#### Whole Number 281

For the Weekly Messenger

#### Original.

#### For the Weekly Messenger. THE HEIDELBERGH 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 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 Zuingle's most intiand Melancthon. Only in this latter case, the laeuterung der Kirchen-Reformations-Geschichten des Schweitzerlandes; a work in which a large number of ancient documents start protested, he would not recede from his

Collin, professor of Greek, for his companion, body.

Ey.

prince received them in a friendly manner. Saxon boundary till an escort from the landgrave came and conducted him over; for he

and Zuingle with Melancthon; for it was vinity. He charged Luther also with incon-ment." counted unsafe to bring Luther and Zuingle at sistency, in admitting the figure synecdoche

and Melancthon, in their private conference,

day morning; with an exhortation to the theologians, in the name of the prince, that layAnd so ended the conference for Saturday. "Hereupon Zuingle began to speak, and

rebuked Dr. Luther, because he had at the are preserved, illustrative of the early history own opinion, thus closing the door upon all are preserved, illustrative of the early history of the Reformation, and from which important of the Reformation, and from which important instruction from the word God. Scripture and they sound clear, Behold thy Son, Behold recalled nothing. They were beaten on the help has been derived in the preparation of must be compared with scripture. The 6th thy Son! So you manage it, Sir Doctor; but subject of the sacrament too, he goes on to chapter of John was insisted upon earnestly, tell us now right out, Is the body of Christ in say, so that they had no place to stand; "but "When Doctor Martin Luther in Saxony had raised a heavy strife with Ulrick Zuingle flesh could profit nothing, and is not to be imanswered, It is not in one certain place."

In the body of Christing say, so that they had no place to stand; "but one certain place? Hereupon John Brentius they were afraid of their own people, to whom answered, It is not in one certain place." and Doctor Oecolampadius in the Confederaagined therefore in the sacrament. Luther Then Zuingle brought foward the words of canted." All this is broadly contradicted, and cy, about the Supper of our Lord Jesus Christ; maintained still that when Christ says, This inasmuch as Dr. Luther had written venominasmuch as Dr. Luther had written venominasmuch is my body, it must mean his body. If the he says plainly, if a body be in no place, it is publications to which the calumny gave rise, ous and unseemly books against the doctrine Lord, said he, should place crabapples before no body, and so the body of Christ must be on the other side; for both Oecolampadius and of these two, and so compelled them to an me, and bid me take and eat, should I not ask, in some place.—Luther replied: Augustine Bucer, and afterwards the divines of Zurich in swer him again in print, by which writing and wherefore? For a spiritual feeding upon does not speak here of the Supper; along their collective character, published separate counter-writing, abounding in reproach and a- Christ, the word was enough; in the sacra- with this we say, that in the sacrament the vindications of their party, in reference to this buse, many Christian people were greatly ment, something more was present, a bodily 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 that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that an end if possible might be put to these that which it signifies. (He reprimanded to the first and the sacrament the sacrament windications of their party, in reference to this body of Christ is so present as not to be in a mpadius disapproved of his articles, and his be suffered to pass without notice.

Lungtians at the diet of Augsburg, but Occol-microscopic to this disapproved of his articles, and his be suffered to pass without notice.

The district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the district Synods of Ohio, as well as the diet of Augsburg, but Occol-microscopic to the diet of Augsburg, but Occol-microscopic to the diet of Augsburg, below that the diet of Augsburg, but Occol-microscopic to the diet of Augsburg, but Occol-microscopic that an end if possible might be put to these that which it signifies. (He reprimanded in a local way, it cannot be there at all corthings, to bring both parties together in a Conference. The prince was young, but of great were not wanted; God had not commanded us tics of which it is to be in some place; and forbid his going altogether, if it were made a public forbid his going altogether, if it were made a public forbid his going altogether, if it were made a public forbid his going altogether, if it were made a public forbid his going altogether. understanding, and had great favor towards to eat crabapples. The blessed virgin had alall learned men, and above all to the true re- so inquired, How can this be? and the Jews, trine.—With this, they all went to dinner. ligion. He wrote to both parties to meet on a How can this man give us his flesh to eat?) certain day, in his city Marburg, in Hesse, Luther affirmed that the passages which Zuinwhere he had a few years before established gle had brought forward were allegorical, and the sacrament, but not in a local way, and in a fine College; and begged and exhorted them therefore not in point. Christ's words were a friendly manner denied that it might be exearnestly that they would come on both sides plain, and the Devil could do nothing against to confer as friends and unite as brethren. Wherefore said he give glory to God

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 the members of the members of the smaller Council, knew of the members of the members of the smaller Council, knew of the members of the their departure.\* When however, on the next up so easily the passage in John VI, where fathers are on ours.—Oecolampadius said, we Szuingle's earnestness in this case brought him even day, the cause of his going was understood, Master Ulrick Funken was sent after him as a government-representative, with a servant a government-representative, with a servant as you may, Sir Doctor, our doctrine.—We will go into the matter no was willing to extend to the Swiss reformer and his and an escort. During his absence, Mr, in a contrary strain. Said Luther: InvidiConrad Schmid, of Russnach on the lake of Zurich, a right skilful, brave and learned man.

Say and sing to me as you may, on Boctor, our doctrine.—we will go into the matter no friends common Christian charity, (due as he said ose Loqueris. I ask you, Sir Doctor, Zuinhave the Lord's word This is my body: what the Lord's word This is my body: what a right skilful, brave and learned man.

Say and sing to me as you may, on Boctor, our doctrine.—we will go into the matter no friends common Christian charity, (due as he said even to an enemy,) but could not own them for brethren. "Your spirit," he remarked again and again Conrad Schmid, of Russnach on the lake of Zurich, a right skilful, brave and learned man, preached in his place. Hereupon there arose again a marvellous talk about Zuingle in the Confederacy; for some said, he had run off mation?—Luther replied: Six Zuingle, you to the ancient fathers, only to show that their fellowship, without success. Luther refers to it with destring was not now; they built however as a right skilful, brave and learned man, gle 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: Six Zuingle, you destring was not now; they built however as a right skilful, brave and learned man, gle proceeded, whether Christ did not intend, he was young, and he is besides obscure.—Oecolampadius remarked, that they appealed to the ancient fathers, only to show that their fellowship, without success. Luther refers to it with destring was not now; they built however like a rogue; others, that the Devil had come are too overbearing; the passage, John VI, doctrine was not new; they built however evident pleasure, as a righteous humiliation through in bodily form and carried him away. Such gives you no such advantage.—Nay, nay, not on them, but on the word of God. It was which they had been required to pass, in withstandungodly stories were fabricated without end. Sir Doctor, exclaimed Zuingle, the passage well known moreover, he said, who and what ing the truth! "At Basel, he took to him Mr. John Occo- breaks your neck for you.—Talk not so Augustine was, and that in this matter he had lampadius, with a government-delegate, and proudly, Luther replied; ye are here in Hesse written and published not merely his own opinproceeded to Strasburg, where he was receiv- and not in Switzerland: necks are not broken ion, but that of the whole Church as it then ed with much honor. Here he preached with so easily. And with this, he went on to stood great admiration of all. The substance of his complain heavily of Zuingle's words.—Zuin- "After this Luther exhorted Zuingle and sermon, is contained in his introduction to the gle answered: That in Switzerland also jus- Oecolampadius, with their friends, that they many, the doctrine of a new sect, founded in prophet Jeremiah. At Strasburg, Mr. Mar- tice and right were duly regarded, and no should study peace, and come over to their Switzerland, by Zuingle, was called "Evantin Bueer and Doctor Casper Hedio, with a man's neck broken unlawfully; it was cusside, since they had the word of God for their gelical Truth;" and Zuingle boldly opposed few government-delegates, joined themselves tomary with them however to use this expres- view clearly; and so he closed. Zuingle, the errors of the Church of Rome. Upon to him; with whom he arrived safely at Marsion, when they considered that any one had a Oecolampadius, and Bucer, on the other hand, this foundation he continued preaching from burg. Burgomaster Jacob Sturm and Jacob von desperate cause, in which he must suffer de- protested before all present, that Luther had the beginning of the year 1519, not only a-Daubin leim, a gentleman or nobleman from feat; as the doctrine of John VI in this case not sustained his doctrine from God's word, gainst indulgences, but also againt the inter-Misnia, who were sent by the landgrave to at- upset the doctrine of Luther.—Hereupon the but that they on the contrary had convicted cession and invocation of saints, the sacrifice tend them, rode with them into the place. The prince himself observed, that the Doctor him of error, and shown their view to be of the mass, the ecclesiastical vows, the celi-Luther got there later; he had waited at the Thus ended the conference for the forencon." ancient church fathers. With this, they clos- meats. However, he attempted no alteration

The account goes on to state, that Zuingle metaphor or metonymy, making "is" to mean Hedio, on the other. "signifies," removed the body altogether.

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 a ject of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament, it was not so easy to a piece of the sacrament of the thought it not desirable to have every body then went on to say, that Christ's body is fipresent. In the end, it was concluded that nite or circumscribed, after human fashion.— own faith." selves he thought, make much account of their gainst the papiets and Lutherans. It ended of articles for the Messenger, yet I have neving the aboutton of the superstituous cerence or wrt en about the Centenary, except on selves. ber, (persons of distinction in point of rank or that it must be necessarily in one place, learning,) but not to the community in gener- namely heaven, and not in or under the bread. al. This was a disappointment to many wor- But Luther would not listen to this point. thy people.

"The meeting was opened early on Satur- hear to it at all.—What is this? responded hear to it at all.—What is this?

persons, (the number of whom was great,) be-gan, by protesting that he would never teach ferent places at once; and appealed to the was felt to be solemn at the time. But if a concerning the Supper as did his opponents; maxim of the philosophers, that the universe Spirit of all grace, must not the actors have was necessary to abide by the letter. Doc- same time. Luther quoted his text, This is tor John Oecolampadius, having first invoked my body; to show that wherever the sacrato blind the judgment of even the wisest and the Lutheran and Sacramentarians, and had That figurative sayings of Christ, such as Iam sent, it mattered not in how many places. the true Vine, cannot and should not be takZuingle said this was begging the question, themselves. Having settled it in their own from breaking out. The Lutheran princes centennial celebration, as a free will offering to the Lord. The amount of stock subscribed en according to the letter, but must be explained: and so, because the words, This is my
body, were a figurative and sacramental exbody were found on paragraph conference with them
below the Luther now put his own opinion, and so offerbody were a figurative and sacramental exbody were a figurative and sacramental exbody were found on paragraph conference with them
below the Luther now put his own opinion, and so offerbody were a figurative and sacramental exbody were a figurative mate friends, and became afterwards his suc- body, were a figurative and sacramental ex- Luther now put his own opinion, and so offercessor, 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 the statement of the statements have the interest case of the statement of the statem swer, he would stand by the words, This is of Fulgentius, (one of the Fathers,) who says had now been forced to change their ground, tween the Lutherens and the Zuinglians, my body.—Oecolampadius replied: John VI, expressly of Christ's body that it is in one and were restrained by fear only from not without approving the doctrine of the Sacratheir own form, and are confirmed besides, as is clear; Christ there draws us from a corpoplace only; to show that he was insisting here to all material points, by all that we have on real to a spiritual eating, and according to this on no new doctrine.—Said Luther: Christ's It is most extraordinary, how they could have the subject from the other side, in different there is no corporeal participation of the body body can be in different places; for he says, of Christ in the Supper.—Luther said: The spiritual eating does not put the corporeal out spiritual eating does not put the corporeal out the bread then, Zuingle replied, so regard to his doctrine of the sacrament, after the said of the sacrament, after the sacrament of the sacrament of the sacrament of the sacrament of their opinions, and he desired the sacrament of the sacrament of their opinions, and he desired the sacrament of the sacrament of their opinions of their opinions of their opinions of their opinions of the sacrament of the sacra 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 as in all transactions of this sort, a great deal words, The flesh profiteth nothing; it is the be in a certain place or not, said Luther I leave on friendly terms with Luther, and sought with 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 obsertion to the facts with Could be convenient that the facts with a could be convenient that some and adds, it would be convenient that some and add Account, in a somewhat compressed form, trine was grounded in God's word, and had and a contentious quibble. In the same way, ter their fashion. For they are not only liars, translated from the German, as it stands in the not been overthrown by Dr. Luther, and he a wrangler might bring forward the words of but faleshood and deceit itself, as both Carlthe Lord, when he said to his mother from the stadt and Zuingle have shown in deeds as well cross in relation to John, Behold thy Son; as words." He then mentions some points, and however satisfactorily they should be exwith regard to which they had recalled the plained, might still cry out forever, Nay, nay, pestilential opinions they held and published he says plainly, if a body be in no place, it is publications to which the calumny gave rise,

" After dinner, Oecolampadius again called

it had been rumored that the Swiss reformer ges, that Christ's body is like ours, and must views generally, to unite, and own one anoth- ty of our Savior is, there his humanity ought was not sound; as for instance the divinity therefore be in one place, and not several er publicly as brethren; dwelling at large on also to be present." Oecolampadius and of Christ, the doctrine of original sin, and places at one time. -- Were he like us in all the happy consequences such a union, found- Zuingle immediately replied; and Oecolamthe value of external ordinances; which re- things, quoth Luther, had a wife and black ed on mutual toleration, might be expected to padius and Bucer confuted the large confessulted in the satisfactory conviction, that both eyes; I have said already, and say again, we have. Zuingle said, there were no persons in sion of Luther. Brentius opposed their opinparties here stood on substantially the want no mathematics in the case.—Zuingle the world with whom he more wished to be on ions, in his Exposition upon the gospel of

gree. This took place on Friday. Zuingle other men. Here he began to quote the pas- But Luther would in no wise acknowledge 7th of January, 1528. This disputation was now asked that a public conference might be sage in Greek.—Give it in Latin or German, them as brethren, and said, he marvelled much particularly on the proposition of the Sacranow asked that a public conference might be sage in Greek.—Give it in Latin or German, them as brethren, and said, ne marvened much particularly on the proposition of the Sacratheld, on the subject of the Lord's Supper, in said Luther.—Zuingle excused himself, on the that they should be willing to consider him a ment; and Occolampadius, together with the presence all who had come together, ex- ground that for more than twelve years, he brother, when they held his doctrine of the Zuingle, Bucer, Capito, Blaurerus, and sevepecting to hear such a discussion. Luther had been used mainly to the Greek text; and sacrament to be false; they could not them-ral other sacramentarians, maintained it a-

> stating that Zuingle preached in Marburg be- canton of Bern. The cities of Constance resolved to do in the business. With your fore the distinguished persons present; after and Geneva immediately followed the examwhich he took his leave, in a friendly way, ple; but it was not effected in the cities of and returned safe and sound to Zurich. Count Basel and Strasturg till 1.29. Oecolampatics centennial jubilee, and a glorious time it is

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 arguments from the other side.

#### For the Weekly Messenger. OECOLAMPADIUS. Concluded

Whilst Lutheranism was settling in Gershould not take this way of speaking so high. grounded in the Scriptures and also in the bacy of the priests, and the abstinence from In the afternoon, Zuingle read from certain ed too. Thus was the conference ended, in in the outward and public worship of God, till publications of Luther and Melancthon their these three days. The prince of Hesse enter- 1523; when he found the magistrates and was not willing otherwise to stir out of Saxo- own exposition of the passage The flesh prof- tained them all, and exhorted them much to citizens of Zurich disposed to cast off the ny: which led the landgrave to say, 'Zuingle iteth nothing, &c.; which was found to agree unity. Finally it was agreed, that since this Romish doctrine, and receive the Reformed, has come here from Switzerland, without ask- very much with the exposition of Oecolampa- meeting had made a great noise through all While the German princes were crushing the ing an escort from us, but Doctor Luther has dius and Zuingle himself.—Luther said it mat- the world, it would not be right to separate in rebellion of the peasants, there happened great required one, as though he could trust us less.' tered not how he and Melancthon had inter- an unfriendly way; on which account articles disputes, in Germany and Switzerland, be-With Luther came out of Saxony, Philip preted these words: the opposite side must should be drawn up, showing as well in what tween the Romish priests and the reformers; Melancthon and Justus Jonas; from Augs- show, that when our Lord says, This is my points they were agreed, as wherein they as also between the Lutherans, Zuinglians, burgh, Stephen Agricola; from Nuremburg, body, it does not mean his body.—Oecolam- could not go together. This took place in and Anabaptists. Luther declared himself a-Andrew Osiander; and from Saubia, John padius urged the consideration next, that the haste; for the English Sweat; had broke out gainst the doctrone of Zuingle concerning the body of Christ is in heaven.—Luther stuck in Marburg after such a sort, that they could Lord's Supper; but Oecolampadius concur-"Many other learned men came also from still to his text, This is my body, and main- not tarry there any longer. Many were of red with Zuingle, and taught the same docdifferent countries, who were anxious to be tained that the body of Christ might be in heat the opinion, that if they could have remained trine at Basel. Oecolampadius agreed with present at this conference between parties so ven and also in the sacrament, at the same a while longer, and conferred more fully with Zuingle in the nature of the doctrine, but he high and celebrated. Few of them however time; no matter how it might be contrary to one another, they might have come still near- gave a different sense of our Lord's words. enjoyed this privilege; for in the beginning, nature, if only it were not contrary to faith. -- er together. As it was, it appeared from the Zuingle placed the figure of these words, the prince directed separate conferences to Oecolampadius said, that faith teaches us to paper they signed, that they were agreed in "This is my body," in the verb "is," which take place between particular individuals pri- look upon Christ as in his humanity like our- all articles, only not in the point of the pre- he held to be taken for signifies. Oecolampavately; Luther being put with Oecolampadius, selves, no less than he is like God in his disease of Christ's body and blood in the sacradise laid it upon the noun body; and affirmed that the bread is called the body by a meton-Here the Account introduces the instrument omy, which allows the name of once together, on account of their being both (taking a part for the whole,) while he would itself, comprising fifteen articles on the lead- the thing signified to be given to the sign. rather fiery. Oecolampadius and Melancthon, allow no trope against himself.—Luther maining topics of the evangelical faith, signed in Oecolampadius and Zuingle were obliged to as they were of a more soft and kindly tem- tained, that a synecdoche belonged to the form by Luther, Melancthon, Jonas, Osian- defend themselves against Luther, who anper, were coupled with the spirits of a warm- nature of the subject; the body of Christ was in der, Brentius, and Agricola, on the one hand, swered them, and wrote a book on purpose the bread, as a sword in its scabbard: but the and by Zuingle, Oecolampadius, Bucer and upon the Eucharist, in the German tongue, in which he attempted to prove the ubiquity "The prince now besought the parties ear- of the body of Jesus Christ-by this argutook up the several points with regard to which | Zuingle pressed the point, from many passa- nestly, as they were so near together in their ment—"That in all places where the divini-

if they did so, when they should return home. Some way to allay the disputes about religion. Nay, such is the strange power of party spirit. The Catholics labored all they could to divide holiness. best among men, we find as much as this accomplished their design, if the Landgrave ary stock. Synod resolved, by the help of openly affirmed by Melancthon and Luther of Hesse had not prevented their divisions a letter written to Metancthon, that Faber, have made any specifications as to the amount worked themselves into the imagination, that Zuingle stood in such a posture as this with Zuingle stood in such a posture as this with zero demunition of their opinions, and he desired they wish to take of the general stock. This, for many reasons, I regret; and among others, Oecolampadius replied to this letter of Me- some thirty, some sixty, and some an adultant lancthon, and yielded to the necessity of some than can be conceived of at present. I would 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 Zuingle, Bucer, and Hedio, to embrace it, and repair to Marburg, where they were followed The Church is well able to raise double the dreas Osiander, Brentius and Agricola. Bucer endeavored to reconcile the Lutherans and

> popish and protestant cantons in Switzerland, ses, in equal proportions. in which Zuinglius was killed. the purity of the doctrine which they profess- interests of his cause. ed, 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 adwill tell the news:" being asked what it was, he answered "Brevi ero apud Christum Do- your readers, and that too in a manner more Deasing and satisfactory than I possibly can, Curist my Lord. And laying his hand upon his breast he said "Here is abundance of light." In the morning before he died, he 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, S. Amos. 9. Jonah.
- 10. Micah, chapter 11.
- 11. On the three last Prophets. 12. On the Psalms.
- 13. On Matthew. 14. On Romans.
- 15. Hebrews. 16. First Epistle of John,
- Hoc est corpus meum.
- 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.
- tles, & 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.

CENTENARY STOCK.

The account of Bullinger concludes, with in the abolition of the superstitious ceremo er wrt en about the Centenary, except on c. in the abolition of the superstitious ceremo er wrt en about the Centenary, except on c. and then I only said what my Consistory had

William of Furstenberg rode with him as far dius was married this year to the widow of for the Reformed Church in America. How tam 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 companies the purpose of the prince, that lay ing aside their personal feelings, they should study to promote the pure truth. Doctor Lugle again pressed the idea, that a body must ther, in the presence of these high and learned party went so far as to say, that Zuingle and the emperor Charles V. was obliged to party went so far as to say, that Zuingle and the emperor Charles V. was obliged to wake up to a proper sense of their obligations his friends had been brought to recant various call a diet at Spire, in March, 1529; in the 1st | wake up to a proper sense of their obligations errors which they had previously taught, and place to require the assistance of the princes to God and his Church, and be visited with 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 they might be severely handled by their people, gary; and, in the next place, to find out ners during this jubilee of the Church be con-

> But I wish to say a word about the Centeneration the Centenary subject, and that but mentarians. Oecolampadius complained, in two; namely, Mercersburg and Maryland. because it don't look well. This backwardrespectfully suggest that at the annual meetings of the Classes in the spring, the powerful and giant-like Classis of East Pennsylvania, take the ballance of Synod's one hundred thousand dollar subscription, which is only forty-five thousand dollars; and that the other Člasses 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. by Luther, Melancthon, Justus Jonas, An- amount named by Synod. Her real strength is almost beyond human calculation.

Zuinglians at the diet of Augsburg, but Oecol- three district Synods of Ohio, as well as the

If the Church will only put forth a long and After such varied and important exertions, strong effort, there can be no doubt but that at home and abroad, he returned to Basel, she will find herself fully able, under God, to where he spent the remainder of his life in secure stock in Heaven's Bank to the amount preaching, reading, writing, publishing, and of two hundred thousand dollars. This will visiting the sick; and also the care of certain be an investment worthy of the Zuinglian adjacent churches, till 1531, when it pleased Church, and one whose increase cannot be God to visit him with sickness, that soon calculated by any human intellect. May the confined him to his bed, with the greatest ap- | Great Head of the Church inspire us all with them. Wherefore, said he, give glory to God, other way. After this he read once more the hours, or having exhausted its force left him in such lor the pastors of the place, and welcomed the great work before us, and crown with "Accordingly Zuingle took Mr. Rudolf and believe the simple words, This is my testimony of Fulgentius and Augustine.—Luth- a state, that he did not regain his strength for a long them with a short pithy oration, in which he er replied: I will not allow myself to be furth- ed by it; as it passed from one side of Europe to the

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 Zuingle concernvised them to love God, who would be to ing the sacrament of the Lord's Supper. But them in place of a father. A little before his as Dr. Nevin has just entered upon the Sacradeath, one of his intimate friends coming to him he asked him "What news?" his bly written articles under the head of the Heihim, he asked him, "What news?" his friend answered, "None;" "but (said he) I delberg Catechism; and as he will doubtless present the subject, more clearly and fully to

repeated the fifty first Psalm, at the end of which he added, "Salve me Christe Jesu!"

The communications of Prof. Nevin not only take well, but are sought after with ea. The communications of Prof. Nevin not Save me, O Christ Jesus! being the last gerness and read with great delight and profit words he was heard to speak; those present by thousands. The Doctor is indeed a chaste words he was heard to speak; those present in the room praying, continued to pray till the popular kind. By his well digested and the popular kind. By his well digested and he had surrendered his spirit to his Creator, ably written articles he informs and benefits. which he did most willingly and cheerfully, as well as entertains & delights the reader. I on the 1st of Dec., 1531, and in the 49th am pleased to learn that some of the most respectable religious journals in the country are in the habit of transfering 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 wilful a 17. Of the Genuine sense of these words, condition. The God of this world hath blinded the eyes of the children of disobedience: 18. An Exh ortion to the reading of 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 26. Annotations on the Acts of the Apos- and most despicable creatures, O Lord, give me not over to that spiritual darkness, which is incident to none but those that without thee must 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 afraid," "when the angel of the Lord came them or us, let us try to rectify our feelings, 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, oh! how will it be with hell-deserving sinners 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 pourtray 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 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 day, to hasten with the servants of Benhadad 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 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 de- has come down to us from the fathers of the prive you forever of every means of salva- Church) how libellous is the impression sometion. Let especially this truth be deeply impressed upon your mind, that the Redeemer will be himself the judge; and be entreated what is commonly termed REVIVAL PREACHto go to him in repentance and faith ere he | INC, is of recent origin in the Church. We come to you in his indignation and wrath. want the spirit and unction of the fathers. 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, Osinner! 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, that Jesus, who for your salvation became the son of man-Jesus, whom you now supremely love, and to whom you from the Lutheran Observer upon your devoare so united by faith, that you can, with the ted heads without any previous admonition, utmost confidence, say, "Jesus, thou art mine. and I am thine"—will be himielf 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

sees your desires and knows the sincerity of hurt. It affords me not a little pleasure, that your hearts. He is acquainted with your re- you immediately determined, that this storm pentance, faith, love, hope, &c., unwilling as should no more agitate your moral sensibilithe world now is to acknowledge these things ties. We highly approve of the stand you in you, and will in that day bring them to the have taken. It is not possible that a storm light. Is Jesus wise, righteous, and holy; it of this kind can either benefit the Reformed is, that he may the better manage your or Lutheran Churches. Such a course would cause, and the more successfully procure your | be calculated to alienate the affections which justification. Is Jesus omnipotent; he will brethren may now have for each other belonggive you eternal life, so that no enemy, no ing to the respective Churches. It is generpower of hell, shall ever be able to pluck you ally the case when men get into a storm, that out of his hand. Is Jesus glorified in his they are chiefly concerned for themselves. human body; so you too have the hope, that how they may escape its ragmgs and peltings. your bodies shall be made like unto his glori- They seldom look back to see how others ous 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 wehave waited. Let our shouts ascend, and let perfected redemption."

GLORY," I feel tempted to add another extract: in shining bodies shall attend him. If the 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," in that day, when the whole air shall teem with innumerable hosts of flaming spirits awaiting only the authoritative mandate of their

abyss of hell. flaming throne of his glory, in judgment over which those articles of his abound. you, and preparing himself to pronounce upon he 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, revealedto 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 nountain 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

"Oh, seek, by that true, unleigned 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 vet this very 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."

not, and the fire is not quenched."

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 Two principal difficulties were at first suppo- be granted this winter, and then contest will fail to do good. Besides being instrumental show to our people (as does indeed all, that times attempted to be made, in our day, that

YORK, PA. Feb. 2d, 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 opposition has ceased from this direction. 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 | ly within its own private circle are to be held 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 ments or private habits of any family. 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 have been your case, when the storm burst forth 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 Is Jesus your Judge omniscient; then he shelter was near at hand, and you escaped unmay fare, until they find some safe retreat safety and welfare of their neighbor's person. when men get into a storm in the moral world. They are chiefly concerned for number one, as they would that others should do unto

> despitefully use them. mean the controversy respecting the merits sult. Truth is mighty and will prevail."

upon them, and the glory of the Lord shone 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 ceive an impartial statement of the characters King, to turn all the ungodly into the eternal attempt to withhold praise when it is due, And what shall I, O sinner, say of your neither does he shun honestly to expose their situation and feelings, when you shall once errors. Every candid reader cannot but dissee the majestic Judge, actually sitting, on the cover the impartiality in giving facts, with

I am for peace, and hope that the black you the irrevocable sentence consigning you cloud which appears somewhat ominous aristo eternal death. How greatly does the crimi- ing from those religious periodicals, which nal, who has rendered himself deserving of are to carry peace and good will to man, will capital punishment, here fear-how does ter- soon disappear and not leave a trace behind, ror and trembling fill his soul, and pierce like that the adversary may be foiled in his attempt a sword through his bones, when he sees his to distract the peace of our Reformed and judge before him, about to give utterance to Lutheran Zion. A MODERATE MAN.

#### Temperance.

We take pleasure in laving 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

Harrisburg, to the People of Pennsylvania. Fellow Citizens:—Assembled from vari ous parts of our Commonwealth, for the purpose of deliberating on the best means of abaing the evils of intemperance, this Convention is unwilling to adjourn until it has prepared a frank and earnest address to you, asking your mmediate and active co-operation. It is our wish, if possible, not to address ourselves exclusively, or specially to the avowed and enolled friends of temperance, but to each citizen n 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 ac-The unanimity of opinion as to what fur-

ther 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. had no power over the question. This ground is now abandoned even by the opposition. Wherever the question has come before the indicial 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 Countv, it my 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

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 famisacred 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 interefere with the internal arrange-

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 victim, near this place, to his unremitting exshall be any person or persons licensed in toxicating drinks, or not." Such a legislative disposition of the question most obviously would be in strict accordance with the principles of our Government.

issue fairly before the people in every townthat issue apart from all other questions, so that the public judgment would be fairly proare 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 Legisfrom its violence. Then they feel for the lature asking the passage of such a law at their present session: let all females who have This, we conceive, to be pretty much the case 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 and forget the golden rule, to "do unto others the last Convention, "we want a law which shall bring the issue fairly and fully before them." But when they retreat from it im- every qualified voter in the Commonwealth. mediately, they may be able to act out the We want to have the opportunity of pressing precept of the gospel, to pray for those who his conscience with all the responsibility to his We find that the elements of the moral rest upon him in giving a vote that may deter-

Having turned to Sermon II., which treats and views of the celebrated Reformers. The | In pursuance of this great measure, and for | nevolence, which he so unremittingly pursued. of, "The imposing retinue of the Judge, reflection has often been painful to me, that the preservation of the law, when once obthose men of God should sometimes be held tained, we wish strongly to urge the friends and refined by its existence in human nature, scattered through the whole essay. It is true up in a way of derision before the public. It of temperance to attend the primary meetings though he doubtless possessed that quality in they are mingled with much error; but the y is a great wonder, when we consider the age of the several political parties and use their in- no ordinary degree; nor did his charities flow were very far in advance of the age in which "As terrible as the Judge will appear to in which they lived, that they got away so far fluence to have temperance men put in nomi- from an ambition to be admired and extolled the author lived; and of Aristotle, Socrates sinners in the glory of his own person, their from rationalism and mysticism as they did. nation for the Legislature. We do not advise by his fellow creatures; his toilsome pilgrim- and Plato, the last of whom was Cicero's consternation will be not a little augmented by This only proves to us, that men may be or desire to make a political temperance party; ages, and unnumbered acts of self-denial, were great master and model. I only regret, that the sight of the millions of holy angels, who great and have their glaring defects; and in- but simply urge you to use your influence not performed with the slightest idea of aton- at no earlier period, I availed myself of the stead of making attempts to expose their er- with the political party with which you severshepherds on Bethlehem's plains "were sore rors, which can be of no manner of use to ally act, to have temperance men put in nomination for the Legislature. The Convention leem 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 peoworthy of all attention. From him we re- ple. These are the only channels through which the whole people can be reached. If and views of the Reformers. He makes no 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 | hand no instrument is weak, and in whose will be poured into dark places where it is most needed, and the entire public mind will be put in motion. This Convention is gratifito 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 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 e 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.

you what ought to be done, and done quickly. in circumference. Within this wall, in which We have not endeavored to stir your blood by is a beautiful cast-iron gate, a fine row of Lomportraying the enormity of evil. This you bardy poplars has been planted, which, when have long since seen and felt. But we have fully grown, will greatly adorn the monument. purpose of abating and suppressing the evil. following import: 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 The simplicity of which is in strict accordance pany. 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.

JOHN H. EWING. President. S. Elliott, S. ELLIOTT, 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 Chistian, espy the simple pyramid erected to the memory of him

Whose was an empire o'er distress. The triumphs 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 shrined: While other Neilds and Vennings show That still his mantle rests below.

the Prince of Christian Philanthropists-the great, the illustrious Howard, who after tra- seems to be slaking his thirst at velling 50,000 British miles, to investigate and relieve the sufferings of humanity, fell a

ertions in this benevolent cause. It is situasuch ward, Borough or Township, to sell in- ted a little to the east of the public road leading from Nikolaief 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 The passage of such a law would place the ruinous huts, and close by, is a large garden, sheltered by fine lofty trees; which have been ship and ward. Its provisions would keep planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation nounced. If this can be obtained we do not and is only distinguishable from the rest of fear the result. If the friends of temperance the steppe by two brick pyramids, and a few graves in which the neighboring peasants nave 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.

practice regulated by the vital influence of |E range list.that Gospel, which reveals the Divine Philanthropy, expending itself upon human weal. 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 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, 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 splended 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 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 This caution is by no means unnecessary, nor feet in height, surrounded by a wall of the Thus fellow citizens, have we suggested to same stone, seven feet high by two hundred desired to produce immediate action for the On the pedestal is a Russian inscription of the

### HOWARD,

Died January 20th, 1790, aged 55. with the orders the great philanthropist more

sed to be in the way. An impression, perhaps be in every township and ward belween teman opinion, was abroad, that the legislature perance and intemperance, between vice and tion of the dates, only requires the all-emphatic addition. Christ is my hope to render sufficiently on our guard when we are eait perfectly conformable to the inscription dic- broad." tated 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. Henderssn's Bibical 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 Cæsar, 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 Tuscalanus. 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 At the distance of five versus to the north of this wonderful book, the reader forgets that he Kherson, stands the original monument of is drinking at the Castalian fount, and is listening to the doctrine of the Academy; but

# "Siloa'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 some eloquent divine all on fire with the glorious convictions 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 when we are 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 (quadum vis) which has the control of all human affairs. And that spirit which He hath bro't 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 with sails all spread to an auspicious breeze, I might enter that port! But if, by an adverse from the natives of the East, from the benefifamily, his country, and his God, which will It was impossible to survey this simple obe- wind, I am yet to be delayed, I know it will lisk, without reflecting on the superiority of be necessary that I should be kept back but pitality and kind attention to the American us be joyful unceasingly and forever, in his world are at war in another quarter. We mine such an issue. And we fear not the re- principle, which impelled the great friend of little longer. And what is necessary for all, traveller, is too well known to need comhis species, in that career of disinterested be- shall that be regarded as evil by any one?"

Sentiments these, well worthy the Christian ing for his sins, or meriting a seat in the man- pleasure and profit to be found in thoroughly sions of bliss—the very thought he abhorred, studying the immortal essay, of which the but his whole character was formed, and his above is a part of the epilogue. - New York

THE TONGUE GUARD.

Keep thy tongue from evil, and thy lips from speak-ing 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 im-

portance as the tongue guard; the nature, neessity, utility, and principle of which I deire 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 villian. He who deviates from truth in order to avoid danger, is a cowwho has bought us with a price." Firmly and 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." have known some people indulge in slander, and then by way of excuse say they cannot help but speak what they think, but "he 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 plans of Howard, for the improvement of the dignity of a rational being, and especially of a Christian.

5. Do not join too freely in general conversation of common-place, gossipping chit-chat. Remember that wise proverb, "in the multitude of words there wanteth not sin; but he that refraineth his lips is wise." (Prov. x. 19.) We seldom talk freely but we grieve our fellow creatures, or ourselves, or God, and have therefore to repent of it afterwards. 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 com-

"It is easier not to speak at all, than not to

speak more than we should."

"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 Mis-

sionary 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 re-

ceived, 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 impos-

sible to exaggerate the services they are rendering to humanity. Whether on the sands of Egypt, in the city of Constantine, 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 philanthrophy. The name of their country, which is now rerefuge prepared for the weary. Would that spected to the farthest corners of the earth where liberty is cherished, receives additional honor cent labors of the missionaries. Their hosment.

#### THE WEEKLY MESSENGER.

CHAMBERSBURG, FEBRUARY 10, 1841.

Liberal Donations and Bequests-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 \$100,000

Orphans. To the Orphan Asylum, To Second Municipality, To Charity Hospital, To E. Moutamar, To E. Mazareau,

30,000 50,000 20,000 To Mechoud. 20.000 To Denis Prieur, 41,000

30,000

100,000

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 necessarv, 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 pas-.tors, 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 enfer 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 | cate himself from the difficulties in which he has inalluded 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 his forthcoming work, it will be delayed several weeks 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 to do the same—when behold! only 15 or 20 (out of her son? At the age of about sixteen, Mr. Adams 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-

he found in which one or more do not profess to have 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 even-

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 conver-

From other places similar reports are heard; and we are more and more confirmed in the belief exeverlasting ages.

FUTURE ACTION OF THE CATHOLICS. The Roman Catholics do not intend to abide by the ate decision of the city Council of New York relative to the School-fund. Their organ in New York Office.

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 13th 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 freemen 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 manoeuvering," with "James Henderson;" being "well pleased with an oppoltunity 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 | ful perusal, especially on the part of ministers of the the very glaring sin which he is now anxious to fix Gospel: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 bly suggested by the practice still common in some 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 day's meetings," as they were first called, were usuin self-defence; still, when we find, that our opponent is willing to resort to any and every measure for that day this Sacrament was enjoyed. They were 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-adulation," &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

The first appearance of this eclipse, as we are fold | ed by pastors of neighboring churches. by the astronomers, was about the 20th of June 1468It has since then occurred periodically, at the end of every nineteen years, and on the 5th ultimo has made 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 after that, 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 Brennessel" 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 ning 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 extrivolved 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

beyond the expected time. MEHEMET ALI.

In the year 1773, at Cavala, a small seaport near Phillippi, in the Eialect 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 unprovided 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 adroitly, 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 Al!!

JOHN QUINCY ADAMS. Who can estimate the influence of an intelligent those who desired to give themselves up to the Lord, affectionate, and faithful mother on the character of 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. \* \* \* As the result so far, we have now 3 Sabbath [Rev. Mr. Smith of Weymouth] before this reaches schools in the congregation: scarcely a family can | you. He left you a legagy more valuable than gold or silver; he left you his blessings and his prayers, experienced a change of heart-many family altars that you might return to your country and friends, improved in knowledge and matured in virtue; that vou 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 Messrs. Editors: 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 pressed some weeks since: That the set time to favor route, as we are positively certain, that they were Zion has come. Let us but "inquire of the Lord"- regularly mailed. If similar failures have occurred let us but seek his Divine blessing, and it will not be at other offices on that route, we should like to be inwithheld. Thus would our Centenary year be sig | formed of it, as we shall endeavour to supply the denalized, not only by coming generations on earth, but | ficiency as well as we can, and at the same time by angels and the redeemed in heaven, and that thro' make use of every effort to find out the the cause of In the first place "Buck" was not a Lutheran. His 3. That this takes place here below upon earth and the irregularity.

Bound Volumes of Synodical Minutes. - Several sets | the world, and other Churches besides our own have

"Brownlee on Baptism."-This little work is now n 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 Greencastle, 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

#### Small Notes.

shall forward them.

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 urchased books from our Establishment upon credit, f 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 care-

"Protracted meetings," as they have been techni cally termed within the last few years, were probachurches, especially Scotch Presbyterian churces, of holding continuous religious services in connexion with the administration of the Lord's Supper. "Three ally appointed so as to include the Sabbath, and on 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 assist-

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 work that 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 canse 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 dependance that dethe abiding and constantly propelling principle of action, it must be that a new impulse would be given to Germ. f. 243, and Tom. III. 1. G. f. 510. the work of the Lord. If social and secret prayer, if Die reine und mahrhaftige Lehre unserer 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 enterprize 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 much, will probably see the clouds passing over their Abendmahl geschehen kann, sondern allda mit Brod dry vintage, and watering graciously and gloriously those fields where the spiritual vine-dresser has learned both to labor and to pray.

For the Weekly Messenger.

A writer who signs himself "A Zuinglian," 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 re- the Holy Supper. ferred to "authorities" which he calls Lutheran to prove his statements. Now as "A Zuinglian" has made erroneous assertions, which are calculated to simply and according to the letter, as they read. misrepresent a sister Church, I would respectfully ask you to give the following an insertion, in order that received in the Sacrament. An earthly, that is bread your readers may be undeceived on this important

misrepresentations have done a vast deal of injury in | not in heaven above.

of the Minutes of Synod, embracing those of 1836, complained of his false statements. Hence he can-'37, '38, '39, and '40, may be had at the Publication | not be regarded as authority. The same may be said | flowed from Christ's side. of McClaine, whose translation has been proven to be incorrect; for besides his own captious notes, he has his own remarks.

> In the next place, "A Zuinglian" refers to "Moser 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 Zuinglian" 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 of the unworthy." notorious fact, that the Lutheran Church has ever rejected such an idea. And, as regards the statement of "Mosheim," 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

By a reference to the Symbols of our Church, and o our accredited doctrinal standards, "A Zuinglian" will find, that the Lutheran Church never maintained

the Holy Ghost" &c.

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 Zuinglian."

Your's 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 Zuinglian," 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. ~ . ~ tea

1. Our brother H. labors under a mistake, when he speaks of "A Zuinglian," as representing the whole Lutheran Church to maintain the views of the Lord's Supper referred to. "A Zuinglian" 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 Zuinglian." 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 breth-

ren. Even brother H. cannot be ignorant of this fact. 2. With regard to Buck's being a Lutheran, it must be remembered that "A Zuinglian" 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 interest 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 real and true, found in almost any other con-

nection, would have answered his purpose justas 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 octrines 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. Schmucker 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 objectional 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 Zuinglian" were held by him in the particular velopes the excellency of God's appointed plan to form represented or not, we will not pretend to decide. promote his purposes of mercy in recalling sinners In order however, to afford our readers an opportunity from the error of their ways. Could this truth be to judge for themselves on this subject, we will here incorporated into the heart of the church, and form | insert Luther's own words as contained in his "Protestation," and found in his works Tom. II. Witt.

> Kirchen vom heiligen Nachtmahl. 1) Dan die Worte Chrifti : Rehmet und effet, bas

und nach ben Buchftaben, wie fie lauten, gu verfteben 2) Daf im Gacrament zwei Dinge find, gegeben. und mit einander empfangen werden. Gin irdifches,

das ist Brod und Wein, und ein himmlisches, das ist der Leib und Blut Chrifti. 3) Dag foldes hienieden auf Erben gefchieht und nicht droben im Simmel. 4) Daß es ber rechte naturliche leib Chrifti fei, ber

am Kreus gehangen, und bas rechte naturliche Blut, das aus Chrifti Seiten gefloffen. 5) Dag der Leib und Blut Chrifft nicht nur mit are afraid of doing any thing for fear they will do too dem Blauben geiftlich, welches auch aufferhalb dem

> und Wein mundlich, doch unerforschlicher und übernaturlicher Weife empfangen werde, zu einem Pfande und Berficherung ber Auferstehung unferer Leiber von ben Tobten. 6) Daß die mundliche Rieffung des leibs und Bluts Chrifti nicht alleine von den Burdigen gefchehe, sondern auch von den Unwürdigen, die ohne Bufe und mahren Blauben hinzugehen, boch zu ungleichem

Ende, von den Burdigen jur Celigteit, von ten Unwürdigen aber jum Gericht. The following is a literal translation of the above: The pure and true doctrine of our Church concerning

1. That the words of Christ: Take and eat, this is my body, drink, this is my blood, must be understood 2. That there are two things given and mutually

and wine, and a heavenly, that is the body and blood complete success. of Christ.

4. That it is the real natural body of Christ, which hung upon the cross, and the real natural blood, which

5. That the body and blood of Christ are received not only spiritually by faith, which also can take left out whole paragraphs of the original and inserted | place without the holy supper, but with the mouth at the same time with the bread and wine, vet in an incomprehensible and supernatural manner, as a pledge heim," and quotes the following paragraph: "Luth- 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

Whether the above quotation will substantiate the declaration of "A Zuinglian," that Luther believed in a coporeal 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 Thurs. day 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 following its example.

I 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 rngard 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 re-

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 We can form some 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 Cenous of Virginia .- The population of Virgina, under the new census, has been ascertained to be 1,231,441. Of these 735, 812 are whites, 48,435 free bloured, 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 22,517. The Federal population of the State is 1,042,560. 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 powbe recollected that the State provides the motive pow 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 within the seacoast within the State, for the relief of shipwreeked mariners and others. Each boat, suitably rnished and made capable of being transported to any reasonable distance, when necessary, is committed to the charge of ten discreet 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 To applicants to the Board of Education for 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 whispered in various quarters that, after ne settlement of the Eastern Question, a great Congress of Nations will be held in London, Paris, or Vienna, to devise some plan for settling 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 roceive 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

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 chipments of British Manufactures were making 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 untill their works are repaired, but the interest will be promptly met quarterly.

The American Plough in England .- At a late Cattle Show, held in Cambridge, England, in September, ist mein leib, frinket. bas ist mein Blut, einfaltig, by the British Royal Society, an American plough was presented for exhibition, and attracted great at tention. But the circumstances which most attracted | Rev. J. C. Guldin-next week. Rev. W. Conrad. my attention in the account was, that the plough or the occasion, when put into the ground, was held, and said to be exceedingly well managed by the Duke of Richmond, 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

> American Ingenuity .- The Nashville Whig thus describes a new Bucket making machine which is in operation in that city:--The invention may be said to be one of the innu-

merable results of the discovery of steam power. Its peration is curious enough to one not thoroughly versed in the science of mechanics. The material used is principally red and white cedar. The whole process, from the rough block up, sawing, grooving groo ing, turning and finishing is conducted by steam ma chinery. The manual force required to turn out five or six hundred buckes a month is only about four

Important to Agriculturists.-We learn that a practical farmer of this country, who has paid great attento the subject, has had after numerous experiments. succeeded in discovering a perfect and complete remedy for the Hessian fly in wheat. The information e have from the gentleman himself. who is one o our best and most intelligent agriculturists. He has fully and completely tested the experiment for three ears, on land side by side, in the same fields and with

What is important in this matter, is that the expense of the remedy is so trifling, as to be of no consideration to the farmer .- Harrisburgh Telegraph.

# Foreign News.

LATER FROM CHINA.

The news from China are directly the opposite this week from what they were last. It is now believed to be certain, that the war between England and Chi. na is at an end.

CHINA, INDIA, AND EGYPT.

roin the London Mcreantile Gazette of Jan. 6th. F It appears that the Chinese question is thoroughly settled - that the occupation of Chusan and the proceedings of Admiral Elliot have brought the Emperor of China to his senses.

Shortly after the capture of Chusan, Admiral Elliote. in proceeding to the Pecho river, was met by a man-darin of the third rank of the Chinese Empire, though some accounts say by the Emperor himsel:—while others affirm that Admiral Elliot had arrived at Pe-

other authorities state 2,000,000l. sterling as in nity for the opium seized and 1,000,000l. for the expenses of the war. The Emperor, either himself or through his officers, has expressed pacific intentions to the Admiral, and he disavows the actions of his commissioner, Lin. The latter, indeed, has fallen into disgrace, and the Emperor offers to surrender him into the hands of the British, to be dealt with as they may think proper.

Chusan is not to be given up until the treaty be

The News from India is also of the utmost importance. The Cabool and Affghanistan war has been terminated. By our advices thence, we learn that Dost Mohammed, after sustaining another defeat, found it necessary to throw himself upon the mercy. of the British, and accompanied by only a single follower, had placed himself under the protection of Six

W. Mc Naghten. The effects of the Chinese intelligence have been already felt. The price of tea at the time we write (three o'clock,) has fallen seven pence per lb., whilst that of East India cotton has risen.

### Congressional News.

Feb. 4. Nothing of importance has occured up to this date since our last. Lenghty specchés have been made by Mr. Calhoun, Mr. Clay, and others on the pre-emp-

### Hymenial.

Married, At White Half, York, on the evening of the 28th ult., by the Rev. John Cares, Mr. JOHN H. HERSHEY, of York county, to Miss ANN STAMAN, of Laneaster county.

— At the same place and time, by the same, Mr. JACOB STAMAN, to Miss FRANCES STONER, both of Laneaster county.

county, Pa.

In East Berlin, Adams county, on Tuesday evening, the 21 inst., by the Rev. J. G. Fritchey, Mr. WILLIAM W. ENTLER, to Miss SARAH E. youngest daughter of widow ENTIER, to MISS SAKAH E. Youngest daughter of widow Bodenheimer, of that place.

— On Thurs lay the 28th ult., by the Rev. Joseph Parker, Mr. JOHE SWOPE. of Huntingdon county, to Miss MAR-GARET TEMPLETON, of Fannettsburg.

— On the same day, by the Rev. A. A. McGinly, Dr. ISAAC CLUGSTON, to Miss AGNESS HAMMOND, both of Path Value. On the same day, by the Rev. John N. Hoffman, Mr. JOHN PALMER, to Miss SUSAN BESORE, both of Guilford

tives will be reduced to seventeen.

Damages from Locomotive engines.—There has township.

Deep paid from the Transport of P.

Deep paid f

## Obituary.

Died, On the 4th inst., in this place, Mrs. HARRIET, consort of Mr. Jeremiah Oyster, of this place.

— In this borough, on the 5th int., after a painful illness, CHRISTIAN WOLFF Esq., in the 79th year of his age. His mortal remains were deposited in their last resting place on Sanday afternoon, in the presence of a vast concourse of friends and neighbors, who thus paid their last trib ite of respect to one of their most aged and homored citizens.

(Obituary too late for this week. It shall appear in our next.)

For the information of those who may wish to aply to the Parent Board of Education for aid, the following particulars are communicated, embodying the qualifications required of applicants, and the principles and mode of application for aid.

1. Every applicant for aid must have been a mem-per of the Church in good standing for at least six months, before the application can be sustained.

2. Every such applicant shall present to the Board certificates from the pastor and consistory of the church with which he has been connected, certifying as to his piety, general character, pecuniary circumstances, &c. and shall sustain a satisfactory examination before the examining committee, as to experimental religion, motives in seeking the ministry &c. &c.

3. In addition to the above certificates, every applicant shall present a recommendation from the Classsis within those bounds he resides, and place himself under the care and direction of that Classis during the continuance of his studies.

4. In all cases in which applicants have been for some time engaged in study, they shall produce a cer-tificate from their teacher, certifying as to their talents and progress, and in all cases in which the applicant shall not have been previously engaged to study, he shall be required to be at least three months on trial, before he can be fully recognized as a beneficiary and entitled to receive aid.

#### PHILADELPHIA MARKETS. FLOUR. per barrel, CORN MEAL, GRAIN, Wheat. do. do. do. per cwt. per ton, per bushel, FLAXSEED, CLOVER SEED.

#### BALTIMORE MARKETS FLOUR, \$4 374 2 75 3 08 90 50 per barrel. CORN MEAL, GRAIN, Wheat do. do. do 45 a 47 33 10 a 11 00 BACON, PLASTER, FLAXSEED, CLOVER SEED,

# Acknowledgments.

LETTERS RECEIVED. Rev. Jacob Mayer (3 subs.) David Shriver (2 subs.) S. Rinker (2 subs.) W. Bell; John Deichman; Rev. John Cares; Rev. E. Heiner; Rev J. Rebaugh (6 subs.) Fred. Roeiner (1 sub.) Rev. J. F. Berg (2 subs.) Rev. John G. Fritchey—by mail. Rev. W. A. Good; J. Stuart Riddle, Esq. (1 sub.) Rev. J. C. Bucher (2 subs.) John McCleary; Rev. J. Sechler; D. Kephart Rev. D. Hertz (2 subs.—the paper sent was an extra one.) G. Applegate; Rev. J. Dieffenbacher; Rev. John H. Crawford (1 sub.) C. C. Henderson; Rev. J. Mayer (1 sub.) John Dinkel (1 sub.)

# MONIES RECEIVED.

Weekly Messenger. Ann Mixsell (Easton.) 2; S. H. Labaugh 1; Philip Zieber (Reading) 2; Augustus F. Armstrong (Chambg.) 2; By the Rev J. C. Bucher from John Keafauver (Middlet. Md.) 2; and Henry Cochran 2; By John McCleary from Henry Lady (Fairfield) 2; By Rev. J. Sechler from Jacob Wirt, (Hanover) 2;

and John Flickinger 2;
By S. Rinker from Wm. Hottel 5; Dan. Hottel 5; H. S. Wunder 6: Ellen Dinges (Middl. Va.) 2; and Jacob Jordon (Mt. Jacks, two dollars will pay to end of Vol. 6.) 2; By D. Shriver, from Jacob Keller, Esq. 2: David Zuck 4: Jacob Wilt 2: and Geo. Hesson 2; Christ. Heller (Philpots Ind.) 12,00; Rev. J. S. Dubbs 3; Mrs. Ann Leber (Leacock) 2; Rev. J. F.

Dieffenbacher 3; Peter Wise (Bridgewater, Va.) 2 BENEFICIARY EDUCATION. Received per Rev. S. Helffenstein jr. a collection \$3 66 1 34 His individual contribution.

\$5 00 " per Rev. J. F. Berg viz. From the Sabbath School 25 Mr. Jesse Owen 4 10 Miss Odenheimer 1. Rev. P. S. Fisher, Centre co. J. Helffenstein, Treasurer.

PRINTING ESTABLISHMENT,

Recd. subscription of Jno. Hosler, dead., Grind-Rev. Tho H. Leinbach, his subscription in part, per Rev. J. Mayer, 20 0
Barnard Wolff, Treas'r. Print. Estab. G.R.C.

#### Original Poetry.

For the Weekly Messenger. "Or those eighteen upon whom the tower of Siloam fell and slew them, think ve that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay-but except ye repent, ye shall all likewise perish," Luke xiii. 4 & 5.

Think ye that they on whom Siloam's tower Descended with a crash-and buried deep Among its ruins, were sinners greater Than the rest of mortals? I tell you, Nay. Unless my proffered mercy ye accept And drawing near the throne of boundless grace, Repent sincerely of your past misdeeds, Ye too shall perish, such shall be your end?

Thus spake the blessed Saviour, as he taught The guilty throng of Scribes and Pharisees. Of harden'd, stiffneck'd Jews, who deem'd themselves A something better than the rest of men, Who thought such awful judgments, certain proof That those on whom they fell, had by some crime Of deeper dye-than common sinners dare commit-Incurred the wrath of an insulted God.

The same opinion still is entertained By many of the present age, who live Regardless of the sacred text, and trust In the unbounded mercy of our God, To save without an effort on their part Their souls, condemn'd already by the Judge. These too shall perish, and have meted out Upon their souls their proper share of ruin.

"Perish"-what means that word? Is it the wreck Of all our prospects here below—the loss of wealth, The blasting of our brightest hopes-Of earthly fame, magnificence or pomp? Or does it mean the loss of what the poor man Deems his only capital, that which all Believe to be the richest earthly gift Bestowed by Heaven on man? our perfect health?

Is it the wasting of the human frame, Bound down by care, or fettered by disease-The sunken cheek, the pallid countenance-The gradual sinking to the silent tomb? Or, "King of Terrors," does it mean the hour When by the leave of Heaven, thou dost pierce The vitals of our mortal coil, and bid The sinner plunge into the stream of death?

"Perish"-'Tis taken in a wider sense; If otherwise, how often would the prayer, Sincere and fervent, from the lips of him Who never pray'd before, avert the doom, The certain doom-which Heaven has fix'd on such Who will delay repentance till this hour, When writhing in the agonies of death, Delirious with fear, their fever'd brain Pourtrays in dreadful characters of light, Their past ingratitude to God, and points The soul to nothing in that unknown world On which to base a hope, the slightest hope Of future happiness! But all is dark-Dark as the gloomy caverns of the damn'd! No other refuge, than the flames of hell!

To perish, is to die the second death, And by the hand of God, to have our names Forever blotted from the book of life-To be forever from the light of Heaven shut out, And in the dungeons of despair to join The crowd of spirits lost, beyond a hope Of ever being saved. And there to feel The gnawings of the worm that never dies, To writhe forever 'neath the wrath of God, Continually to die-yet never to expire!

Harrisburg, Jan. 29, 1841.

# Minister's Department.

# AN EARNEST MINISTRY.

The age in which we live demands not only ened but an earnest ministry, for the present is an age of earnestness and excitement. Men feel and think at present with more energy than formerly. There is more of interest and fervor. We learn now from experience what might have been inferred from the purposes of our Creator, that civilization and refinement are not, as has been sometimes thought, inconsistent with sensibility; that the intellect may grow without exhausting or overshadowing the heart. The human mind was never more in earnest than at the present moment. A new spirit of improvement is abroad. The imagination can no longer be confined to the acquisition of past ages, but is kindling the passions by vague but noble ideas of blessings never yet attained. Multitudes, unwilling to wait the slow pace of that great innovator, time, are taking the work of reform into their hands. Accordingly the reverence for antiquity and for age-hallowed establishments, and the passion for change and amelioration, are now arrayed against each other in open hostility; and all great questions, affecting human happiness, are debated with the eagerness of party. The character of the age is stamped very strongly oh its literary productions. Who, that can compare the present with the past, is not struck with the bold and earnest spirit of the literature of our times? It refuses to waste itself on trifles, or to minister to mere gratification. Almost all that is written has now some bearing on the great interests of human nature. The poetry of the development of the work of the Spirit. so the age catches the spirit. It has a deeper that it may be seen of men, must wait God's and more impressive tone than comes to us time; and it will ever be in perfect consistenfrom what has been called the Augustan age cy with their circumstances and opportunities: of English literature. The regular, elaborate, | though Christians, they will still be children. harmonious strains which delighted a former In the case of the sickly who, from this cause generation, are now accused, I say not how are, in their earliest years, separated from justly, of playing too much on the surface of those of their own age, and who, as they cannature, and of the heart. Men want and de not engage in their childish sports, cease to mand a more thrilling note, a poetry which have a relish for them, and are thus thrown pierces beneath the exterior of life to the almost entirely into the society of the advanced depths of the soul, and which lays open its in life,—when a work of grace really exists, mysterious workings, borrowing from the the display of its exercise will be powerfully whole outward creation fresh images and correspondences, with which to illuminate the secrets of the world within us.

Now, religion ought to be dispensed in accommodation to this spirit and character of characterized by a depth of reflection, an exour age. Men desire excitement, and religion must be communicated in a more exciting standing, incredible to those who have not form. It must be seen not only to correspond and to be adapted to the intellect, but to furnish nutriment and appeals to the highest and profoundest of our nature. It must not be heart where no such external influence preexhibited in the dry, pedantic divisions of a vail to urge it to a precocious ripeness. The scholastic theology; nor must it be set forth and tricked out in the light drapery of an artificial rhetoric, in prettiness of style, in measured sentences, with an insipid floridness, and in the form of elegantly feeble essays. No! it must come from the soul in the language of earnest conviction, and strong feel- no less certainly, indicate the character of the ing. Men will not now be trifled with. They listen with impatience to great subjects treated with apathy. They want a religion which will take a strong hold upon them; and no system, I am sure, can now maintain its ground, which wants the power of awakening real and deep interest in the soul. Men will preser even a fanaticism which is in earnest, to a pretended rationality, which leaves untouched all the great springs of the soul, which never lavs a quickening hand on our and the power that is not "of the flesh nor of hope and joy.

terize the ministry; and by this I mean not a is counted for a forest."

louder voice or a more vehement gesture; 1 mean no tricks of oratory, but a solemn con- From an Address by the Rev. J. C. Abbott, in the New viction that religion is a great concern, and a solemn purpose that its claims shall be felt by others. To suit such an age, a minister must ife and power, which accompany truths drawn answer. from a man's own soul. We ought to speak of religion as something which we ourselves know. Its influences, struggles, joys, sorrows, triumphs, should be delineated from our selves, the same traits of character we wish own history. The life and sensibility which them to possess. We transmit far more surely we would spread should be strong in our own to them our moral than our physical image. breasts. This is the only genuine, unfailing spring of an carnest ministry. Men may work themselves for a time into a fervor by artificial means; but the flame is unsteady, "a crackling of thorns" on a cold hearth; and after all, it is hard for the most successful art to give even for a time that soul-subduing experimental conviction of religious truth. Much as the age requires intellectual culture in a minister, it requires still more, that his earnestness of a man bent on great effects; the dignity and loveliness of Christian virtue, of heaven and redemption, not as of tradi-Dr. Channing. his soul.

#### Parent's Department.

Whoever has read Mr. Bickersteth's "Do

mestic Portraiture" of Mr. Richmond's family,

On Judging of the Religious feeling of Children.

as beauty, of the remarks occurring there on the difficulty of religious feeling in the young persons. Diffidence and backwardness to speak of their spiritual condition, natural to youth, and for the most part so becoming at that period, cheifly operate to produce this. Yet there is nothing more deeply exciting to the mind of a parent who knows the value of the soul, when dangerous sickness has seized the youthful group, than to be assured of the state of their hearts in the sight of God,—as holy Richmond's feelings, described in the work alluded to, testify. Death, in any circumstances, is in itself dreadful: but when we know or have good reason to hope, that the "second death" shall have no power over those who are about to be torn from us, the last enemy is stripped of all his terrors. Parents, may sometimes be relieved of much distress by remembering that children are not to be judged of as those who have come to maturer years. And that discoveries may be made of their spirtual state, calculated to fill the hearts of parents with adoring gratitude, and their mouths with praise, our happy experience, which we desire to record for the direction and comfort of others, testifies. Though 'slow to speak," children may be "swift to hear:" and, when living in a spiritual atmosphere, when the conversation listened to by them, the books read, and the example witnessed tend heavenward, like the unobtrusive plant which, unnoticed, imbibes nourishment from every genial breath, their youthful minds may be secretly extracting, from the various influences to which they are subjected, that "hidden wisdom" which as it is by the Spirit, ultimately produces "fruit unto life eternal. Hence it follows, that parents who endeavor to train their children "in the nurture and admonition of the Lord,"-all whose exertions in the use of means are accompanied with per severing earnest prayer, are not entitled to to conclude that He is not dealing savingly with their souls,—that no effectual change is being wrought, because the spiritual conversation which they desire is wanting, or because they still see in their children, the gay vivacity which health and the society of each other naturally produce. Nor when sickness comes, and the conversation then turns on the solemn things of the soul and eternity, are they always to suppose that the feeling in them which promotes this exercise has had its origin in the altered circumstances in which they are then placed Natural fear operating on an alarmed conscience may sometimes account for it; but affliction, too, may be the means of quickening the living seed which was previously sown in to judge of this as in every case no more than been to Christ for the pardon of your sins? the production of days of darkness contrasted with those of youthful joy, would argue but your heart, and make you a child of God? ought not to be tried.

From the womb they may be satisfied, but affected by circumstances of such a nature. In cases of this kind, most remarkable testimonies have often been borne to the power of divine grace in children of most infantile years tent of knowledge, and a maturity of underwitnessed it. Facts corroborative of this remark are innumerable. But the good seed may be sown in childhood, and remain in the productiveness may then differ in degree, but it will accord in nature with the other. The wounded branch, ere it die, may put forth what appears an unnatural energy, and may bend to the earth with its load; but the scanty fruit and richer foliage of the healthy, will, 'root" from which they mutually derive their productiveness. A season of affliction may come when the luxuriance of harvest, unlooked for so soon, however desired, may be made most rapidly to appear. But should such a time be withheld, years may pass, and the events of life appear to produce their usual effects; the "clods of the valley" may seem to triumph, and the labors of pious upbringing to fail; until at last "the time to favour" arrives, love and veneration, our awe and fear, our the will of man" is exerted, "until the spirit is poured from on high;" then "the wilderness In such an age earnestness should charac. becomes a fruitful field, and the fruitful field

THE MOTHER'S EXAMPLE.

York Observer. The question which every Christian mother deems more important than almost any other communicate religion, not only as a result of is, "How may I best promote the moral and reasoning, but as a matter of experience, with spiritual weltare of my children?" This that inexpressible character of reality, that question I shall now endeavor very briefly to

> It is by endeavouring to be ourselves precisely what we wish our children to be. We must cultivate most assidiously our-

Would you have the features of your child tranquil, smiling, expressive of a peaceful, a benevolent, and a cheerful heart? Let such be invariably the expression of your own countenance. Would you have your children cultivate pleasing manners, refined and gentle movements? Study ever to exhibit before tone to the voice, that air of native feeling to them the model you wish them to imitate. Do the countenance, and that raciness and fresh you desire that they should avoid all those ness to the conceptions, which come from an coarse and vulgar tones which grate harshly upon the ear? At all times let your voice be attuned to those soft and placid notes, with which you wish them to speak in concert. acquisitions of truth should be instinct with Let your children never, under any circumlife and feeling; that he should deliver his stances, hear from your lips an expression or message not mechanically, and "in the line of sound, which you would not be happy-to hear his profession," but with the sincerity and from theirs. Do you wish your children to have all their passions under control; to be that he should speak of God, of Christ, of able to govern their feelings under all provocations; never to be angry, or peevish, or irritable? Show them, by your own practice, tions and historical records, about which he how to control their passions. Let them see has only read, but as of realities which he that none of the annoyances of life, can rufunderstands and feels in the very depths of fle the disciplined equanimity of your feelings; that when a careless servant spoils the dinner or you hear the crash of the falling china, you can conquer your own spirit. It requires no greater effort for us to meet calmly our annovances, than it does for our children to meet theirs. Do you wish your children to love God, to manifest a cheerful and grateful trust in his goodness? Then cherish habitually this feeling yourself. Let it shine forth in your countenance, in your expressions, in must have been struck with the truth, as well all your demeanour; in your cheerful acquiescence in the divine will, continually, on every bright as well as every dark day. Would you have your children endeavor to promote the happiness of the family of brothers and sisters, by good nature, by an obliging disposition, by a willingness to relinquish their own wishes to gratify others? Show them how. Let the first accents of your voice in the morning, and the last in the evening, be those of cheerfulness and affection. Let no frown cloud your brow. Be yourself, amid all the troubles and trials of life, the angel of harmony and joy in your family. Do you desire that your children should in all respects possess the spirit of Christ; that they should love their Saviour, imitate his character, receive the impress of his image, and be educated for a happy immortality? Let your children see the image of Christ reflected brightly from your heart; and continually endeavor to adorn your own character by all the graces of a Christian spirit, and all the respects, to be yourself precisely what you

### Children's Department.

"WORLD WITHOUT END."

"World without end!" Children, did you ever consider the meaning of these words? Many of you hear them, over and over again, every Sunday; but there are few, perhaps, who try to understand them, or give them a moment's serious thought.

"World without end!" Not the world in which we are now living, for the Bible tells us that it shall be destroyed in the great and terrible day of judgment; it is the world to come the life that is after death, which shall last for

ever and ever. To the young, it seems a very long period when they look forward to ten or twenty years; while the old, who have experienced the rapid flight of time, will say that twenty years have passed over them like a dream. But neither young nor old can calculate the duration of eternity. The mind is lost in thinking of the thousands and thousands of years that will roll on, and yet when they were gone, eternity will only be just beginning; and tens of thousands and tens of millions will follow, but still eternity will be the same. It is from everlasting to everlusting, world without end!

Reader, through all those long, long years, and through ages after them which you cansilence, and of forcing to rapid maturity those | not count, your soul must live, either in a state spiritual buddings which, hitherto, they knew | of perfect bliss, or of hopeless, endless wo. For not whether to consider tares or wheat; and which are you now preparing? Have you Do you pray for his Holy Spirit to change little knowledge of human nature, and would If not your soul is in exceeding danger, for be applying to children a rule by which they there is no other way by which you can be saved. Then seek the Saviour without delay; for this life will soon be over, and unless you join God's people here, you will not hereafter be admitted into the happy number who shall surround his throne in heaven, there to unite in the song of praise and glory to the Lamb, world without end, for ever and ever .- London Child's Companion.

# Religious Selections.

"ADAM, WHERE ART THOU?" Gen. iii. 9.

The following lines are from the "Incarnation, and other Poems," by Thomas Ragg, a converted infidel, and working mechanic. We copy them from a late London paper received at this office. New York Observer.

Adam, where art thou? monarch, where? It is thy Maker calls; What means that look of wild despair? What anguish now enthralls? Why in the wood's imbowering shade Dost thou attempt to hide From Him whose hand thy kingdom made, And all thy wants supplied? Go hide again, thou fallen one, The crown has left thy brow; Thy robe of purity is gone, And thou art naked now.

Adam, where art thou? monarch, where? Assert thy high command; Call forth the tiger, from his lair, To lick thy kingly hand; Control the air, control the earth, Control the foaming sea: They own no more thy heavenly birth, Or heaven-stamped royalty. The brutes no longer will caress, But share with thee thy reign; For the sceptre of thy righteousness,

Adam, where art thou? monarch, where? Thou wondrous thing of clay; Ah! let the earth-worm now declare Who claims thee as his prey; Thy mother, O, thou mighty one, For thee re-opes her womb;

Thy hands have snapped in twain.

Thou to the narrow house art gone, Thy kingdom is thy tomb; The truth from Godhead's lips that came, There in thy darkness learn; Of dust was formed thy beauteous frame, And shall to dust return.

Adam, where art thou? where! ah, where? Behold him raised above, An everlasting life to share, In the bright world or love.

The hand he once 'gainst Heaven could raise, Another sceptre holds; His brows, where new-born glories blaze, Another crown enfolds. Another robe's flung over him.

More fair than was his own;

And with the fire-tongued seraphim,

He dwells before the throne. But whence could such a change proceed? What power could raise him there? So late by God's own voice decreed Transgression's curse to bear. Hark! hark! he tells-a harp well strung His grateful arms embrace; Salvation is his deathless song, And grace, abounding grace; And sounds through all the upper sky, A strain with wonders rife, That life hath given itself to die,

To bring death back to life.

THE GREAT MIRROR. This is God's holy Law. You cannot look into it without seeing yourself. It places your true character before you. This it does by leading you to self-reflection. The holy precepts of the law, as thought is fastened upon them, compel the mind to see its own conformity to or discordance with them. This is the great standard, and as you gaze intently upon it, scene after scene and act after act and emotion after emotion of past life, will unite and arrange themselves before you. And the more intently you gaze, the more clearly will you discern one lineament of character after another, which had not been previously seen. You will see blemishes where you once saw beauties. Things once seen as lovely will change their hue. - What you

once approved you will condemn. Use this mirror faithfully. It will indeed present you with a sad spectacle of your own character. But you can rely upon its fidelity. It will distort nothing. You may always have the full assurance that you behold things just as they are. The scene thus presented,

Meekness of Christ.—Do you at any time find your heart fretting, disquieted and mpatient, under every petty cross and trial? See how quietly Christ, your sacrafice, went | tions. sympathies of heaven. Thus endeavor, in all to the altar! how meekly and patiently he stood under all the wrath of God and man towish your children to be. Make yourself, if gether. That will convince, silence, and shame vou.—Flavel. possible, the pattern which you wish them to

> The beginnings of sin are modest, the issues of it are impudent.

# Miscellaneous.

MEDICAL PRECEPTS.

Health may be as much injured by interrupted and insufficient sleep, as by luxurous indulgence.

The debilitated require much more rest than the robust; nothing is so restorative to the nerves as sound and uninterrupted sleep. The studious need a full portion of sleep; which seems to be as necessary as nutriment

to the brain, as food is to the stomach. A fire in the bed room is sometimes indispensable, but not as usually made—it is commonly lighted only just before bed time, and prevents sleep by the noise it makes.

Those who are candidates for health, must be as circumspect in the task they set their mind upon, as in the exercise they give their bodies. The grand secret seems to be to contrive that the exercise of the mind and that of the body may serve as relaxations to each other. Over exertion and anxiety of mind disturbs digestion infinitely more than any fatigue of the body. The brain demands a much more abundant supply of the animal spirits than is required for the excitement of mere legs and arms.

Those who possess and employ the powers of the mind, most seldom attain to a great age; -see "Brunaud de l'Hygiene des Gens de Lettres, Paris," 8vo., 1819. The envy their talents excite, the disappointment they often meet in their expectation of reciving the utmost attentions and respect which the world has seldom the gratitude to pay them while they live, keep them in a perpetual state of irritation and disquiet, which frets them prematurely to their graves

To rest a whole day after fatigue of either body or mind, is occasionally extremely beneficial.

All-healing sleep soon neutralizes the corroding weight of care, and blunts even the parbed arrow of the marble-hearted fiend,

ingratitude. Child of woe, lay thy head on the pillow,

instead of thy mouth to the bottle.

The loss of our first and best friends our parents; regret for the past, anxiety about the future, prevent the enjoyment of the present; and are the cause of those nervous and bilious disorders which attack most of us at the commencement of the third period of life; these precursors of palsy and gout, may generally be traced to disappointments and anxiety of mind.

Some cannot sleep if they eat any supper; and certainly, the lighter the meal is the better. Others need not put on their night cap, if they do not first bribe their stomachs to good behavior, by a certain quantity of bread and cheese, &c. and go to bed immediately after.

Our strength and spirits are infinitely more exhausted by the exercise of our mental, than by the labour of our corporeal faculties. Let any person try the effect of intense application for a few hours, he will soon find how much his body is fatigued thereby, although he has not stirred from the chair he sat upon.

The best bed is a well stuffed and well curled horse-hair mattress, and six inches thick at the head, gradually diminishing to three; on this another mattress five or six inches in thickness; these should be unpicked and exposed to the air once a year.

FRAGRANT ODOR FOR SICK ROOMS.—A few drops of oil of sandal wood, which, though not in general use, may be easily obtained in town, when dropped on a hot shovel, will diffuse a most agreeable balsamic perfume throughout the atmosphere of sick rooms, or other confined apartments.

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Samuel W. Budd, jr., A. M., Professor of Mathematics and Mechanical Philosophy William M. Nevin A. M., Professor of Ancient Languages and Belles Lettres

Professor of Natural Science. Andrew Young A. B.,

Tu'or in Languages.

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ing.
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