth of the foreign friend, whose ashes are here deposited, till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description, grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription:

VIXIT PROPTER ALIOS.

It was impossible to survey this simple obelisk, without reflecting on the superiority of principle, which impelled the great friend of his species, in that career of disinterested be-

nevolence, which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages, and unnumbered acts of self-denial, were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred, but his whole character was formed, and his practice regulated by the vital influence of that Gospel, which reveals the Divine Philanthropy, expending itself upon human woe.

Conceiving himself to be an eternal debtor to the blessed Savior, who stooped to the lowest depths of suffering, in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: WHO WENT ABOUT DOING GOOD. Such was HOWARD, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death; in *God's hand no instrument is weak, and in whose presence no flesh must glory.* He was enabled to effect great things, yet he utterly renounced dependence upon himself. "My immortal spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is, to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Savior, who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling upon death; *Death has no terrors for me*: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other."

His genuine humility prompted him to choose this sequestered spot, for the reception of his mortal remains; and it was his anxious desire, that neither monument nor inscription, but simply a sun-dial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronised the attempts made to follow out the plans of Howard, for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues, by ordering a conspicuous monument to be built in the vicinity of Kherson, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a compact, white freestone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall, in which is a beautiful cast-iron gate, a fine row of Lombardy poplars has been planted, which, when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD,

Died January 20th, 1790, aged 55.

The simplicity of which is in strict accordance with the orders the great philanthropist more than once gave, and which, with the rectification of the dates, only requires the all-emphatic addition, *Christ is my hope.* to render it perfectly conformable to the inscription dictated by his own pen, and placed under that to the memory of his wife in Cardington church, near Bedford.

Agreeably to his request, a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance; that the only divisions of time it exhibits, are the hours from ten to two, as if to intimate that a considerable portion of the morning of life is past, ere we enter on the discharge of its active duties; and that with many, the performance of them is over at an early hour after the meridian of our days.—*Dr. Henderson's Biblical Researches.*

## The Epilogue of the Tusculan Questions.

While reading the philosophical writings of the illustrious Roman orator, who can regret that he espoused the ill-fated cause of Pompey in the civil wars of the commonwealth? Had he declared for Caesar, he would have been retained in the public service after the battle of Pharsalia. As it was, he was compelled to retire to his country seat in Tusculum. In that retirement, he devoted himself to the study of philosophy, a taste for which he had early imbibed while at Athens.

One of his most profound and delightful productions, was the "Tusculan Questions," containing his speculations on the immortality of the soul. While reading many parts of this wonderful book, the reader forgets that he is drinking at the Castalian fount, and is listening to the doctrine of the Academy; but seems to be slaking his thirst at

"Silva's brook that flowed fast by the oracle of God."

In reading the epilogue of this wonderful essay, worthy to stand as the winding up of the glorious convolutions of the soul's immortality, may our minds be always deeply affected. It is full of spiritual edification and comfort. The following is a translation of the conclusion of it.

After speaking of the comparative views of Ennius and Solon, in respect to the regard they would have paid to their mortal remains, the author adds:

"But, let us be called to depart from this life, let us be prepared joyfully and with thanksgiving, to make our exit. Let us regard ourselves as released from custody and chains; to range forever in our eternal home, or at least to be released from all vexation and painful sensibility. Let us be possessed of such a frame of mind, as that the day to others so terrible, may be a joyful one to us. Nothing should we regard as evil, which is ordered by the Gods, or which is constituted by nature, the parent of all. We were by no means inconsiderately or fortuitously wrought into existence. There is some power (quidam vis) which has the control of all human affairs. And that spirit which He hath brot into being and nourished, He will not suffer to fall into an eternal sleep, when it shall have performed its brief labors on earth."—Noble sentiment! here should it put infidelity to the blush. The following, however, is not less so.

"Rather let us look on death as a port and refuge prepared for the weary." Would that with sails all spread to an auspicious breeze, I might enter that port! But if, by an adverse wind, I am yet to be delayed, I know it will be necessary that I should be kept back but little longer. And what is necessary for all, shall that be regarded as evil by any one?"

Sentiments these, well worthy the Christian Pastor. They are but a specimen of those scattered through the whole essay. It is true they are mingled with much error; but they were very far in advance of the age in which the author lived; and of Aristotle, Socrates and Plato, the last of whom was Cicero's great master and model. I only regret, that at no earlier period, I availed myself of the pleasure and profit to be found in thoroughly studying the immortal essay, of which the above is a part of the epilogue.—*New York Evangelist.*

## THE TONGUE GUARD.

"Keep thy tongue from evil, and thy lips from speaking guile."—PSALM, XXXIV. 13.

There are coach guards, and night guards, and watch guards, and fire guards, and other guards; but none of these is of so great importance as the tongue guard; the nature, necessity, utility, and principle of which I desire to illustrate in the following paragraphs:

Seeing that the power of the tongue is so great and that therefore the tongue guard is so necessary, I will proceed to give a few directions how to use it.

1. Do not speak profanely. "Fear an oath," and be careful to abstain from taking the name of God in vain, lightly and carelessly to express surprise; in common conversation mention not that name but with reverence.

2. Speak not falsely. He who has levity enough to speak falsely to gratify vanity, or to cause mirth, is a fool. He who violates truth, in order to gratify malice or obtain revenge is a villain. He who deviates from truth in order to avoid danger, is a coward. And I wish to caution you not only against downright lying, but also against every species of duplicity, promise breaking, and prevarication, and dissimulation of every kind.

3. Speak not unkindly particularly of absent persons, who have not the opportunity of defending themselves. The law says, "Thou shalt not curse the deaf." (Lev. xix. 14;) but remember absent persons are deaf to what you say; therefore speak not ill of them. "Be very cautious," said a wise observer, "of speaking or believing, any ill of your neighbours; but be much more cautious of making hasty reports of them to disadvantage." I have known some people indulge in slander, and then by way of excuse say they cannot help but speak what they think, but "the whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good."

4. Do not speak foolishly or unchastely.—Foolish, frothy conversation is unbecoming the dignity of a rational being, and especially of a Christian.

5. Do not join too freely in general conversation of common-place, gossiping chit-chat. Remember that wise proverb, "in the multitude of words there wasteth not sin; but he that refraineth his lips is wise." (Prov. x. 13.) We seldom talk freely but we grieve our fellow creatures, or ourselves, or God, and have therefore to repent of it afterwards. This caution is by no means unnecessary, nor is it new. It has been considered of high importance by the wisest and best of men.

"I could wish," says Thomas A. Kempis, "that I had often times held my peace, and that I had not been in company."

"Why are we so fond of conversation, when notwithstanding we seldom return to silence without hurt of conscience."

"One said, As often as I have been among men I returned like a man; and this we often find true when we have been long in company."

"It is easier not to speak at all, than not to speak more than we should."

"It is easier to keep at home, than to be sufficiently on our guard when we are abroad."

"No man safely goes abroad, but he who is willing to stay at home. No man can speak safely, but he who is willing to hold his peace."

## AMERICAN MISSIONARIES.

A correspondent of the Philadelphia U. S. Gazette, whose *Memoranda of a tour in the East* give additional interest to the columns of that valuable journal, furnishes the following notice of the Rev. Mr. HILL and his Missionary School at Athens:

The last evening of our stay in Athens was passed in the hospitable mansion of Mr. Hill, the American Missionary. Mr. Hill's hospitality towards his countrymen, who visit Athens is well known. The day of our arrival he called upon us, and invited us to his house. He was also kind enough to open his library, and to place at our disposal his invaluable collection of the ancient and modern authors which illustrate the topography and history of Greece. Mr. Hill receives more guests than the Court, and the respect paid him by travellers, would be flattering to the King himself. The school which he directs is exercising a most salutary influence. It now embraces several hundred pupils, male and female. The boarding school for Greek girls is filled with the daughters of the rich Greeks of the Archipelago and Asia Minor. It is gratifying to know that the schools of the American Missionaries in the Levant are diffusing a knowledge of the English tongue, and consequently of its great literary treasures.

Mr. Hill and his lady devote themselves with great zeal to the noble work in which they are engaged. With the countenance of the government, they are also educating female teachers, who may continue the work in other parts, so happily begun at Athens. The Greeks esteem Mr. Hill as a national benefactor. I was struck with the salutations he received, in passing through the streets, from the humblest even of the population, who know him only for his philanthropic labors. Several American Missionaries have opened schools in the Morea, and other parts of Greece; and wherever I wandered through the Morea, on the bare mention that I was an American, I was greeted with an affectionate warmth of feeling, and welcomed as a "friend of the Greeks."

Of the American missionaries, it is impossible to exaggerate the services they are rendering to humanity. Whether on the sands of Egypt, in the city of Constantinople, on the plains of Greece, the hills of Syria, or in the city of David, wherever I have met them, I have found them devoted to the enlightenment and improvement of their fellow men. Braving the most pestilential climates, leaving the delights of home and kindred, compassing sea and land for the furtherance of their philanthropic designs, undismayed by the terrors of the periodical pestilence which scourges the East, I know of no body of men who can be compared with the American missionaries for bold, zealous, and Christian philanthropy. "The name of their country, which is now respected to the farthest corners of the earth where liberty is cherished, receives additional honor from the natives of the East, from the beneficent labors of the missionaries. Their hospitality and kind attention to the American traveller, is too well known to need comment."



## THE WEEKLY MESSENGER.

CHAMBERSBURG, FEBRUARY 10, 1841.

**Liberal Donations and Requests—again.**  
We see it stated in our exchange papers, that the Rev. Dr. Young, president of Centre College, Kentucky, acknowledges the receipt of a subscription to that institution, of \$10,000 towards the endowment of a Professorship. The individual, from whom this subscription has been received, is said to be a respectable farmer, and to have acquired what property he possesses, by his personal industry. It appears, that, although not a liberally educated man himself, he justly appreciates such an education, and is desirous of contributing his part towards furnishing others with the facilities for acquiring it; and instead of waiting until his decease before his gift should be available, he has wisely determined at once to apply it himself to the purpose for which it is intended, and thus in this particular case, to be his own executor. How many, in like circumstances, may we ask, will go and do likewise? We are glad to see the spirit of benevolence thus spreading, and hope that it will continue to spread, until instances of its manifestation even on so large a scale shall be of daily occurrence, and that too amongst our German population, as well as amongst others.

To the above, we add the following from the New Orleans Bulletin, of the 20th of January:

**SPLENDID BEQUESTS.**—On the death of our fellow citizen, Nicholas Girod, his large estate was administered upon as a vacant succession, as he died without heirs in this State, and was supposed to have left no will. Within a few days past, however, discoveries were made in rumaging the contents of an old desk sold as part of the estate, which may lead to a very different disposition of the property from what was anticipated. The desk alluded to was purchased at public auction by a gentleman of this city, and on examination was found to contain in a secret drawer, due bills signed by the deceased, giving to certain individuals, corporations, and public institutions, large bequests. We have heard the following legacies mentioned:

To the city of New Orleans, for building an Asylum for French Orphans,	\$100,000
To the City of New Orleans, for the purchase of a new City Hall,	30,000
To the City of New Orleans, for the purchase of a new City Hall,	100,000
To the City of New Orleans, for the purchase of a new City Hall,	30,000
To the City of New Orleans, for the purchase of a new City Hall,	50,000
To the City of New Orleans, for the purchase of a new City Hall,	20,000
To the City of New Orleans, for the purchase of a new City Hall,	20,000
To the City of New Orleans, for the purchase of a new City Hall,	41,000

Here are bequests to the amount of nearly \$400,000, two thirds of which are given to benevolent and charitable objects. There are but comparatively few, whose circumstances would enable them to give on so large a scale as in the above instance. Many persons however, have it in their power, to act a similar part to some extent, and however small comparatively the donation may be in itself, the spirit of the act, if prompted by right motives, is the same in the one instance as in the other; and it is this especially, that is regarded by Him who tests all our actions and whose approval is so desirable and indispensable.

## PASTORAL LIBRARIES.

The Philadelphia Observer states that "in 1824, the late Hon. Elias Boudinot, LL. D., commenced by a donation of \$50 or \$75, a library for the use of successive ministers in the First Presbyterian Church Elizabethtown, N. J.; annual contributions have since been made by the congregation to increase the collection. The library now consists of about 500 well selected volumes."

This is an example well worthy of imitation by the people in all our pastoral charges. It is generally deemed important to furnish the pastor with a parsonage; but it is equally as much so, to provide him with a suitable library. The nature of a minister's performances in the pulpit, and consequently, the results of his ministry, are in a great measure determined by the kind and quantity of material to which he has access, in his previous preparations. It is necessary, therefore, that he should have a well selected library at his disposal. But as the purchase of such a library is attended with a greater amount of expense, than the limited income of the most of our clergymen will justify them to incur, such are obliged to deny themselves the assistance to be derived from this quarter. The people of their charges, therefore, should provide this necessary auxiliary to their pastors, and did they generally appreciate as they ought, the advantages to be derived from such a measure both to their pastors and themselves, they would not hesitate to enter upon it. And how easily could the whole matter be accomplished? Were but a small amount to be applied to this purpose annually, in the course of a few years, as respectable a library as that alluded to in the above extract, would be secured. This is certainly an object worthy of being aimed at; and it is a consideration of no small moment in its favor, that the library, when once secured, will always be at hand for the use of him who ministers to them in holy things. We recommend the establishment of pastoral libraries to all our charges; and would especially suggest to the *Ladies* the propriety of embarking in the scheme. The beginning may be small; but by faithful perseverance, the result in the course of time, will be certain and most glorious.

## REVIVALS OF RELIGION.

Thus far the year 1841 has given great promise of the Divine Mercy. Already do we hear of gracious tokens of God's blessing in various sections of the Church. We are told that in the church in Philadelphia, the interest is still continued. Between 40 and 50 were added several weeks ago. In several congregations in Centre co., under the pastoral care of the Rev. Peter S. Fisher, a very interesting work continues to progress. From a letter recently received from this esteemed brother, we subjoin the following extract:

"The 22nd December was fixed upon as the communion season. A spirit of broken-heartedness prevailed at previous meetings already. But on this day such a tenderness—such melting of soul—such evident impressions from the Divine Word were visible, as I have seldom, if ever, witnessed. After the sermon, and whilst singing a hymn, many knelt down of their own accord, pressed by the strivings within."

We ceased singing, and I gave an opportunity to those who desired to give themselves up to the Lord, to do so when beheld! only 15 or 20 out of a large congregation remained on their feet."

If ever there was joy in heaven over repenting sinners in Sugar Valley, I believe it was at this time. As the result so far, we have now 3 Sabbath schools in the congregation; scarcely a family can be found in which one or more do not profess to have experienced a change of heart—many families altars erected, and vice and ungodliness suppressed, &c."

In Gettysburg, also, as we were lately informed, there is increasing attention to the things of God. The pastor of the Reformed congregation, the Rev. Mr. Gutelius, is holding religious services every evening.

In the pastoral charge of the Rev. Mr. Wagner, in Lebanon and the neighborhood, the preached Word has been owned and blessed to the hopeful conversion of a number.

From other places similar reports are heard; and we are more and more confirmed in the belief expressed some weeks since: That the time to favor Zion has come. Let us but "inquire of the Lord"—let us but seek his Divine blessing, and it will not be withheld. Thus would our Centenary year be signalized, not only by coming generations on earth, but by angels and the redeemed in heaven, and that thro' everlasting ages.

## FUTURE ACTION OF THE CATHOLICS.

The Roman Catholics do not intend to abide by the late decision of the city Council of New York relative to the School-fund. Their organ in New York holds the following language on the subject:

"The committee of the Board of Aldermen, to whom the Petition of the Catholics for a more just distribution of the Common School Fund was referred, made their report on the evening of the 18th instant. The Report was adverse to the Catholics, and was adopted by the Board of Aldermen, with only one dissenting voice [Alderman Pentz.] This decision we consider to be most unjust and iniquitous, and knowing it to be such, we should be unworthy the character of free-men and American citizens, if we should tamely suffer the matter to rest here. It is a question of right, a question of conscience, and never shall it be surrendered—never shall we cease to contend for it while Truth is Truth, and one spark of the spirit of American Liberty remains amongst us."

"And we repeat," says the New York Observer, [and so say we] "that so long as 'truth is truth and one spark of American liberty remains amongst us,' just so long will this righteous, patriotic and constitutional decision be sustained."

The Lutheran Observer, unwilling to let his readers know, what is the *real question* at issue, continues to charge us in several articles of his paper of last week, with participating in "disingenuous maneuvering," with "James Henderson," being "well pleased with an opportunity to give him (the Observer) a side thrust," &c. &c. We are grieved to find, that a minister of the Gospel and an Editor of a religious Journal condescends to such pretences. He is conscious himself, that he has said and done what was highly indecorous, improper and wrong; but he is unwilling to acknowledge it. In the very paper in which he utters his first complaint against us, he committed the very glaring sin which he is now anxious to fix upon us! This we did not expect from the Editor of the Observer. If he can now satisfy his readers, his conscience and his GOD, that this is the right course—then we have no more to say.

As Editors, we now take our leave of him. We wish no controversy with any one. We never seek it. And though we have a moral right to stand up in self-defence; still, when we find, that our opponent is willing to resort to any and every measure for the purpose of gaining his point—when we find that we have to do with such material, then there is left to us but one alternative, and that is—TO LET HIM ALONE.

\*See the Observer of Jan. 15, "Essays by 'A Lutheran,' Editorial article with the prefix 'Self-education,' &c. &c."

## EDITORIAL CHANGE.

Mr. Joseph Pritts, the editor of the "Franklin Repository and Whig" of this place, has resigned his post, and Mr. W. H. Downey, takes his place.

## ECLIPSE OF THE MOON.

The total eclipse of the moon, which occurred on Friday evening last, was no doubt observed by most of our readers. We need therefore say nothing about it; but the following facts may not be uninteresting in this connection:

The first appearance of this eclipse, as we are told by the astronomers, was about the 20th of June 1468. It has since then occurred periodically, at the end of every nineteen years, and on the 5th ultimo has been its nineteenth periodical return. It will next be seen on the 17th February, 1859, in the morning after which, the moon passing through the earth's shadow at each return a little more to the south, the eclipse will disappear in the year 2219. In about twelve thousand two hundred and fifty seven years there will, it will again make its appearance.

**James Henderson and the Lutheran Observer.**  
We have received an article from our correspondent, "James Henderson," addressed to "Theophilus Brennessen" and the "Senior Editor of the Lutheran Observer;" and although it is more pointed and still not more personal than the articles upon which it comments, yet we hope he will excuse us for declining to insert it. We are anxious to bring this unprofitable warfare to a close, especially as it is deviating from the point at which it commenced. Neither ourselves nor our readers desire, that, at this time, our attention should be diverted from the great subject of general interest. Our reply to those who may wish to produce distraction amongst us, must be in the words of Nehemiah to his enemies, whilst engaged in rebuilding the walls of Jerusalem, "We are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it to come down to you?"

It may not be improper to add in this connection, that J. H. states in a postscript appended to his communication, that he purposes next week to expose the fallacy of the attempt of the "Observer" to extricate himself from the difficulties in which he has involved himself with regard to the "Otterbein" church affair; and wishes us not to comply with the "Observer's" request with regard to the publication of his article, "for the simple reason, that, in a number of his statements, he has not confined himself to the truth."

## "SMITH'S CHURCH HARMONY."

The author of this work requests us to state, that in consequence of his having made some additions to his forthcoming work, it will be delayed several weeks beyond the expected time.

## MEHEMET ALI.

In the year 1773, at Cavala, a small seaport near Philippi, in the Ejalect Romana, death suddenly released from the most abject poverty an inferior officer of the Turkish police. He left all he possessed, a male child, only four years of age, totally unprotected for. Fortunately for the infant, the Aga of the place, a Turk named Tousson, was his uncle, and yet more fortunately, he was a man of honorable and kind disposition. Touched by compassion, he received the helpless orphan into his house-hold, and subsequently bestowed on the boy an education judged by the Turks of that period sufficiently liberal. He was instructed in the art of managing a horse and riding, and acquired great experience in the use of the carbine. Reading and writing were reserved for the tuition of nature or events. That forlorn orphan is now known to the world in the person of Mehemet Ali!

## JOHN QUINCY ADAMS.

Who can estimate the influence of an intelligent, affectionate, and faithful mother on the character of her son? At the age of about sixteen, Mr. Adams received from his mother a letter, in 1783, in which was the following paragraph—"You will doubtless have heard of the death of your worthy grandpapa, [Rev. Mr. Smith of Weymouth] before this reaches you. He left you a legacy more valuable than gold or silver; he left you his blessings and his prayers, that you might return to your country and friends, improved in knowledge and matured in virtue; that you might become a useful citizen, a guardian of the laws, liberty and religion of your country as your Father [he was pleased to say] had already been—lay this bequest up in your memory, and practice upon it; believe me, you will find it a treasure that neither moth nor rust can devour."

## SOMETHING WRONG.

We have received information from our subscribers at Gettysburg, Littlestown and East Berlin, that our paper of last week did not arrive! The fault must be with some postoffice or other on the Baltimore route, as we are positively certain, that they were regularly mailed. If similar failures have occurred at other offices on that route, we should like to be informed of it, as we shall endeavor to supply the deficiency as well as we can, and at the same time make use of every effort to find out the cause of the irregularity.

**Bound Volumes of Synodical Minutes.**—Several sets of the Minutes of Synod, embracing those of 1836, '37, '38, '39, and '40, may be had at the Publication Office.

**"Brochure on Baptism."**—This little work is now in press, and will be ready in a few weeks.

**"Letters from Holland,"**  
Connected with the first organization of the German Reformed Church in America.

A pamphlet of 24 pages 8vo., with the foregoing title has just left the press. It was ordered to be published by the late Synod, held in Greenacres, and may be had at \$4. per hundred copies.

Those who have subscribed for any amount will do well to send for them, or else let us know, how we shall forward them.

## Small Notes.

Small notes are becoming uncurrent with us. We often receive such as are of no value at all to us, and therefore respectfully request our agents and subscribers to send us no more of this small currency in future, except they are of solvent Banks.

## Accounts for Books.

We shall be very much obliged to those who have purchased books from our Establishment upon credit, if they will avail themselves of the earliest opportunity to make us a remittance. Our capital is small, which renders it necessary in order to meet our engagements promptly, that our credits should not be protracted too long.

## Extra Efforts to promote Revivals.

The following remarks from the "New York Observer" are judicious and well-timed, and therefore we transfer them to our columns as worthy of a careful perusal, especially on the part of ministers of the Gospel.

"Protracted meetings," as they have been technically termed within the last few years, were probably suggested by the practice still common in some churches, especially Scotch Presbyterian churches, of holding continuous religious services in connexion with the administration of the Lord's Supper. "Three days' meetings," as they were first called, were usually appointed so as to include the Sabbath, and on that day this Sacrament was enjoyed. They were almost invariably attended with great solemnity, and immediate and permanent benefits to the church and surrounding world. They were the result of an increasing desire on the part of Christians to see the work of God revived; this very desire being evidence that the work had commenced in their own heart. And when Christians were thus awakened, they found increased delight in meeting for prayer and religious exhortation. And as the world were impressed by their holier walk, and by the Spirit of God given in answer to more fervent and faithful prayer, sinners began to frequent the social meeting, and manifest an interest in religious things. Then it seemed important to multiply opportunities for "hearing the word"—the appointed instrumentality for bringing sinners to repentance. Thus the practice of continuous public services originated. In them the pastor labored as his strength would permit, and was assisted by pastors of neighboring churches.

But when the fame of these meetings, as a system that invariably resulted in the conversion of sinners spread abroad, others began to introduce them as engines to produce results; as if they were the cause instead of the effect of revival. The great truth was overlooked that these continued services grew out of the necessity of the case; that Christians would speak often one to another, and sinners would come together with one accord in one place, and therefore, the word must be administered. And neglecting this vital principle, they were introduced to "get up excitement," and most powerfully did they answer the end. Their novelty in places where they were employed, attracted the attention of multitudes, and the style of preaching adopted was such as naturally would rouse the human mind. Their history is known and read of all men. That they have resulted in much good and much evil, as they have been judiciously or rashly conducted, no one will deny. That in many places they have left such disastrous influences as monuments of their character, that they are now regarded much in the same light with a moral pestilence is also true.

We have adverted to the subject, for the purpose of suggesting that the prejudice against "protracted meetings" now so general, may lead Christians to undervalue the use of means for the advancement of the cause of Christ. Fearing to go too fast and too far, they may not go at all. Trembling lest they should be found assuming what belongs to God, they may not do their own. Jealous of "new measures," they may take no measures to promote the revival of religion, and the salvation of dying men. But this extreme may be as fatal to the interests of the church and to the souls of the unconverted as the other. Frost may kill as well as fire. In the vineyard it might be difficult to say which is most to be feared. But the wisdom that cometh down from above is profitable and sufficient to direct, and that would teach the inquiring Christian, if he expects to see the cause of God advancing, he must both labor and pray. Nor do we believe that the order of effort has been made a subject of special revelation. Whatsoever thy hand findeth to do, do it with thy might.

In previous articles on the importance of Christian effort, we have called on the churches to awake to a more diligent and prayerful use of the means which God has given them to employ for his glory. And we would repeat the sentiment of one of the old writers of the church, and recently quoted by Dr. Alexander in his numbers on Religious Experience, that we should labor as if we had it to do alone, and pray as if we could do nothing without God.

It is this union of activity and dependence that develops the excellency of God's appointed plan to promote his purposes of mercy in recalling sinners from the error of their ways. Could this truth be incorporated into the heart of the church, and form the abiding and constantly propelling principle of action, it must be that a new impulse would be given to the work of the Lord. If social and secret prayer, if the public ordinances of the Gospel, if the humble and judicious labors of private Christians one with another and with the unconverted, if the silent power of a holy example, and all other means of influence which wisdom and revelation combine to urge on the church, were systematically and faithfully brought to bear on the mighty enterprise of subduing the world to Christ, who can doubt that the salvation of Zion would go forth as a lamp that burneth? Who can doubt that the moral power of the church is not half developed at this moment? So slothful has the church been in duty during the last few months that any efforts now would be extra efforts, and those who are afraid of doing any thing for fear they will do too much, will probably see the clouds passing over their vineyard, and watering graciously and gloriously those fields where the spiritual vine-dresser has learned both to labor and to pray.

For the Weekly Messenger.

Messrs. Editors:

A writer who signs himself "A Zuignian," in a recent No. of your truly valuable paper, has attempted to prove that Luther taught, and that the Lutheran Church maintains, that in the Lord's Supper, Christ is materially present; and has referred to "authorities" which he calls Lutheran to prove his statements. Now as "A Zuignian" has made erroneous assertions, which are calculated to misrepresent a sister Church, I would respectfully ask you to give the following an insertion, in order that your readers may be undeceived on this important subject.

In the first place "Buck" was not a Lutheran. His misrepresentations have done a vast deal of injury in

the world, and other Churches besides our own have complained of his false statements. Hence he cannot be regarded as authority. The same may be said of McClaine, whose translation has been proven to be incorrect; for besides his own capacious notes, he has left out whole paragraphs of the original and inserted his own remarks.

In the next place, "A Zuignian" refers to "Moshheim," and quotes the following paragraph: "Luther maintained that the body and blood of Christ were really present in the Eucharist." Now there is not one word in this quotation about a material presence, and yet "A Zuignian" undertakes to say that "Luther held that the body and blood of Christ were really and materially present" &c. We are sorry that our friend should have made this mistake; as it is a notorious fact, that the Lutheran Church has ever rejected such an idea. And, as regards the statement of "Moshheim," about a real presence, if this is proof of gross error on this subject; the same charge may be made against the Presbyterian and Reformed Churches. For in the 79th Quest. of the "Heidelberg Catechism" we have, among other things the following:—"but more especially by these visible signs and pledges to assure us that we are really partakers of his true body and blood, by the operation of the Holy Ghost" &c.

By a reference to the Symbols of our Church, and to our accredited doctrinal standards, "A Zuignian" will find, that the Lutheran Church never maintained such a doctrine.

By giving this an insertion, you will greatly oblige us. We have no other object in view, than to remove any erroneous impressions that may have been occasioned by the statements of "A Zuignian."

Your respectfully,  
JOHN N. HOFFMAN.

Chambersburg Feb. 5th, 1841.

We insert the above communication from motives of courtesy and from personal respect for the writer. As a matter of right, we could never have done so. The article to which it refers, was written solely on the defensive, and we can assure our readers, and the brother himself, that it would never have appeared, had not a certain writer, who calls himself "A Lutheran," in an article in the Lutheran Observer, made some broad and offensive assertions in reference to the doctrines of Zuingle, the founder of the German Reformed Church, and at the same time indulged in unkind and unchristian insinuations in reference to the Church itself, and in others especially reflecting upon one whom the Church holds dear and has honored with the most important trust at her disposal.

We do not wish to assume the place of our correspondent—"A Zuignian," as he is abundantly able to defend himself; but at the same time, we cannot feel ourselves justified in permitting the present occasion to pass, without adding a few remarks relative to the subject.

1. Our brother H. labors under a mistake, when he speaks of "A Zuignian," as representing the whole Lutheran Church to maintain the views of the Lord's Supper referred to. "A Zuignian" ascribes them to Luther, and maintains that the same sentiments are still held by "many a good old orthodox Lutheran of the present day." This we know to be his design, and if his language is otherwise construed, he is misapprehended. There are some persons connected with the Lutheran Church, differing very materially from the greater portion of that body, who hold sentiments very much like those referred to by "A Zuignian." These claim to be real Lutherans, with how much justice we will not pretend to say, but they are frequently recognized as such by our Lutheran brethren. Even brother H. cannot be ignorant of this fact.

2. With regard to Buck's being a Lutheran, it must be remembered that "A Zuignian" did not say positively that Buck was a Lutheran, but merely went upon the presumption that he was. From his writings, it is difficult to determine what he was, and instead of having the character ascribed to him which is given him by brother H., he has always been spoken of as one of the most correct and impartial writers of his age, always using the language of the different denominations themselves, and hence the general reception of his work. As regards Dr. McClaine, it is well known that the Lutheran Church has an old grudge against him.

3. Our brother H. is very unfortunate in his reference to the Heidelberg Catechism. Although the words really and true occur there, yet an examination of them in their whole connection must convince any one, that they are far from being employed in reference to the presence of the body and blood of Christ in the Sacrament. They are intended to express the intention in the body and blood of Christ, that is, his atonement, which is secured to the believer by the exercise of faith. The bread and wine are expressly declared to be visible signs, in the few words themselves quoted, and not the real body and blood of Christ. The words *really and true*, found in almost any other connection, would have answered his purpose just as well as in the present.

4. The Symbols and accredited doctrinal standards of the Lutheran Church in this country, constitute no proper criterion by which to determine what were the doctrines held by Luther himself. This sentiment we presume, none will deny. Many of the Lutherans of the present day, differ from the sentiments of Luther himself, almost as much as from those of any other of the reformers. As evidence of this, we refer the reader to the translation of the Augsburg confession given by Dr. Schumacher in his Popular Theology. By comparing this translation with the original which is found in the same volume, it will be perceived, that the translator has omitted in the translation all the most objectionable portions of the original. And does brother H. wish for more proof on this subject, we need, we presume, but remind him of the declarations made in his own church at the meeting of the General Synod a few years ago, by an aged and influential member of that body.

5. Whether the sentiments ascribed to Luther by "A Zuignian" were held by him in the particular form represented or not, we will not pretend to decide. In order however, to afford our readers an opportunity to judge for themselves on this subject, we will here insert Luther's own words as contained in his "Protestation," and found in his works Tom. II. Witt. Germ. f. 243, and Tom. III. l. G. f. 510.

Die reine und wahrhaftige Lehre unserer Kirchen vom heiligen Abendmahl.

1) Daß die Worte Christi: Nehmet und esset, das ist mein Leib, trinket, das ist mein Blut, einfaßlich, und nach den Buchstaben, wie sie lauten, zu verstehen sind.  
2) Daß im Sacrament zwei Dinge sind, gegeben, und mit einander empfangen werden. Ein idiosches, das ist Brod und Wein, und ein himmelsches, das ist Leib und Blut Christi.  
3) Daß solches beides nicht auf Erden geschäfft und nicht broten im Himmel.  
4) Daß es der rechte natürliche Leib Christi sei, der am Kreuz gestorben, und das rechte natürliche Blut, das aus Christi Seiten gelaufen.

5) Daß der Leib Christi nicht nur mit dem Glauben genossen, sondern auch auf dem Altar genossen wird, sondern auch mit Brod und Wein mündlich, das unversehrliche und unveränderliche Weis empfangen werde, zu einem Pfande und Versicherung der Auferstehung unserer Leiber von den Toten.  
6) Daß die mündliche Nahrung des Leibes und Blutes Christi nicht alleine den Wärdigen gegeben, sondern auch den Unwärdigen, die ohne Würde und wahren Glauben hinzugehen, zu unseligem Ende, von den Wärdigen zur Ewigkeit, von den Unwärdigen zur Ewigkeit.

The following is a literal translation of the above:  
The pure and true doctrine of our Church concerning the Holy Supper.

1. That the words of Christ: Take and eat, this is my body, drink, this is my blood, must be understood simply and according to the letter, as they read.  
2. That there are two things given and mutually received in the Sacrament. An earthly, that is bread and wine, and a heavenly, that is the body and blood of Christ.

3. That this takes place here below upon earth and not in heaven above.

4. That it is the real natural body of Christ, which hung upon the cross, and the real natural blood, which flowed from Christ's side.

5. That the body and blood of Christ are received not only spiritually by faith, which also can take place without the holy supper, but with the mouth at the same time with the bread and wine, yet in an incomprehensible and supernatural manner, as a pledge and assurance of the resurrection of our bodies from the dead.

6. That not only the worthy participate with the mouth of the body and blood of Christ, but also the unworthy, who repair thither without repentance and true faith, yet with a dissimilar result, to salvation on the part of the worthy, and to judgment on the part of the unworthy."

Whether the above quotation will substantiate the declaration of "A Zuignian," that Luther believed in a corporeal presence or not, (as we understand the word material,) each one must determine for himself. We will add no more on the subject. It is an unwelcome one to us. And we hope we may not have occasion to introduce it again.

## Domestic Intelligence.

**Suspension of the United States Bank.**—On Thursday the 4th inst., this institution was compelled again to suspend specie payment. During twenty days, it has paid out nearly six millions of dollars in specie. All the other banks in the city and country are suffering by its example.

**Simultaneous Temperance Meetings.**—The fourth Tuesday of February, is the day appointed for simultaneous Temperance meetings throughout the civilized world, when the friends of Temperance, without regard to religious sects, or political parties, or conditions of life, assemble together in their different towns or districts, and celebrate the triumphs, and seek to extend the blessings of the Temperance reform.

**Size of London.**—London is probably the largest city in the world, at least, if we set down as doubtful the exaggerated accounts of the population of some of the Chinese, and Japanese cities. We can form some idea of its size when we are told it contains as many inhabitants as do the five States of Massachusetts, Maine, Connecticut, New-Hampshire, and Vermont.

We regret to announce the sudden death this morning of Doctor Jacob Green, Professor of Chemistry in Jefferson Medical College. Dr. Green was an estimable individual in private life, and an excellent teacher of his important department. He was also a successful cultivator of natural science.—*Phila. Nat. Gaz.*

**The Census of Virginia.**—The population of Virginia, under the new census, has been ascertained to be 1,331,441. Of these 733,312 are whites, 43,435 free colored, and 447,207 slaves. The total increase in the whole State, for the last ten years, has been but 20,038. There has been a decrease in the slave population of 23,517. The Federal population of the State is 1,042,550. If therefore the ratio of representation is fixed as high as sixty thousand, Virginia will lose four members of Congress. Her number of Representatives will be reduced to seventeen.

**Damages from Locomotive engines.**—There has been paid from the Treasury of Pennsylvania during the last year \$20,875 57, for damages done to individuals by sparks from locomotive engines. It will be recollected that the State provides the motive power on all its rail roads.

**Life Boats.**—The Massachusetts Humane Society, aided by the grant of \$5,000 from the Commonwealth for the purpose, has provided Life Boats—twelve in number—to be stationed at the most exposed points of the coast within the limits of the State, for the relief of shipwrecked mariners and others. Each boat, suitably furnished and made capable of being transported to any reasonable distance, when necessary, is committed to the charge of ten citizens and able bodied men, designated by the Selectmen of their respective towns, five or six of their number being competent to the management of a boat. Each company is under the direction of a captain or headman.

**Railway Travelling.**—The facilities afforded by railways is well illustrated by the fact, that the distance between London and York is traversed in two hours less time than between London and Lincoln, although York is seventy miles farther from London than Lincoln is.

It would require twelve stage coaches, carrying fifteen passengers each, and one thousand two horses, to take one hundred and eighty passengers two hundred and forty miles in twenty four hours, at the rate of ten miles an hour. One locomotive steam engine will take that number, and go double the distance in the same time, and, consequently, will do the work of two thousand four hundred horses!

**Library.**—The largest library in the world is said to be that of the British Museum, containing more than 500,000 printed books, and 120,000 manuscripts. It has been whithered in various quarters that, after the settlement of the Eastern Question, a great Congress of Nations will be held in London, Paris, or Vienna, to devise some plan for settling the future international disputes without appeals to the sword. This would be a mighty step in the way of promoting human happiness.—*London Sun.*

Would that these whisperers might increase, until the general sympathy with the cause of human happiness should be too strong to be repressed, and loud voices should burst forth in every quarter of the world calling on nations to "beat their swords into ploughshares and their spears into pruning hooks."

[N. American.]

**Balt. and Ohio Rail. Road Notes.**—By an act of the Legislature of Maryland, the Banks of Maryland, are authorized to receive these notes. Consequently they are in good credit.

**Canal Commissioners.**—The bill before the Pennsylvania Legislature, in reference to the appointment of Canal Commissioners in the manner stated in our last paper, has passed both Houses, and therefore only required the signature of the Governor to make it a law.

It was not however presented to the Governor for his signature until the time elapsed when, by the old Law, the Governor had to appoint them! They are E. B. Hubley, W. F. Packer, and Hugh Keys.

The last accounts from Liverpool say that large shipments of British Manufactures were making to the various ports of the United States.

It is said that the losses of the Lehigh Coal and Navigation Company by the freshet, instead of amounting to millions will probably not exceed two or three hundred thousand dollars. The company will delay the principle of their debt until their works are repaired, but the interest will be promptly met quarterly.

**The American Plough in England.**—At a late Cat. Show, held in Cambridge, in September, by the British Royal Society, an American plough was presented for exhibition, and attracted great attention. But the circumstances which most attracted any attention in the account was, that the plough on the occasion, when put into the ground, was held, and

drawn, by one of the first peers in the realm. What a useful example does such conduct present? How much more honorable and conducive to good morals, than to win all the stakes at the New Market races, or to figure as a grand-master of the pageantry of a coronation!

**American Ingenuity.**—The Nashville Whig thus describes a new



