Whole Number 283

Original Poetry.

For the Weekly Messenger. But I will sing of thy power; Yea I will sing aloud of thy mercy in the morning."-PSALM LIV. 16v.

It was the hour of morn—at break of day, When the first rays of Phoebus shot across The vaulted sky and bade the glittering lamps That hung resplendent there-retire, and give The vast expanse-exclusive to the bright And glorious king of day. It was the hour When Christians love to render fervent prayer And praise to Him-whose guardian eye doth watch Our slumbers through the night—and doth refresh These frail and tender tenements of clay With sleep. And as I lay upon my couch Reflecting on the goodness of the Lord My thoughts ascended to his blest abode And bore upon their wings—the notes of praise I thought how many thro His vast domain Had spent in sleepless hours a dreary night Tortured with pain of body or of mind. And many, O how many had received From Heaven's high court—the summons to appear Before Jehovah at the judgment seat! Some who in perfect health—on beds of ease Their weary bodies laid-whose minds were filled With dreams of happiness in future years-Had slept the sleep of death—and to "that bourne, From whence no traveller has e'er returned" Had gone. And thus in thought I was led round Through earth—to take a look—and view the scene Presented in the sorrows that attend The dying bed-to hear the friends of each Recount the virtues of the dead and tell The pain that rends the soul at parting thus.

Imagination led me first to one Who all his life had but a single prize, At which he daily aim'd-and which to gain Denied himself of all that other men On earth call pleasure. This prize was wealth. The miser-who had added to his store-Year after year—the gains of avarice And anxious to obtain the wealth of earth Amass'd a fortune which perhaps one day Will be the ruin of ungrateful heirs-Had for the last time counted o'er his gold Examin'd every bolt, and bar, and lock-And seeing all was right, retired to rest Elated with the thought that he was rich. Poor wretch-although in this world styl'd by men A millionaire—had stepped into the next A very beggar. Though surrounded here With heaps of gold-he lived as though afraid, To draw on them-for fear that penury And want, might overtake him ere he died! And so he died in feigned want-half starved In sight of thousands cankering at his feet!

How very like the sinner Who though he has an interest-and might share With all the heirs of bliss—the treasures of The King of kings—is satisfied to live On husks-on such as e'en the swine do feed. And is content to perish in his sins. Though to redeem his precious soul-Jesus The Saviour of the world-came down from Heaven And made atonement—with his sacred blood.

Harrisburg, Pa. Feb., 10, 1841.

Original.

THE HEIDELBERGH CATECHISM. ¶. 11. LEO JUDA AND BULLINGER.

The triumph of the popish party, on the memorable day at Cappel, was only a transient matter. A short time after, a general treaty of peace was established, which secured to the protestant States their religious liberty; though at the same time, it served rather to much that all could not find room." hem the reformation as a general work, by prescribing bounds beyond which it was not to canton. In every parish, the pastor had his for the cause, was the removal of Zuingle, fol- sings, in which they were examined on the lowed as it was so soon after, by the extinction questions of the Shorter Catechism. The of that other burning and shining light, which had blessed Switzerland, for ten years past, ry great. in the person of his friend Occolampadius.-There was no one, when these were gone, either, as a ruling and guiding spirit for the duced into churches and schools. whole Church; and for some time it was only by the activity of different less distinguished complete the work, in Geneva.

And yet there were no common men, in many cases, on whom the weight of ecclesias- vine protection. He was an amiable, humble tical affairs, in different parts of the land, was unassuming man, plain in his person, and now found to rest. It is only because there simple in his whole address. Like Zuingle, were giants in the earth in those days, that he was extremely fond of music, both vo at such men as Leo Juda, and Bullinger, and and instrumental. On account of his small Pellican, and Biblander, and William Turei, stature, his friends sometimes styled him must be looked upon as belonging only to the Leunculus. His circumstances were poor; secondary order. Under other circumstances, but his heart was large and generous. His their stature would deserve to be considered wife sat at the loom, day and night, to assist more than usually high.

head of the Christian interest in the canton. - and afterwards provided for the education of The position at the moment, was critical and his two sons, these circumstances, many minds were filled er person to be his own successor in Zurich

the restoration of peace among the cantons. God.

and the house was crowded with people, insolar practice was established throughout the be suffered to pass. But the most serious evil sermons for children, and his public catechibenefits of such a system must have been ve-

These catechisms of Leo Juda were highly prized also in Bern, Schaffhausen, St. Gail, who was fully qualified to take the place of and other districts, and very extensively intro-

Leo Juda died, in the full faith and hope of the gospel, on the 19th of June, 1542; solindividuals, working in less extensive spheres, emply casting himself upon the free mercy of till at length a new master builder rose to ministry, to be faithful; and earnestly commending the Senate and people of Zurich, together with his wife and children, to the diin supporting the family. After his death, LEO JUDA, it will be remembered, was the Bullinger appeared with the widow and her nastor of St. Peter's church in Zurich, and four orphans before the Senate, putting them had been Zuingle's taith ut and true helper in in mind of his faithful services, and comnendevery stage of the reformation. With the latt ing the bereaved family to their care. The of this great man, he found himself at the Senate voted a small annuity for her support,

full of peril. The triumph of the re.ormation | HENRY BULLINGER proved an active and in Zurich, had not of course extirpated the worthy successor of Zuingle, in the imporspirit by which it had been opposed. The el- tant post which had been leit vacant by his ements of discontent were still extensively dif- death. He was born, 1594, at Bremgarten, a Leo Juda, cautioning him not to abandon the condemnation. This last point had been all fused through the community. They had small town in the neighborhood of Zurich, been suppressed, but not extinguished; and where his father was pastor. In the course testimony, on several occasions, in the most and even now, Bucer continued to hold that were ready, on the first opportunity, to wake of his theological studies, the perusal of once more into activity and life. Such an op- the fathers led him to turn his attention to the portunity seemed now to be afforded, by the scriptures; and these, in connection with eign divines, who had heretofore regarded for himself the notion of an intermediate class, sad reverse to which the protestant cause had some writings of Luther and Meianethon their Church with favor, exhorting them not to who might attend upon it as a divine ordinance, been subjected at Cappel. The new religion which had fallen into his hands, soon convin- be discouraged by its recent afflictions, from white yet they were destitute of a proper rewas made responsible for all the calamines, ced him of the rottenness of popery, and that were brought upon the State. It was an brought him in the end to fall in with the Reeasy thing for superstition to fancy even, that formation. In the year 1529, he was settled what had taken place was a divine punish as minister in his native place. Zuingle held ment, inflicted on the people of Zurich for hav- him in more than common regard, and had ing abandoned the faith of their lathers. In fixed his eye upon him, it seems, as the propwith bitterness & rage against the clergy. Mad- The war which terminated the labors of this ness prevailed, so far as to bring law into congreat reformer with his life, threw Bullinger tempt, & to make even life itself fearfully inse- also out of his place, providentially leading For the improvement of the clergy, he drew He was ready however to embrace the Swiss, cure. A certain captain declared after the defeat at him towards the higher sphere in which his Cappel, that as soon as he got home he would services were now needed. The village of plunge a dagger into Leo's breast; and Bremgarten fell into the hands of the popish rode towards the city, openly bent on the exparty, and was forced back into the bosom of ecution of his threat. One of the municipal Rome; while Bullinger found it necessary to officers met him at the gate, and taking his save himself, along with his aged father, by horse by the bridle required him to desist from flight. They made their escape to Zurich, his murderous purpose. It was only however under the friendly covering of night; where after he found, by the temper of the citizens, he was called, a short time afterwards, by the it would be desperate for him to go forward, unanimous voice of the Senate, to occupy the other cantons, and exerted an influence in and Capito were present; with much exposithat he was brought finally with much cursing cathedral pulpit, and to stand at the head of this way, which was highly important for the tion and explanation; intreating the Swiss to to bind himself to keep the peace. After this, the clergy of the canton, as their antistes or whole Reformed Church. Leo was called upon in the night, and entreat-synodical president. This high and responsied to make his escape, disguised in female ble station, he continued to occupy, with great

the house of a friend, in another part of the rious company of the apostles and the goodly in the Reformed Church. Individuals had to do. In the end, a friendly Declaration was ad- Mosaic, or Levitical, dispensation. Nor did city, where he remained till the storm had fellowship of the prophets, in that city which given statements before of their own tatth, and dressed to Luther, in the name of the Helvetic Christ send females forth to preach and teach blown itself out. This took place, with the hath foundations, whose builder and maker is of the faith of the Churches as by them under- Churches generally; signifying their acqui- as he did the seventy; or leave any commis-

dy mentioned. Besides this, he undertook a the bounds of the reformation should be con- by the ministers of Strasburg translation of the scriptures from the original sidered as fixed, where they were found at the Different from this, and or greater historical

signed for children, came out four years fater. wrote a book; in which he endeavored to to whom were added afterwards Megander, or Both are spoken of, as highly excellent in their show, that the people of Zurich had suf. Bern and Leo Juda. kind. They were received with general layor, fered this disaster, on account of the contempt. Shortly after another council was held at and introduced at once mo he schools; chu- they had shown towards the sacraments, and the same place, (Basel) when the Comession, dren being required to commit them to mem- their other heretical departures from the true thus prepared, was solemnly adopted in the ture, "Let your women keep silence in the was a learned, thorough man," says an old strong popular prejudice diffused itself against chronicle, "and full of zeal with 1. He preach-the detection of the extending a popular prejudice diffused itself against organ that takes them in, and not the mouth: with all subjection. But I suffer not a woman semblies." the Helvetic Churches, which opened the way "percipiuntur fide, quemadanodum signa ore to teach, nor to usurp authority over the man ed the catechism every Saturday; and heard for all manner of slanders at their expence; corporis." This might seem to be summently but to be in silence." I Tim. ii. 11, 12. the children upon it publicly, once in lour as prejudice, from whatever point it may explicit against the idea of consubstantiation old, ran to these meetings from every side, and own want of charity. In Saxony especially, substance, the faith o. Luther himself.

> victims.* clear truth, to which he had already given his along a sort of touchstone for the two theories; public and solemn manner. They carried on the unterly profane could not be supposed to also an active correspondence with other for- receive Christ in the sacrament; but he framed embracing and maintaining the truth.

> Bullinger's spirit seemed to impart new life, at ceive Christ's body and blood, though only to home, both to the Senate and to the pastors. their own condemnation. After this formula As the antistes or superintendent of the Church- had been drawn up and signed by those prees generally, he introduced the most salutary sent, Bucer brought forward the Helvene Conregulations with regard to religion throughout fession. Luther kept, it in his hands for a the canton. The plan of holding semiannual whole day; after which he expressed himself synods, which had been introduced by Zaing- satisfied with its orthodoxy; only it contained le, was comfirmed and carried fully into effect. a few words which might offend the weak. up a system of instructions on the nature of as dear brethren in Christ, if they should now their office and its duties. Wise measures fall in with the Act of Concord. were adopted to insure a proper supply of On this basis, as already remarked, Upper rightly educated ministers. As has been al- Germany became reconciled with Luther; and ready seen, in the course of a few years, a now no effort was spared to bring the Swiss complete provision was made for catechetical | Churches to the same point. They hesitated instruction. In the end, order and harmony however; found the formula of concord oband religious prosperity were established in scure; would not act upon it separately. Anevery direction. Zurich became a model for other council was called, at Basel. Bucer

uncommonly great. While Zuingle lived, he be no farther ground given for controversy or The design of this last was, that in the event was in the habit of attending his lectures, as offence. The preachers were accordingly in. of a general Council being called, or which cultivated on both sides. far as he could, both of the pulpit & of the the-structed from the Senate, to act cautiously, there was now much talk, it might be exhibit logical chair; most industriously transcribing and to refrain from saying or doing things, ted as a representation of what was believed plating this transaction, at the simplicity of therefore, that her Creator expects Ler to do or compiling, whatever seemed to him to be which were likely to excite dissatisfaction. In and taught in Switzerland on the subject of the whole business. Luther insists upon it that for which he has not fitted her. He worth preserving. Hence he was able, after the circumstances of the case, this was in Bul- religion. Some reference was had also to the that the quarrel has been no logomachy, in does not gather where he has not strewed. the death of his friend, to publish largely from the gospel itself. He presented particularly were so actively engaged at this tom of the same mind; the "concord," in his gion, to impair by its requirements the proto many a matter of great and unexpected sar- himself accordingly, with Leo Juda and a few time, for the purpose of ending the strite about mind, proceeds upon the assumption, that the per character of its subjects. On the contraisfaction. So what Zuingle wrote in Latin, he other ministers, in the Council chamber, with the sacrament. A council was held are, com- sacra mentarians have grown tired of their ry, it seeks to heighten and adorn whatever would translate into German, and what Zum- the Bible in his hands, and in the name of posed of ministers and senatorial delegates former error, and mean now to be orthodox. belongs to our nature as God originally made gle wrote in German he would translate into Zuingle, and of Zuingle's Master, exhorted from the several cantons, to denberate on the The Swiss hold fast to their own confession, us. It regards the proprietors of sex. It Latin; with a view of giving an the greatest the Senate, with a free and manly tone, to be subject. Bucer and Capito both attended it, and take the formula of Wittemburg with the condemns effeminacy in man, and masculinepossible circulation. He translated the Ger- true to their solemn trust. God's word, said urged simply by their great desire to bring explicit understanding, that it expresses just ness in woman. It does not require woman man also the whole of Erasmus' cerebrated he, cannot and must not be bound. So the the Church together. Immense exertions, they what they have always believed, and just what to cease to be woman because she becomes a Latin Paraphrase of the New Tes'aneat; a Senate of Zurich had already decreed, in the said, had been made to secure this object; and Zuingle and Occolampadius have taught; only Christian; but on the contrary, inculcates an work, which was very extensively read in presence of the whole world, under the gui- now the way scenned to be open for a general Luther had not been understood to believe in amiable modesty of feeling and demeanor bethese times, with much benefit to the evanger- dance of God's own Spirit. Let them not now reconciliation. Luther had indeed herecoiore the same way which now turns out to have youd what she possessed before. But no feical cause. He was besides most abundant in reverse the decision. Let the Bible be free, uttered himself harshly; but he had labored been a wrong impression. Bucer makes him- male, and no young female especially.—in preaching; taking many of Zunngle's services cheerfully upon lamsen, in addition to his own that this great man might be test the more tree strange had its proper effect. It was resolved, for other engagements of a more general m- that the word of God in Zurich should be free; anxious, in his declining age, to see these un- same. No wonder that the Wittemberg Con- of men, without her delicacy being blunted, terest. His preaching, like that of Zuingle, and the ministers were encouraged to preach happy divisions brought to a close. It was cord, written with ink only, should have be- in proportion to the frequency, and boldness, was of the extemporaneous sort, and very popit faithfully, as in years past.

It required more courage and faith, than we that in this interesting juncture, they would a dead letter. Among the productions of Leo's ever active are generally apt to imagine, to stand firm so express themselves on the subject of the pen, a special nonce is due here to his Cate- to the protestant cause, as it stood in Zurich. sacrament, in their contemplated Concession, chisms. The vital importance of catecherical The calamity which had fallen upon the place as to avoid it possible all that might be likely instruction, for children and youth, was ten was of a kind, to overwhelm and stun the sen- to give offence to the other side. According from the beginning, wherever the spirit of the ses. At the same time, it was made the occa- to Bucer's view this required no sacrance Reformation prevailed. In Switzeriana, this sion of reproach and insult from every direct whatever of principle; for he held that Luther feeling led to the publication of different care- tion. The papists were inspired by it with and Zuingle had not differed from each other chims, at a very early period. Juda's Larger new life, and stirred themselves more actively at all as to the fact concerned, but only as to disorderly practice from our churches. Catechism appeared in 1934, with an incrounce than ever in calumniating the Zuinglian faith. forms of expression. At this meeting, the tion from Builinger; and was soon found to Faber who came off so badly in the Confer. taskot drawing up a Confession was devolved surpass any thing of the sor, which had yet ence of 1523, when he was present as the upon Bullinger, Mycomus, and Crynaeus, been published. His Smaller Calection, ue- representative of the bishop of Constance, now the first of Zurich and the two last of Basel

would hear the children, both their own and others, how they made out to answer. — names of Zuingle and Oecolampadius, as ference at Wittemburg, and the ceiebrated Act Thus many hundred persons came to meeting tainted with the most pestilential poison. Not of Concord to which it gave birth, on the sacsatisfied with making Zuingle's death a divine ramentarian question. The Helveue Charenind mont, the tounge of slander must busy cs excused themselves from attending this sign of both these passages is as obvious as vagationd, whose mind manners, address, and itself to involve if possible the fair fame of meeting, but authorised Bucer and Capito to the language is explicit. Oecolampadius in similar reproach. It was present their Confession, (which had been airumored widely that he had been suffocated du- ready fully approved at Strasburg,) and to ring the night by the Devil. According to an take charge of their cause, as represented in other version, he had laid violent hands upon the same. When the parties came together, ed away; but so have the proof texts which himself, or else had been cut off secretly by his Luther was not willing to have the case treated own family. Before such a torrent of prejudice, as a mere logamachy. The concest, he said, many who had before been favorable to the had been about things, not words; and the necessity of regeneration. Any thing may Swiss views were now carried in the opposite direction; & o.hers who still inclined that way, liminary step to peace. Bucer however dewere restrained by fear from avowing any clared that the Churches, o. Upper Germany Bible" such sentiment. Altogether the evangelical and Switzerland heid as firmly as Luther cause in Zurich seemed to be sufficiently for- himself, that with the elements in the sacra lorn; and we need not be surprised to find ment were exhibited, given and taken, the that the eyangelical interest was sustained; God in Christ; exhorting his brethren in the the hearts of many failing them for a short real body and blood of Christ; only they would moment, through anxiety and fear, while the not have it that his body was present in a loenemy was triumphing on every side. To cal and outward way, which had seemed to make the case worse, the spirit of persecution them to be the view of Luther; though now was actively at work, near at hand, against the on fuller explanation, it was known that he too reformed interest in France; and those especial- rejected the notion of a local comprehension ly who held the Zuinglian doctrine of the sacra- in like manner, and was concerned merciy to ment, were made to suffer most heavily as its maintain the actual presence of Christ's ood,, against what he had supposed to be a demain Bullinger showed himself firm in these cir. of it on the other side. After this Luther and cumstances, towards the insulting adversaries his friends, having consumed a short time prino less than the timid friends of the Helvetic vately, returned answer that it all this were Church. He published an answer to Faber's uttered in good and they were ready to conmalignant book, maintaining that the late call sent to the proposed act of concord; and Molamity should be regarded as a punishment lauchton was directed to draw up accordingly sent upon the Church indeed for its untaithful- a proper formula for the purpose. In this inness, but a punishment inflicted in parental strument transubs annum is denied and lokindness, for the trial and improvement of its cal comprehension; still the body of Christ is faith; from which nothing could be argued said to be actually present, in the act of parfairly against the reformation itself. To Bu- ticipation, though not independently of this; cer who wrote to him recommending an acqui- ("um sacramendicher Emigkeit willen das esence in Luther's doctrine of the eucharist as Brot sei der Leib Christi'); and this so tar being at bottom the same with that of Zuingle, that even unworthy communicants must be he returned a firm reply, in connection with considered actually to receive it, to their own

ligious spirit. These ne supposed, could re-

consummate the good work which had cost al-In the month of January, 1534, the clergy ready so much time and toil. If Bucer's exof Basel published a formal confession of their position should be counted good with Luther the

tion; but found it expedient to withdraw to in the prospect of being admitted into the glo- faith—the first act of the sort, as it appears, he would put it in writing; which he was willing vices of religion, under the Patriarchal and stood; but now, in the case of this particular scence with the Wittemburg Concord, as ex. sion to give any instructions for their doing Soon after this, it was proposed to make him Zuingle's successor in the Cathedral church. The disaster at Cappel, while it roused as canton, a regular confession was trained in bounded by Bucer, (a copy of whose exposition was sent along,) and as understood to but one law about this business from the beautiful confession was sent along,) and as understood to but one law about this business from the beautiful confession was sent along, and as understood to but one law about this business from the beautiful confession was sent along. He declined the honor, recommending Occo- who were in heart opposed to the evangelical Church, as such. The occasion of the act, contain nothing in opposition to their own ginning of time. All that is said of woman lampadius in his place; by whom however it cause, had the effect also of breaking very was a friendly suggestion from the Church at Consession, lately adopted; which they were in the Bible, from the day she was formed was declined in like manner. Finally the situation was filled, by calling to it Henry Bulthe friends of the Reformation themselves. It

is a filled, by calling to it Henry Bulthe friends of the Reformation themselves. It

is a filled, as a filled linger. With him Leo continued to labor du- began to be considered the wisest policy, as with regard to Christ and the sacrament were thought proper to make a statement of their the above citations from the spostle, and may ring the rest of his life as a brother, in the it seemed to be the safest, to avoid all aggres- widely spread in Germany; making a case views, somewhat at large, to correct misrepre- stand as an impracticable commentary on them. work of the gospel.

The service he performed for the Church in the case of the Swiss Bible, has been alreading the motion of the sates, to avoid all aggressive and provoking action with regard to potentially, making a case views, somewhat it rarge, to correct misrepressiant as an impracticable commentary on them.

Sentation. In doing so, they express themselves on the subject of the sacrament, in the selves on the subject of the sacrament, in the shortly after, was formed on the principle that wards approved, (with a formal subscription,) clearest terms; rejecting the notion of the physical qualities—the voice and nerve, real presence of Christ's body, physically which are requisite. The voice of woman, considered, under every form. A year after like the susceptibilities of her heart, is delightinto the Latin language; which was completime; and the spirit of worldly prudence now importance, is the Confession of 1030, formed this, Luther wrote to the Helvetic Churches fully formed for her sphere,—for the tones ted after his death by Bibliander, and others, suggested, that it might be best, even within at Basel also, (and hence called generally the avery friendly letter, declaring himself well of love in her family, for the enlivening constant published in the year 1543. His activity these limits, to use a corresponding moderation of Basel,) but adopted and published on the whole, with the exibition they verse of the parlor, for the tender offices of and diligence, as a preacher and writer, were tion in religious matters, so that there might lished as the act of the whole Swiss Church. had sent him of their views, and expressing sympathy; but it is no more formed for the

For the Weekly Messenger. ous Assemblies, from "Mitchell's New England male virtue, and invaluable in its soothing, Churches," a place in the Messenger. Your compli- civilizing influence on man; and a greater ance with this request, may assist us in keeping a evil, next to the loss of conscience and chas-

Yours in the best of bonds, &c. JOHN C. GULDIN.

Trappe, Feb. 12, 1841. [From Mitchell's New England Churches.] Assemblies.

What are our objections to this practice? 1. It is expressly forbidden in the scrip-

Respecting the first of these weeks, on Sunday about three of the atter- happen to start, is always sure to create for but for Bucer, it was enough to encourage the to be noticed, that the apostle is upon the venoon. This was in those days a strange itself new occasion and grounds, by which to hope of a general reconciliation between the ry business of corresting disorderly practices thing; wherefore men and women, young and vindicate and at the same time to confirm its North and South. He considered it to be, in in Christian assemblies; and he mentions females' speaking'as one of these practices, and unequivocally disallows it. And of the other thornty of a correspondent at weimar, recounts passage it is to be observed, that it occurs in the tonowing interesting tale: A pairol going an express letter of instructions to Timethy its rounds not long ago, in the environs of

How is it possible to misunderstand an injunction so plain and so repeated! "I know (savs one) that these texts have been explainteach the divinity of Christ, the depravity of mis father and mother took him with them innecessity of regeneration. Any thing may er soon afterwards, being unable to obtain emmined to obey their own will instead of the

Let us attend to the reason which the awoman to speak, on account of her relation to the other sex, or her place in society. In styles of dress are unbecoming. Read the

her; so do the legislature, and the popular assembly' The reason of the thing is founded on nature, -not in prejudice, or custom, but in nature. It has generally been deemed practice by some preachers and churches, made the practice, as yet, respectable there in the eyes of intelligent people. Notwithstanding the commonness of the thing, it is still felt to be an impropriety: and it will be, so long as nature shall control the sentiments

of mankind. 2. Besides that the practice is prohibited by Paul, there are no examples, -or none which can be taken for precedents-throughout the history of the several religious dispensations. "Of the "preachers of righteonsness" before the flood, that we have any account of, none were women. Nor do we find that females ever officiated in the public ser-

* The word church in the New Testsment, does not small assemblies as met in private houses, and 'upper conduct, his gratitude to his benefactor, and rooms.' "Salute Nymphas, and the church which is antitude and application in study being unied to make his escape, disguised in female ble station, he continued to occupy, with great of Basel published a formal confession of their clothes, as his life was considered to be in this house, in his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his in his house, it is the church which meets at his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, in his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, in his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets at his house, it is the church which meets

his desire that peace might continue to be public assembly than the lute is formed for the camp. She is not fitted, I say, for speak-One is almost tempted to smile, in contem- ing in public, and it is not to be supposed,

come so soon, under circumstances like these, a dead letter.

J. W. N. forbidden exercise. "There is generally, and should be always, in the female character, Messrs. Editors:

Will you please give the following of feeling which shrinks from the notoriety of remarks on Female Praying or speaking in promiscula public performance. It is the guard of fetity, could not befall the female sex, or the community at large, than to disrobe the female mind of those ornaments of sensibility, and clothe it with the rough texture of masculine fibre. But no well educated female can Female Praying, or Speaking, in Promiscuous put herself, up, or be put up to the point of public prayer, without the loss of some portion at least of that female delicacy, which is above all price; and whoever has had an opportunity to observe the effect of female exory. This led to public catechisings in the faith. The Lutherans also, such is the ma- name of the Helvetic Churches: for it is not permitted unto them horization and prayer in public will be compelchurch; which were held once every four weeks, on Sabbath atternoon. In Zurich preacher, Other Werdmanetter, was employed ity, and representing it to be a righteous retripreacher, Otto Werdmeuter, was employed ity, and representing it to be a righteous retriparticularly for the children, who explained the catechism every Saturday, and held the monthly catechisms now mentioned. "He sequence was, that throughout all Germany a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tearn any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence with latti; but not in they will tear any thing, let use a sequence will tear any thing, let use a sequence will latting in man, so unlovely in woman; and if we have a sequence will the will the sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so unlovely in woman; and if we have a sequence will latting in man, so

† Letter to Beman.

Narrative.

INTERESTING NARRATIVE.

The Gazette des Tribuneux, on the auas a minister, and to all ministers. The de- Eisenach, in this dukedom, arrested a young medigence, when examined, excited the compassion of his nearers. He related that his name was Charles Kezeman, his age eleven years, and his birth place Stetefold, a village near Eisenach. When he was two years old. be explained away by those who are deter- ployment, entered into the Foreign Legion, and went with it to Algiers, taking his wife and child with him. The young lad gave an accurate description of the city. At Algiers postle gives. 'He says it is a shame for a ne saturns mother died. After this the fegion went into Spain, the language of which couniry the unfortunate boy also acquired. Here the passage in Timothy he gives the same ne partoon not only of the fatigues, but also reason coupled with another, namely the pro- of the dangers of the army. These, howevper modesty of her sex. He evidently means er, were much lightened by the kindness of to imply that it is unbecoming for females to the commander of the legion, Col Conrad, be so forward as to speak in promiseuous as- at whose death the chitd was present. He semblies, for the same reason that certain stated with great feeling the tokens of affecnon given to him by the Colonel, who frepassage in its connection. "In like manner quency carresse him with tears in his eyes, also, that women adorn themselves in modest saying he reminded him of his own little boy apparel, with shame-facedness and sobriety; at Paris. Kezemann, the father, remained not with broidered hair, or gold, or pearls, or for some time after the death of the colonel in professing go fliness) with good works. Let rid and Vittoria. They returned to Algiers, the woman learn in silence, &c. For Adam but, falling into the deepest distress, the fathwas first formed, then Eve. And Adam was er, feeling more for his cuitd than for himself, not deceived, but the woman being deceived, determined to send Charles to France with was in the transgression." 1 Tim. ii. 9-14. two of his fellow countrymen, who had been The propriety of this reason of the apostle nis comcades in the legion, with the hope that, has been universally felt and acted upon by on reaching Paris, the boy might find the mankind; in refined nations, as well as in family of Colonel Courad, and on ain protecbarbarous. They have universally felt that tion. The boy was carried by force on board it is unsuited to the modesty of woman to sup, and landed with the two men at Toulon, whence they departed on foot, begging their way. Having in vain endeavoured to find the family of his fate benefactor, the Colonel, young Kezemann lost all hope, and made up monstrous for a woman's voice to be heard to his native country.—The three begged ms mind to return with his two companions as a speaker in any promisenous secular as- their way through Strasburg and Frankfort, sembly. Nor is her appearance in such as till they reached Mentz, where those who sembles ever anticipated in any scheme of nad so long been the boy's protectors desertfemale education. It is in religious assemblies chiefly that this anomaly is seen, nor lage, the name and situation of which his father had communicated to him, he continued to beg his way, sometimes living upon alms, and sometimes upon the allowance of the prisons in which he was confined as a vagabond, till he reached the gates of Eisenach, where he was so terrified by the manner in which he was questioned by the guard, that he fled into a forest near the town, and had subsisted for three days on roots and the bark of young trees, when he was arrested by the patrol. As the veracity of his narrative, so far at least as concerned his birth and the departure of his father, was fully established, a detailed report was transmitted to the Grand Duke, who has, in consequence, taken the poor deserted boy under his patronage, and placed him, at his own charge, in the school at Eisenach. mean a public assembly in a synagogue, or house of where he has won the affections of his mas-worship like ours, merely, but it often means such ter and school-fellows, by the docility of his

aptitude and application in study, being uni-

Original Poetry.

For the Weekly Messenger. THE TWO MOUNTAINS. GALAT: IV. 24...

Our home ?-not by that shadowy mount Where clouds forever reign; O! not beside its mystic fount, That deepens every stain :--Within its dark and solemn dell Nought, nought of Earth can safely dwell!

For One of old, descended there, Within its groves He too, While glowing leafets tremble near Before th' unveiling God: -Each echo yet repeats the sound "Beware-for this is holy ground."

Not there ;-but softer, dearer far, Yonder behold our Home: Where gently breathed from every star Floods of glad influence come; And a thousand rays of Heav'nly light From eyes that weep not, bless the sight.

No room amid its groves for Grief,-No shadow shelters Care,-The joys that spring on Earth so brief Are ever blooming there; And the fruits of peace beneath that sky, Like the souls who taste them, never die!

O! could we, as the day grows dim, † -When bending unto pray'r But hear their voice who worship Him As they dwelt forever there: That so, with the dying light of Day, Our life might fade 'mid the skies away :

Or, it it must be, back return'd Unto this world of sin; The fire with which our hearts had burn'd Would sparkle yet within: -One glimpse would shed o'er every face"

The blush of that dwelling place! Baltimore, Feb. 5, 1841. *Exod. xxxiv. 30. †Dan. ix. 21.

Original.

For the Weekly Messenger. Rev. John Christian Stahlschmidt.

Mr. J. C. Stahlschmidt came to this country in 1770, in the character of a mechanic, and as such labored for some time in the city of Philadelphia. Here he became acquainted with the Rev. Mr. Weyberg, then pastor of the Ger. Ref. Congregation, who on discovering his deep religious experience and eminent piety, suggested to him the propriety of considering seriously, whether it might not be his duty to devote himself to the ministry. After bringing this matter before God, Mr. S. came to the conclusion, that he ought to do so. Accordingly he commenced the study of Theology under the direction of Mr. Weyberg; and several years after, having received and accepted a call from a number of congregations in York county, he was solemnly ordained to this holy office by Messrs. Helffenstein and Wagner, to whom this duty had been referred by the Coetus, before which he was examined.

Mr. S., however, did not long continue his labors, as a minister of our Zion in this country, circumstances, growing mainly out of the Revolution then in progress, induced him to resolve on returning again to Europe; which resolution was carried into effect in the fall of

Sometime after his return to his native land, 62 in number, addressed to a pious friend, in proposes to establish two. Another considera- not less do I admire their principles. They reception of Gospel light and truth, and the gewhich he narrates the circumstances of his tion in their favor is, that they concentrate so are not given to change. They hold fast to nial and reviving influences of God's spirit and conversion, his subsequent trials, and the re- much of the piety and intelligence of the that which is good. There the "Gemeinschaft- grace are descending upon the Churches. markable supports and leadings of divine grace | Church upon its institutions, and thus create | liche Gesang Buch" has never been intro- | Have we not reason in grateful hope to look and providence, as experienced by him in the an interest in their favor that succeeding ages duced—there the large Heidelberg Catechism forward (if faithful) for a glorious consummafour quarters of the globe,* interspersed will only strengthen and confirm. Who is retained—the old Kinchen-Agende still throughout with pious and very appropriate would not venerate the more, those time-hon- used, the old forms still practised, and the consimplicity and relate many interesting and mediately after the Reformation, if in tracing very remarkable providences, while every holy ardour of the true child of God.

residence in this country, occur, now and to shed abroad the lights of religion and sciten, the revered names of *Hendel*, *Weyberg*, ence upon the world. Then they are the enterminant of the language and the religious customs of their learth, is the prayer of a LAYMAN. Helffenstein, Otterbein, and Wagner, while in every instance, decided testimony is borne to their deep piety and untiring faithfulness.

But my object when I took up my pen was to give a hasty translation of part of a manuscript letter, written by Mr. S. some 25 years after his return to Europe, and which accidently came into my hands, some months ago. The simple fact that the writer was once a minister in this country and that the letter is addressed to one of the fathers of our Reformed Zion, invests already the following with intecontains. It is addressed to the Rev. Daniel Wagner, then of Frederick, Md.

Elberfield, May 26, 1804.

Esteemed and very dear brother:-Your very acceptable letter, of the 16th of January, ple approve it.—They are better pleased with yielded for the good of the State. by the hands of Mr. Proebsting, was duly received, and it afforded me no little joy to hear once more from you. The recollection of that country and the friendship-especially also of yourself-which I there enjoyed, still awakens in my bosom new esteem and affec- nity offers. The recollection of the rich re- What is most wanting is a sufficient number tion for that friendship and country. With deep ward of their past experience in doing good, of well educated, pious ministers to supply sympathy, I learn that it pleased the Lord to will always be a sufficient inducement to at- their pulpits and preach to them in their own visit you with a very dangerous disease. His name be praised, that you have been again restored to health.

What you communicated touching the unusual and very remarkable religious excitements (Wirkungen), which have for some time prevailed, and are still prevailing and extending themselves more and more, in that country, was also very acceptable to me. Though we cannot from these things infer a general (allgemeine) reformation and converhope, the Lord permits and brings about for our School of the Prophets. the actual conversion of still not a few, here and there. . With the views you express I fulthings, in that the consequences are notalways shaken will in time to come, bring forth good fruit. If this be the case, then the tree also ment beheld, saying, What meaneth this ?-

*Before coming to this country he had visited Chi-na, Hindostan, England and other places.

In Europe things still look dark-yes, in mental illumination (Autklaerung) very dark | readers. indeed. What it shall please the Lord once to make out of this confused chaos is known to temberg, as also in Switzerland and Saxony, there are, as we hear, powerful awakenings. through all parts of Germany.

for since Bonaparte had himself proclaimed motion with the other powers; and from all just and good!

us, now and evermore—His spirit impart to more of religion, pure and undefiled, than they us joy and lead us into all truth. In Him, I remain Yours &c.

Jno. Christian Stahlschmidt. I do not know, Messrs. Editors, how it may be with your readers, but to me it affords great unobtrusive piety of the above; and therefore unless apprised of a contrary wish, I may, perhaps, send you some more of this character. York, Pa. Feb. 17. 1841.

For the Weekly Messenger. Messrs. Editors: he published or furnished the matter for the young Misses in a congregation can raise a Raiguels and the Levans, in the fourth and The Reformed Church has entered upon reflections. The letters are characterized by ored Institutions founded at Heidelberg imup his lineage, he could discover that his and days gone-by, we might have avoided difficultarring may be permanently established, expage—nay, every sentence glows with the cestors bore a part in their foundation? In ties that for a long time afflicted the Church. tending their benign influence far and wide— In the part of his narrative relating to his wars of Europe they still survive, and continue during monuments of the benevolence and lathers,—an apprehension (mistaken perhaps,) piety of those who projected and built them up. that all that they thus venerated, would be munificence, we are now attempting for our never before heard. We would have seen that will transmit the name of the most hum- in the children, and manifesting itself in resisble benefactor with veneration and respect to lance to what they considered oppressive and future generations. I like the scholarship wrong; and though we might not have agreed plan too, because in this way the congrega- in opinion, we still would have met them as tions are so easily interested and induced to engage in the work themselves and thus save the Church the time and expense of an Agent. kindness their opposition would have been rest, independent of the sentiment which it | This is "the right way"—the "good old way" | overcome; and then we could have had a -the scriptural method of raising money. smooth rail-road path to their warm sympa-When Paul took up collections, he always thies and support, and the rich treasures of addressed himself to the churches and made a their co-operation and influence might have congregational business of it. And the closer we adhere to this plan the better. The peo- just as their immense mineral wealth is now what they do themselves, than with that which ing to works of labor and love when opportu- the help of the Church "of themselves."tempt it again.

funds. It is in fact for the Seminary, that we the pious youth of our churches? of our are building up the College, and the broader German families who are anxious for the and deeper the preparatory foundation is laid, | maintainance of the Church they so much love? sion, they yet are movements, which, as we the higher and more securely may you build If I had a voice that could be heard to the ut-

ly accord. I believe with you, that spirits are people in this part of the Church. If it was your treasures. Oh! why do you not give us found frequently to mingle with such a work, now said, that the "half was not told," you your sons, that we may educate them for the which bear no resemblance to the spirit of would probably set it down to an over kind Lord in the ministry of the Church? Yes, we Christ; and that it is the part of wisdom and feeling on my part to increase your satisfac- want German ministers of our own training safety not to attach undue weight to these tion. And yet, it is true, that the further we and if we had them in the East, this choice liberal things; in Lebanon, they are also pre- | Lord." paring their offerings, and will do more probably in proportion to their numbers, than any ois good. * * * For wise reasons such ther congregation in our connexion. (?) I would extraordinary things occur; often to give not be invidious, nor would I offend the modesweight and importance to that which God ty of members of that church; but there are of the prosperity of Religion and the probrought together and with wonder and amaze- visit to the churches, the chief object was to vancement of the German Churches, in usefulascertain what 'our ministers were doing, and ness and holiness, brings with it a charm, that what can these things be ?—But we will wait how far the people were prepared for the Cenenkindles emotions of a peculiar character. and see what it shall please the Lord to make tenary operation. That my expectations were This partiality may be traced to the natural bias

lieving that he has a high and holy object in to know our people and the state of their ing, thus far, their appropriate places among that which has its seat in the head only and The ignorance of its friends may give its ene-

Classes of Lebanon and East Pennsylvania countries many who profess and revere true Lehigh and Lebanon: the original settlements breeze, be driven back by adverse winds, and christianity, and who moreover teach and having been made, as it would seem by fami- fail of the haven in prospect. I have been led With our ministers here, I am on the most country in Europe and of the same religious cordial terms, and they are men who have the confession. There too, are congregations of salvation of souls truly at heart. We have from 500 to 1500 members-a people of simalso established a Missionary Society here, of ple manners, and good habits, united in feelwhich they are members. Perhaps, we may | ing and firm in their attachment to their yet during the present year, send you some Church. All this, it is true, will pass for nothof our publications, which have been scattered | ing with persons of a particular description. They will reply, that in all these advantages From appearances, we in these regions and virtues, there is not one particle of spirishall be anew involved in the troubles of war: | tual-nothing, whatever, that enters into the elements of vital godliness, or that of itself can Emperor, every thing seems to be again in contribute to its promotion. But does God ever work without means? Can there be a appearance the scourge of sad war will again | Church without people? Or can a Church be visit Germany. What shall once be brought | sustained without a becoming zeal for its welout of all these heavy calamities! Great Su- | fare? And, moreover, what is wanting but preme! Ruler of all things! to thee, yea to the life and spirit of the gospel to work up all thee only, all this is known! Darkness covers | these means into a power that shall "be mighthe earth, and gross darkness the people! ty to the pulling down of strong holds!" Be-Great God! when, when shall thy great pur- sides, it is as far from truth as it is from charity, their borders. How unbecoming! How offen- renewing grace, will enter with joy and gladpose be once attained and our poor Europe be to suppose that this people are without piety. again blessed with permanent peace! But we God never leaves himself without witness, will and must be silent-Righteous are thy where his gospel is preached. The number, judgments, O Lord; and all that thou permit- and the faithfulness of those that served the test, and orderest, and bringest to pass, is true God, in the days of the prophet were greater than he imagined; and if the young pro-Jesus live and glorify himself in and through probably, even in this desert land, meet with be directed against the strong holds of the ad- he has been born of water and of the Spirit;

expected to find. I must say that the more I have learned of this people, the more my respect for them has been increased. I like the stock from which they have sprung; and I do wish that minispleasure to peruse whatever relates to those ters and others would gather from the aged who have preceded us, especially if it be men lingering amongst them, and from the characterised by the frankness and humble early records of the churches, their genealogies and the events connected with the settlement in this country, and publish them in the course of the year in our papers. How much integregations have the r own houses of worship.

the midst of all the political convulsions, and We would have seen that their early objecthe language and the religious customs of their earth, is the prayer of a And what was then done for us, by princely | swept away, by measures of which they had posterity by our private means, and in a way that it was the spirit of the fathers still living brethren, and there would have been no strife between us. In the spirit of conciliation and been brought down to the help of the Church.

But all this belongs to a time that is now is done among them by another. It accus- with "the years beyond the flood."-Let it toms them, too, to acts of benevolence, and be so. The mountain of difficulty has been the habit acquired, they then need no prompt- overcome, and this people are now coming to language. There are congregations that could In providing thus liberally for the endow- well support a minister alone, that must unite ment of the College, some may be apprehen- with four or five others, to have preaching at sive that the Seminary may be overlooked all. Oh! I would sooner have one minister Of this we need entertain no fears. The educated in our own Seminary who can preach Seminary has a still stronger hold upon the in German and English, than half a dozen who affections of our people, than the College, and use only the English. Would to God that they will never permit it to suffer for want of our people would think of this. Where are most limits of the Church, I would proclaim its You seemed to be pleased also with my destitution and make known its need. I would statements respecting the liberality of our say: you give us your prayers-you pour out B. C. W.

For the Weekly Messenger. The German Churches.

It is always cheering to my heart, to hear

several articles appearing in turn, in your pareader. Without desiring to express an opinion favorable to the one or the other, I would only observe, that the whole matter is unfortunate and should be brought to an immediate termination. This I am happy to see is your determination, at least so far as you are concerned. Be entreated, not to be disturbed by the effervescence of "little minds" or "disordered imaginations." If left to themselves, by the natural process of fermentation, purification will undoubtedly be wrought. The Reformed and Luther in Churches, bound together by so many interesting ties and hallowed associations, should seek to cultivate feelings of mutual kindness and reciprocity. Envy and jeathe cause of Truth and Righteousnes, for vour to build up the interests of one denomi- burns for ever and ever. phets, in our day, were to search, they would and should not their separate and united efforts all his heart. His nature has been renewed is performed and obligation is fulfilled. Let these sister Churches "agree to differ," but not You appear to have been the German Reformed Church. The most, grace and guidance, that we may, in this day the delightful work of his salvation. pleased with the suggestion in my letter from are either Swiss or Huguenot. There are the of "light and liberty" rightly improve the rich

Reading, respecting scholarships—I like the Hiesters, the Gloningers, the Kemps and the legacy descending to us through their instruburch and country which animated their ality is diffusing itself among the people, tion. That our Lutheran brethren may be favored with similar blessings in their Centenary effort, (which I am happy to see is being agi-Had we only known this people better in tated)—that their institutions of piety and that our whole German Zion may arise and tions to the benevolent enterprizes of that day, put on her strength—the "set time to favor LAYMAN.

Religious Selections.

TEMPERANCE HYMN. Onward! onward! band victorious, Rear the Temp'rance banner high! Thus far hath your course been glorious; Now your day of triumph's nigh. Vice and Error flee before you As the darkness flies the sun; Onward, victory hovers o'er you, Soon the battle will be won!

Onward! onward! songs and praises Ring to Heaven's topmost arch, Whensoe'er your standard raises, And your conquering legions march. Gird the Temp'rance armor on you, Look for guidance from above; God and angels smile upon you, Hasten then your work of love!

Lo, what multitudes despairing? Widows, orphans, heirs of woe, And the slaves their fetters wearing, Reeling madly to and fro; Mercy, Justice, both entreat you To destroy their bitter foe; Christians, patriots, good men greet you, To the conflict bravely go!

To the vender and distiller Thunder truth with startling tone! Swell the accents louder, shriller, Make their guilt enormous known. Onward! onward! never falter, Cease not till the earth is free; Swear on Temp'rance' holy altar. Death is yours, or VICTORY!

From the Imperial Magazine. THE DIFFERENCE BETWEEN SPECU-LATIVE AND EXPERIMENTAL RELIGION.

chu ches in that region, you will, perhaps be "God's host" in our beloved land. An unact that which holds a place in the heart. These some what surprised. Perhaps you would not countable tenacity for the mother language, to are of such a nature that they should be conmany places—notwithstanding the boast of care to have some account of it for your the exclusion of that of the country, with the comitant in progress and operation, though entertainment of prejudices against a liberal nothing is more common than to see them The district of country included in the Education, have in too many instances, proved disunited; and speculative religion, or that of the unfortunate hindrance to their prosperity. the head, usurping the place of the experimenhim alone. But great as the darkness is gen- has been very little known to many of our These things, however, which have assisted tal. The cause of this disservation is, per- the Bible the lights of science, the unbelieving erally, there still are, especially in Germany members in other parts of the Church. "An to bind our German Zion to the Earth, are, haps, not very deeply concealed. Men, in and England, movements for good. In Wir- evil report" went out concerning it. It was under the smiles of Heaven, rapidly passing general, aware of the truth of religion, give it, emboldened to assail it with new confidence. regarded as a land of darkness and of drought away, and a better day has begun to dawn as far as external circumstances are concernand of the shadow of death, "and no man upon these Churches. Awakening, as it were, ed, a favorable reception. They profess to o-In these regions too, the blessing of the taith- passed through it." There could well be no from the slumber of ages, they are becoming bey its authority and dictates, to acknowledge ful Redeemer is still visible—still others are greater mistake. In a spiritual point of view, aroused to self-consciousness and preparing to its excellency and advantages, and to be unawakened, to occupy the places of those, who it may be compared to the vast mineral region put on their strength. Within a few short der its influences and control. But they form as he ever has been, "head over all things to from year to year, are called away to their true Father-land above. To me it appears, it may appear as "a land of deserts and pits;" Why this simultaneous action? As if by one of that branch which is pure and undefiled; vient to her interests. The power of despots that just as the kingdom of darkness and Infi- but he, who looks more carefully, will discover grand impulse, the Churches appear to become they build on an unsafe foundation; they con- shall be extended or diminished, as it shall uldelity puts forth mightier efforts to extend it- that beneath the surface are materials that alive to the vast responsibility that rests upon ceive that if they unite in acceding to the im- timately extend or diminish the power of the self, so also, on the other hand, the kingdom with little trouble, may be converted to the them, and discover, at the same time, a cordial portance and authority of religion, and attend Gospel. Wise men of the east shall again ofof the Lord Jesus Christ extends itself more and more. Powerful as the opposition is, His the very strength of the Church, so far as help of the Lord a gainst the mighty." It is spirit still achieves the victory in thousands numbers and wealth are concerned. There the Lord's doing, and is marvellous in our eyes. mentous particulars, they have fulfilled its reof instances, and more is heard now of true is a country unsurpassed for the productive- And it becomes us, to give Him "all the praise." | quisitions. They behold the object, but do | and the learning of Germany shall become as godliness, than was the case formely. The ness of its soil, and for other advantages, na- But whilst we would be grateful, should we not desire to possess it. They are in error as fully tributary to the cause of truth and holigreater proportion of the ministers still profes- tural and artificial. There too, in large sec- not also seek His guidance, and fear, lest by to the very essence of religion, they stumble ness, as was the gold of Ophir. And the most sing adherence to Evangelical Christianity, are tions of the land, the people are almost exclusional cherishing improper feelings, we may incur his at the threshold; and, like Chorazin and illustrious classics of antiquity shall gather converted men, inasmuch as those of a different sively of our persuasion. More than one half displeasure; and the rising sunbeams be ob- Bethsadia, will come into greater condemnacharacter, have generally declared themselves of the whole population of Berks county is scured, by intervening portentous clouds, and tion, since, sinking with the light of "the glo-crowned with thorns. on the side of the false, rationalistic system. German Reformed; and the same may be the vessels freighted with our best hopes that rious gospel of the blessed God" shining res-God be praised! that we still have in these said of portions of the adjoining counties of are now cheerily wasted before the heavenly plendently around them, they refuse to be ter of literary and scientific men may be so

The difference then which exists between certainly be great. While the speculatist and no uner english scholars than the men educate per, and the "Lutheran Observer," of both of the formalist may go on day after day, to the ed north of the Tweed. And there are none which I have the privilege of being a constant appearance of their fellow-men, walking ac- who from their shildhood, are so well acquaintit-is not a cunningly devised fable, or a spedom of God has devised. The carnal nature exerts its powerful sway in their various actions, and though the first appearance may deceive, a closer attention will manifest that they still lack "the one thing needful." Even that man who may descant upon the blessings and privileges of Christianity, who may illustrate it by his expositions, and who may wade ver, far into the labyrinths, of speculative truth, may be as far from the kingdom of heaven as the east is from the west. The publicans and lousy should have no dwelling-place within harlots, the vilest of the vile, transformed by sive in the sight of heaven and wounding to ness into the mansions of eternal felicity, while the learned sinner, with an unsoftened brethren to strive with each other, and endea- heart, will lift up his fiery eyes in the lake that

nation, at the expense or upon the ruins, of The experimentalist is in a certain and hapthe other! Is not the field abundantly large? | py state; he has embraced the gospel with versary and the great aim be, to win souls he is in possession of that faith which purifies rom the ranks of the enemy? Let each rally the heart, and, with the most sincere and inaround its standards, and preserve its distinc- dubitable satisfaction, points to the witness tive doctrines and peculiarities, and neither which he there feels of the truth and blessedwill be found to be essentially wrong, if duty ness of the gospel. He is convinced not only by reason but also by experience, a guide which "opens wisdom's way;" and, in the prospect in strife, for the reason given by the "father of of his final dissolution, can triumphantly and the faithful" to his pious kinsman, and the ad- delightfully exclain: "I know that my Reversary will be thus foiled in his devices to deemer liveth, and that he shall stand at the destroy the peace, and mar the beauty of Je- latter day upon the earth; and though, after rusalem. Instead of questioning the piety and | my skin, worms destroy this body; yet in my rest it would add to the Centenary! and if it orthodoxy of the early Reformers—should we flesh shall I see God, whom I shall see for is not done now, it will never be done. But not unite in thanks to the Great Head of the myself, and mine eyes shall behold, and not to return, I like the origin of this people. Church for accomplishing through them His another." Thus his reason and his under-Many are from the Pfaltz—the very bosom of great and glorious purposes, and implore his standing cordially unite with his affections in

The system of the Christian religion was devised and is adapted for other purposes than those of speculation. Its astonishing and inpublication of a Book (Octavo) entitled ["Die scholarship out of their allowances for confec- fifth generations, and breathing the same the Centenary Year and effort, with prospects partaken of, as well as to be believed in; to be PILGERREISE ZU WASSER UND ZU LAND." tionary, and the married ladies out of their spirit of unquenchable attachment to their full of hope and promise. A spirit of liber-subject to practice and experience, as well as to the property which animated their spirit of the christian Religion is designed. ator; to alleviate the toils and contingencies of life; to regulate his desires and actions, and to inspire him with the hope of a future and incorruptible inheritance in eternity. And does it not most unequivocally answer its design in the heart of the true Christian? Does it not display all its efficacy and beauty in such a character? The divine Spirit applies the doctrines of truth with power to his soul. If in prosperity, he is preserved from pride and forgetfulness, and his breast is expanded with heavenly benevolence; if in adversity, his reliance is on his Saviour, in the hopes and promises of the gospel; though the storms may beat around him, he is securely fixed upon the rock of ages, and in the midst of appalling darkness, supernatural light arises in his soul. "He is a happy example of light and love. He perceives the excellency and stability of spiritual objects, possesses an ardent attachment to them, teels their divine energy upon his soul, and hence it is that the religion is of an experimental nature." Not so the man whom a speculative religion has unhappily possessed; all his hopes are uncertain and vain; all his reliances are falsely placed; he has no comforts springing from heartfelt experience, he grows cold to religion; neglects its requirements, and, feeling not its power, loses all its

blessings. It is experience which is the true test of the Christian, whereby he indeed finds the Gospel to be "the power of God." The longer he lives the more he becomes convinced of the corruption of his own heart, and of the vanity and instability of the world, while his desires after God, after holiness, after heaven, are continually increasing; and, because he seeks and prays aright for heavenly blessings, he fails not to obtain them. The man, on the contrary, who is not possessed of this experimental relidesires; he seeks only the pomps and vanities read it-I have no time to read." of earth, and falls at last a victim to his tripple J. S. B.

THE BIBLE AND LEARNING.

The Bible has been the instrument of preserved for the long night of a thousand years, | valid and capable of proof? and amid the rude assaults of barbarous nations, "the treasures of wisdom and knowl. no time for this purpose. They think it of Religion is a subject with which every hu- edge." More than once, when ignorance has little importance for them to read, even the man being is connected, and in which he is enslaved the human mind, has the Bible strick- passing history of their own times, or the narwent the greater was our encouragement. spot of the Commonwealth, would soon be with deeply interested. While it regards in no en off its fetters. The scriptures constrain ratives of the work of God and the achivethe most desirable. We must wait and see, In Tulpehocken the good people are devising the divine blessing, as the "garden of the small degree his temporal welfare, it has refmen to be learned.

So that while on the one ments of His grace in the salvation of men. erence more immediately and specifically to hand, literature has nothing to lose, but much They suppose it unimportant to read, these that which is eternal. It is by religion that to gain from the Bible, the Bible has much to things, especially as they think that they have he can look for pardon, peace, and happiness, gain, and nothing to lose from solid literature. no time. obtained by a sacrafice which speaketh better "A little learning," says Lord Bacon, "tendeth A blacksmith in Worcester, Mass., has things than that of Abel, even the sacrafice of to atheism, but more bringeth us back to reli- thought very differently. Though he has been by his spirit is about to accomplish among a those amongst them who will be second to gress of vital Godlines, no matter among he is to obtain much to smooth his path through courage the pursuit of science and literature in at his trade, he thought he had time to read none in their zeal for the good cause. In my whom, where, or under what circumstances. the wilderness of this world: by means of this every form and department. The more the and to study. And according to his thoughts, the extraordinary occurence the multitude was former letter, I intimated, that in making this But I must confess, that intelligence of the aditual desires enlivened, and his ransomed soul search, the more abundant will be the evidence | Thus, by daily adding thought to thought, by of its superiority. From the comparative stu- patient perseverance in turning the odd mo-It is obvious, however, on even a cursory dy of languages, from the natural history of ments of time to account, at the age of 27 he review of the religious part of mankind, that the human race, from the whole circle of nat- was acquainted with fifty different languages, out of these wonderful things, hoping and be- more than realized, you already know. But for our "kinsmen according to the flesh;" or, two kinds of religion distinguished by their dif- ural sciences, from early history, from orien- and prepared to gather intellectual treasures

mies a short-lived triumph; but it shall be as ignoble as it is momentary, and the weapons by which it has been accomplished shall be taken and thrown back, recoiling upon the heads of those who weild them. Should some future world, and the powers of darkness, might be But I trust in God that time is past. And were it possible that the world could again be subjected to the caprice of a single man, and their freshest bays to adorn the temples once

cheered by its vital and vivifying influences. | safely and successfully formed. The more he preach the same in the power of the spirit. lies emigrating from the same part of the to reflect thus, Messrs. Editors, upon reading speculative and experimental religion must ed scholar will study the Bible. There are cording to the truths of religion, they are des- ed with the Bible. I have heard it said that titute of that inward witness which attests that the characteristic wit of Scotchmen is attributable to their early familiarity with the Procious and fallacious imposition, which the wis- verbs of Solomon. No well informed man, no well educated family is ignorant of the Bible. We can better afford to part with every other book from our family libraries, of schools, and colleges, than this finished production of the Infinite Mind.—Rer. Dr. Spring.

> THE WESLEYAN BODY .- From the minutes of the last conference, it appears, that the number of members of the Society was as follows :- Under the care of the British and Irish conferences, 428,729, -- namely in Great Britain, 323,178: in Ireland, 37,047; in stations, 78,504; under the care of the Weslevan Methodist Church in Upper Canada (in 1840.) 16,351; under the care of the American Conferences, in 1828, the date of the last returns 692,341; total number of members, 1, 137,-424. The number of preachers, regular and supernumerary, was in Great Britian, 1.078; in Ireland (including assistant missionaries) 345; in Upper Canada, 127' in the American connexion, 3.322; total number of ministers, 5,031. Grand total of members and ministers throughout the world, 1,142,455 .-Watchman.

SPIRITUAL DARKNESS.

It has become night in us, when the consciousness of the blissful presence of the Lord has departed from us, and the soul no longer retains any perception of the felicity enjoyed at his right hand. It has now become night when the flow of holy feeling and emotion is dried up, and our joy in the Lord and all that is his, has expired within us. It is night when the word that we read no longer affects us, when its promises leave the soul cold and nsensible; when the sermons we hear afford no enjoyment, and the worship of God, once our most joyous employment, has become a burden; when we are no longer impelled to pour forth our soul in prayer and praise, and when the most sacred engagements do not cause the heart to over flow with holy and detheory. The Christian Religion is designed lightful emotion. Then it is become night! The volume is composed of a series of letters, in this way founded one—and another that 62 in number, addressed to a pious friend in this way founded one—and another that whilst the hearts of many are opened for the story to allow the total and contingencies of the story to allow the following the total and contingencies of the story to allow the story the s of our spiritual knowledge has lost its fragrance; when the grapes on the gospel-vine yield us no juice, and the flowers no perfume; when our hearts are become barren, and our spiritual tongue cleaves to the roof of our mouth. Then we are full of complaint and lamentation; we are cast down and know neither counsel nor consolation; for the prop. on which we had leaned was not on the merit of Christ, but our own feelings; and this. prop is now broken. The foundation, on which the superstructure of our hopes has been erected, was not the beam of the cross, but the loose ground of our own piety and lively. sensations; we had been accustomed to look more to ourselves than to Christ; our confidence had been our love to the Lord, not his. love to us. Therefore a cloud no sooner dims. the bright glow of our sensations and feelings. than we find ourselves deprived of the consolations of Christ, and are forced to complain, with the Bride: We have lost the Lord .-Krummacher.

> DIFFERNT KINDS OF HEARERS .- "Take heed how ve hear." Hearers are divided into foursorts: some like sponges that suck up all, both good and bad; some like sand-glasses, who, what they receive at one ear, let go out at the other; some like a strainer, that lets all the good pass through, but keeps the dregs; some like the sieve that keeps the good grain, and lets throught what is nought worth. These last are only to be approved.—Boston.

From the Christian Observer. "NO TIME TO READ."

Is it so, Mr. Editor, that people have no time to read? This is seriously alleged by some to whom I have introduced the Chrisgion, encourages no heavenly sentiments and tian Observer. In reply, they say, "I can't son assigned is the pressure of the cares and enemy—the world, the flesh, and the DE. business in which they are occupied. Their worldly interests and employments, according to their own confession, engross all their time. It is for these employments they live, and move and have their being. Their thoughts. serving and diffusing classiscal learning among are upon them when they rise in the mornthe most polished and literary nations. On | ing-and when they rest in the interims of lathe subversion of her fairest temples, oft times | bor-and when they lie down for sleep at has literature taken refuge in the asylums of night. They have no time to read. Is it so, Christianity. Since the Ark, that once con- that we have in the community & even in the tained and preserved this sacred book was church, a large class of people who are so opdestroyed, this hallowed volume has been it. pressed with the burdens of the world, that self the ark in which were contained and pre- they have no time to read? Is this statement

They, no doubt, imagine that they have

when I now declare that it was only during perhaps, the peculiar circumstances that have ference of situation, have obtained among them. tal literature, from the most rigid scrutiny of from the stores of thought and knowledge this little tour of inspection, I really learned prevented the German Churches from occupy. I shall no doubt, be anticipated as referring to its most learned enemies, it has nothing to fear. which have been accumulating in the most tance is now sought by the most accomplish- and published at our office. ed scholars; and he says that if he "was ever actuated by ambition, its highest and farthest aspiration" in thus disciplining and furnishyoung men of his country an example in em- to announce the result, and then a similar course will, ploying those fragments of time called 'odd moments.' "

Here then is a living demonstration of the great mistake of those who think they have no time to read. And their mistake ought perhaps to awaken sympathy in their behalf. For the manner in which they use their minds, exercising them solely, if at all, about the most common place objects and the most ordinary things in the world, has a direct tendency to produce mental imbecility and weakness of character. It is principally among those who have no time to read that imbecility of mind, weakness of judgment, and inefficiency, are perpetuated from father to son-from one generation to the other. A READER.

THE WEEKLY MESSENGER

CHAMBERSBURG, FEBRUARY 24, 1841.

TO CRRESPONDENTS.

"L." is received. "THE CONFUTATION," by "W. M. N."-a very good article—is deferred for next week's paper. The communication by the Rev. W. C. B., is una voidably deferred for next week.

&COMMITTEE ON THE LITURGY. The committee on the publication of the Liturgy, are hereby notified to attend a meeting to be held at the Office of the "Weekly Messenger," on next Wednesday, (March 3) at 11 o'clock.

The committee sonsists of Messrs. B. S. Schneck, S. R. Fisher, A. Helffenstein, jr., Henry Snively (Greencastle) and H. Ruby.

"PICTORAL ILLUSTRATIONS."

Several of the New York Editors, after having recommended this work, now retract all they have heretofore said. We have given it a partial perusal, and we confess that we cannot see any sufficient reason so far, for condemning its "pictures" at the same rate tions. that our Eastern brethren do. There are some of the engravings to which exceptions might perhaps be made: but they are not by any means of such a weighty character as some are disposed to intimate.

Our friends in Va., who made inquiry with respect to the "Sermon on Revivals" published in the Messenger a few months ago, are informed that it has not been published in pamphlet form, and no extra copies of the No. of the Messenger containing it, are

GENERAL AGENCY. The Rev. JACOB MAYER, is authorized to obtain subscriptions and receive monies for the Seminary, Marshall College, Beneficiary Education, Printing Establishment &c. as contemplated in the Centenary effort. His immediate field of operation, at present, are the Classes of East Pennsylvania and Lebanon-to the churches and brethren of which he is affectionately recommended.

We are authorized to state, that a worthy ministerial brother expects to visit the vacant charge at Clearspring, Md. in the course of a few weeks. We mention this for the encouragement of that destitute

QUERY.

A correspondent asks us the following question:-"Is it in accordance with the doctrine of the the German Reformed Church, which resulted in the the whole body. But we have had too much evidence New Testament and the practice of the apos- appointment of a committee to prepare resolutions with before us of the fact, that in many instances, those German Reformed Church, to receive persons into full communion with the Church, who do not give evidence of repentance, or a change of heart?"

To this query we answer, No. The New Testament invariably insists upon repentance and faith as indispensable pre-requisites to admission to church privileges, and there is no instance upon record, in which these privileges were extended by the apostles, without at least a previous profession of repentance and faith. The spirit of the constitution of the German Reformed Church accords with the practice of the apostles. The following paragraph from the 4th Article of part third, and section 1st, on this subject is perfectly explicit: "Before a confirmation, the minister shall diligently examine whether the catechumens have rightly understood the fundamental doctrines of the Christian religion; and whether they a pious life. Those who continue ignorant of these doctrines, or betray a want of genuine feeling, and do not authorize a reasonable hope that they will adorn their profession, shall be precluded from confirmation." To the same effect is the language of the 81st question of the Heidelberg Catechism.

Many evils result from the violation of this rule. Our time and limits however, prevent us from pointing them out at present.

BY THE DOZEN.

A clerical brother from the Northwestern part of this State, in a recent letter enclosing 12 new subscribers, says:

"Since one of our brethren has sent on 34" subscribers for the Messenger at once, with the promise of 75 more in a short time, I feel ashamed to send but two or three at a time (as most of us have been wont to do) and that, too, at intervals of 6 or 9 months: I will therefore in future try to send them on BY THE DOZEN. The first doxen of names I will send you now; the second dozen I will send in the course of a month, at which time, I think I can tell when I will be able to send on the third dozen."

* * This is certainly good news to us; and we sincerely wish, that many others will adopt the same course—at least, if they are equally careful to send us good and responsible subscribers, who will both read and - for it.* At the same time we are much pleased with the regular and constant (altho' not so rapid) influx of subscribers, by one's, two's, three's, above all that special reference be had to the promo-&c., such as we receive from various brethren. No tion of vital godliness in our midst. matter, however, whether our list is increased to 5000 by the wholesale operation of some, or the retail operation, of many others. Let it but be done-done by either and every proper way, and it will be acceptable to us.

*Some one (we will not mention his name at present, but intend to do it shortly unless some amends are made) sent us a list of names for the Messenger and Zeitschrift, and after we had sent them for weeks and months, the Postmaster returned them, with the remark: that some of them had not ordered and did therefore did not want them!

CENTENARY HYMN AND MUSIC.

The general approbation with which Mrs. Peirson's hymns, among others, to be used on the occasion.-

A number of intelligent friends from different portions of the Church have expressed a desire, that a the Hymn with the Music be printed on colored paper, so that all who wished, might obtain it.

Such an arrangement has now been made. Several distinguished musical componists were applied to | tion of our periodicals. -their productions were compared by a committee

The same course will also be pursued with the vawhich we have on hand. Three or four of these probably, be pursued in regard to the Music.

A wrong immpression corrected.

It appears from the letter of a correspondent, that the remarks, in the communication on the 'Demand for other Churches, have been misapprehended by some of our readers. We thought at the time, that the language of the writer was sufficiently explicit and guarded, and upon looking at the communication again, the same impression still rests upon our minds. It was to the reception only of such ministers as were evidently calculated to do no good amongst us, and as come to us from no better motive than that of seeking a settlement which they could not obtain elsewhere, that the writer objected. From personal acquaintance with him, we can assure our readers, that none would more cordially welcome to "a participation with us in the work of the ministry" among our people, men of the right stamp, from whatever sister denomination they might come, than he would; and we are safe in saying, that in none do those very persons, which were specified as worthy ministers received from other denominations, possess a more cordial friend than in him.

Special meeting of the Classis of Lebanon. We have recived a copy of the proceedings of this Classis relative to the Centenary, in the German language, and furnish our readers with a translation below. It is highly gratifying to the friends of the Church thus to witness one Classis after the other coming forward, and entering heartily upon the great work which the Church has marked out for herself. There is but little reason to fear, that any portion of the Church will be remiss, in relation to this important enterprize. Every Classis seems disposed to enter "heart and hand" upon the discharge of its appropriate duties with respect to it, and judging from the proceedings before us, the Lebanon Classis will not be behind any of its neighbors. Our continued prayer to the Great Head of the Church is, that he may more than realize our most sanguine expecta-

The following are the proceedings to which we have referred:

In accordance with a call issued by the President, the members of the Classis of Lebanon assembled in Meyerstown, Lebanon county, Pa., on the 3d of February 1841.

After the President, the Rev T. H. Leinbach, had opened the meeting with singing and prayer, the roll was called, whereupon the following persons answered to their names: the Rev. T. H. Leinbach, C. Weiler, D. Bassler, J. Gring. G. W. Glessner, J. Miesse, D. Hassinger, and H. Wagner; and the Elders P. Wolfersberger, J. Pannabaker. W. Bleistein, H. Hornish, P. Kershner. J. Lenerr, P. Fisher, and

The following persons were absent: Rev. W. Pauli, A. Pauli, A. Herman, C. W. Schultz, Wm Hendel D. D., J. H. Smaltz, D. Hertz, P. Mayer & M. Bruner.

The Rev. E. Hoffheins, a member of the Susquehanna Classis was present, and received as an advisory member.

The Rev. W. Hendel D. D., J. H. Smaltz, and D. Hertz, from whom letters were received assigning the

reasons of their absence, were excused. The President stated the object for which he had called the meeting, whereupon a cordial and brotherly consultation took place amongst the members of We are aware, that the misconduct of individual Classis, with regard to the Centenary celebration of members of a church, does not prove anything against respect to the report of Synod on this subject, and to who should have taught them "a more excellent submit the same to Classis. After the committee had retired for-some time, they returned and submitted the wicked conduct.

following report: Inasmuch as the Synod held at Greencastle, Pa., in 1840, resolved to observe the year 1841 as a Centenary celebration in commemoration of the origin and progress of the German Reformed Church in the U. States, and to raise One hundred thousand dollars for the permanent Establishment of our literary and theological Institutions at Mercersburg, we therefore with pleasure declare, that from gratitude to God, and love to our Church, we cordially approve of this salutary proposition, and recommend to Classis the following resolutions for adoption:

1. That each minister in our connection preach a suitable discourse on the 25th of December next, in manifest their practical influence, and purpose to lead God for founding, continuing, and preserving the which he shall exhort his hearers heartily to thank German Reformed Church in this Western continent.

> 2. That each one exert himself to collect as much as possible in his field of labor.

3. That each minister of this Classis request his consistories vigorously to co-operate with him in this enterprize.

4. That the way and manner of obtaining subscriptions to the support and advancement of our Church, be left optional with each minister, nevertheless that each one endeavor as far as possible to comply with the resolutions of Synod with regard to the payment of subscriptions.

5. That the Rev. Jacob Mayer, Agent of the Synod, be requested to visit our congregations and solicit subscriptions; and also that he be cordially recommended to the favorable reception of our mem-

6. All contributions shall be recorded in a book, in order that our posterity may see the names of the donors together with the amount of their donations. 7. That the Weekly Messenger and Christliche Zeitschrift, which are the property of the Church and well calculated to disseminate light and knowledge,

be again recommended to the members of our churches. 8. That each minister transmit the monies to the Treasurer of Synod, as soon as possible. 9. That each minister preach during the year upon such subjects as may be calculated to make our mem-

bers better acquainted with their own Church; but The above report was unanimously adopted.

CHRISTIAN WEILER,

A CORRECT VIEW.

A community is frequently spoken of as being altogether unmanagable in reference to the great enterprizes, which should command their interest and attention. How often have we seen this to be especially the case with respect to portions of our Gernot read the papers, and others were worthless, and man population? But those who thus speak, do not take a correct view of the subject. Were they to acquaint themselves with the peculiarities of this people and with the circumstances in which they are placed, they would be led to a different conclusion. All Centenary Hymn, "Thou who art enthroned in Glory, that is wanting to make the German community as &c.," has been received, seems to settle the question, active in the different causes of benevolence as any whether it will be generally adopted, as one of the other, is to furnish them with proper information; and nothing is better caculated to accomplish this It is chaste—flowing—full of pathos, and pervaded end, than the circulation of properly conducted perithroughout by a rich vein of the spirit of true devo- odicals. The remarks on this subject, by a warm friend of the Church, who recently made some effort with but partial success in what has been commonly regarded as one of those unpropitious districts, are so suitable original Tune be composed for it, and that much in point, that we take the liberty of adding them here; and hope that they will be the means of prompting some to increased and vigorous effort to disseminate intelligence amongst our people by the circula-

"Although I was in a great measure unsuccessful of disinterested gentlemen—and as soon as a decision in obtaining subscribers for the present, I trust my subsequent assault and battery on the watchman.

enlightened nations for ages. His acquain- is made, the piece will be struck on a stereotype plate, efforts have not been without some good. If many have not consented to subscribe immediately, there is hope, that during the present year they will do so. rious poetical productions, in the German language, After all, I believe, that all that is wanting is correct of the Third District Synod of Ohio, in reference to ing his own mind, was "to set before the Hymns are quite respectable. We shall soon be able perly enlightened in regard to the various benevolent ber of that body a succinct account of the circum-Ministers' published in the Messenger a few weeks reason why they should not. Generally speaking in fest, that many of our lay members, are proceeding very traits, that characterize many of our most devout great objects of benevolence. tion .- And in my opinion nothing is so well calculated to elevate the moral tone of a community as the dissemination of moral and religious truth, through the columns of such papers as the "Messenger" and "Beitschrift". Wherever and by whomever read, the thoughts and feeling of some of our most exemplary Christians on subjects connected with the various benevolent enterprizes of the present day, will impress themselves on the mind of the reader, and cannot fail o elicit gradually similar feelings in his own heart. Hence their influence cannot but be extensively felt, and especially in paving the way for our great Centenof view. In a word they are the "sine qua non" to every benevolent undertaking."

Gettysburg, Pa.

Messrs. Editors :

In the last No. of your paper, under the caption, "Revivals of Religion," you have by some means or other been led to speak incorrectly in regard to the instrumentalities employed to keep alive, and advance, the increased attention to the things of God in my congregation, at this place. You say, "The pastor of the Ref. congregation, the Rev. S. Gutelius, is holding religious services every evening." in these words exists the unintentional error, which I think it my duty to correct.

About a year ago, the Rev. B. Keller, pastor of the Lutheran congregation worshiping in St. James' church, which is jointly owned by the Reformed and Lutherans, and myself commenced a union evening meeting, which was held weekly, and attended by the members of our congregations, and at which we officiated alternately. In December last an increased attention to divine things became visible, and continued to become more general, in consequence of which Br. Keller and myself agreed to make an increased effort to win souls to Jesus. For the last three weeks we held divine service every evening. From this statement of facts your readers will perceive, that our meetings were held jointly, by Br. Keller and myself, and not by myself alone as you were inadvertently led to say.

Since last Monday we held our meetings also in the fore and afternoon, as well as in the evening. Suffice it to say, the Lord has made bare his arm in our midst. May he in mercy continue the work, and to his name shall be all the glory!

Your brother in Christ, SAMUEL GUTELIUS.

Gettysburg, Febr. 18, 1841.

ROMAN CATHOLICISM.

We cut the following from the Philadelphia "North American," of the 12th inst.

If the Catholics of this country would wipe off the charge of being a persecuting sect, they must take great care not to be guilty of conduct like that to which reference is made in the following article. way"-were foremost in exciting this reprehensible and

From the North American.

Messrs Editors: As it is well known that you are desirous to give your readers correct statements respecting all matters of special interest which occur in our city of brotherly love, it may not be unacceptable to receive a short account of certain outrageous proceedings which took place on Thursday evening, the 11th inst., in the neighborhood of the First Reformed Presbyterian Church, in Eleventh street, near Market. The Rev. Mr. Sparry, who has been lecturing on Romanism for the last few days, had received that we did not fail in the undertaking. Many of our an invitation to present this subject in Dr. Wiley's Church, and the appointment was made accordingly. denominations, and from the friendly disposition Whilst speaking on the persecuting spirit of the shown, I infer many of other denominations are now Romish Church, the congregation was disturbed by a gang of miscreants on the outside, one of whom threw a stone, which broke a window, and would in the welfare of our country, although they have not have seriously injured a lady who was sitting near it, entered the pale of the Church, who stand ready to but the venitian blind providentially protected her help forward the good work, and hence it is evident, head. At this crisis the speaker was interrupted by that nothing is wanting but a simultaneous effort, "a a gentleman, who publicly gave him the lie. The lecturer mildly requested the polite stranger to wait the monument raised, that will give to succeeding until he had done, as it would not be convenient for generations, an evidence of the beneficence of the them both to speak at once. This forberance seemed to provoke a continuance of insult, and several others commenced railing aloud at the speaker, until it became necessary to eject the originator of the disturb. ance. A few minutes afterwards the man returned and promised to behave himself; at the intercession of Mr. Sparry he was permitted to remain. Some of the persons outside were heard to threaten the life of the lecturer if he did not immediately desist from preaching on the doctrines of the Romish Church. When was it ever heard that a person in good standtion against his dissenting brethren? And has it come duty. to this, that a Protestant clergyman cannot openly appeal to historical facts, except at the risk of being insulted and menaced with death? The proceedings of Thursday evening furnished the best practical illustration of the persecuting spirit of Popery which the lecturer could have desired.

ministers to awake, when things have come to such a pass that an exposition of the deeds and doctrines of Holy Mother is enough to endanger the life of a worthy clergman. Wo betide Holy Mother when

the first drop of Protestant blood is shed by her in this country! Those Protestant ministers who have holdly stood forth in defence of civil and religious liberty, and

press, deserve and will receive the warmest gratitude LOVER OF AMERICAN FREEDOM.

This communication comes from a responsible source. The grievance complained of should be at once corrected. Lectures on Romanism or any other ism will not in this country be put down hy acts of personal insult and violence. [Eds. North. Am.]

[From the North American of Feb. 16th,] Disturbing Public Worship .- On Sabbath afternoon, as the Rev. Mr. Sparry was preaching in the Nazareth Church, in Thirteenth Street near Vine, an individual arose from his seat, and in a loud voice called him aliar. This, of course, caused great excitement fender quietly secured in the basement story of the church until he was delivered into the custody of to the watch house by three persons, who, after a hard struggle, succeeded in rescuing him from his hands. One of these persons, Michael M'Kernan, was subsequently arrested, and yesterday morning (Monday) was ordered by the Recorder to give security in the sum of \$300 to appear this morning for further hearing, on the charge of rescuing a prisoner, and for a

Editorial Correspondence.

In our last number, we published the proceedings information on the subject. If the people were pro- the Centenary. We have since received from a memmovements of the Church, the great prejudice and stances connected with the action on that occasion, apparent opposition that have evidently existed for and from its general interest, we do not hesitate to years in some portions of our Church, would cease, lay it before our readers. The example of the layand those people would be as willing and ready to man to which special reference is made, is highly put their "shoulders to the wheel" and co-operate praise-worthy, and furnishes additional evidence of with us as any other. And I cannot see any just the fact which is becoming daily more and more maniother respects they are noble and good hearted. The even in advance of their pastors in reference to the

of sentiment in any body of men, than was expressed

during that meeting in reference to the celebration of

ticipating cordially to unite in the celebration. Indeed, all deemed it an event, that claimed our serious | a ring, the noise of the hammer may be almost entireand heartfelt attention, and one that would constitute | ly deadened. an important epoch in the history of the German Reformed Church, of our country and of the whole world. As the proceedings will be furnished by the Secretary for publication, it is unnecessary for me to detail them. Still, allow me to state, that the only item that called forth much discussion and about which ary enterprize-both in a moral and pecuniary point any diversity of sentiment was entertained, was the amount of money to be raised for benevolent purposes. One member, who feels much interest in all that pertains to the prosperity of Zion, had set down \$5000 as the largest amount that could possibly be raised; but others thought that sum too small; for

agreed to leave the amount blank.

The next day, when the Synod acted on the report of the Committee and arrived at that item, a laymember, who has the cause at heart, and who had made a calculation on the subject, arose, and having read the result of his deliberation, moved that the blank should be filled with \$25,000. He stated, that there were 100 congregations within the bounds of this Synod averaging 50 communicant members each; making 5000 in all; and, as it was proposed that the subscriptions should be payable in five annual instalments, if each member would but pay \$1 a year for five years, the amount would be realized. Some however would plead inability, and others peremptorily refuse to contribute any thing, but the deficiency would be made up by others, giving two, five, ten & one hundred dollars'; so that it was not aiming too high to fill the blank with \$25,000. During the discussion, an allusion was made to the moral destitution of many parts of "the West," to the vigorous efforts of the Roman Catholics, Mormonites and many others, to disseminate some of the most fatal errors, and to palm off some of the grossest absurdities for Religion, that mortals ever imagined. The activity of other evangelical denominations was referred to as a stimulus to us, and the capacity of this Synod, which extends through one of the most wealthy sections of the union, was shown to be fully adequate to the undertaking. The advantages were portrayed, that would result by thus being relieved from the embarrassments, in which we, as a denomination, have been hitherto involved from the want of a larger number of qualified Ministers & means to support them; so that finally, the Convention was unanimous, in the opinion that the amount could and ought to be raised.

Considering however, that we are but a youthful Synod, and that probably each of the other District Synods, would raise an equal amount with us, which, when put together, would make nearly as much as the parent Synod has resolved to raise; and as it would seem prudent for the children to show deference to the parent, it was agreed to fix the amount at 20,000, thinking it better to insure that amount, than, like an unwise child, attempt to perform almost as much as the parent, and peradventure, fail in the attempt. Some may think this a large amount, and so it is; but there is annually more than ten times the amount expended in the same limits, for ardent spirits and tobacco, and attending Circuses and Theatres; And why should it be thought a thing incredible, to raise a monument of benevolence in this way, on which to inscribe The German Reformed Church in

1841? We have men amongst us, with whom the Lord has dealt bountifully, and some who devise liberal things who are not only able, but willing, I trust, to give of their hundreds and thousands, and those of more limited circumstances, to give their tens, and when the widow's mites are added, we trust it will be seen, communion have, on former occasions, aided other ready to aid us in return. And then, we have friends who wish well to the cause, and who are interested long pull, a strong pull and a pull altogether," to see present age.

During the session of Synod it was resolved individually to exert ourselves, in promoting the circulation of our periodicals; and considerable also was said about having the essays of J. W. N. published in book form. * * * *

And I trust that they will be collected into a volume, and at least 50,000 copies of it published as soon as the series is completed.

The Synod continued in session two days and at the close, each one seemed to have imbibed fresh ining in any Protestant church interupted a Romish terest in the cause of the Redeemer, and derived adpriest, even when dealing out his grossest vitupera- ditional encouragement to go forward in the path of

Fulton, Ohio, Feb. 18th, 1841.

From the Christian Intelligencer. THE REV. JOHN F. MESICK, late of the Reform, ed Dutch Church of Rochester, Ulster co., has received and accepted a call from the First German Reformed Church of Harrishurg, Pa. The regret naturally It is high time for Protestants and for Protestant | felt at a change of ecclesiastical relations of approved worth, is alleviated in cases like the present, where the transfer is to a Church which has a somewhat emphatic claim to the appellation of "sister."-At its first establishment in the United States, it received its ministry from the Reformed Church of Holland. The Synod of Dort is appealed to as authority in matters of doctrine. The Heidelburgh Catechism is its only standard of faith, and in its interpretation the who have come out in the pulpit and through the large majority of its ministry coincide in their views with the Ref. Dutch and Old School Presbyterian Churches. The present year the Centenary will prove an era in its history. Throughout its length and breadth is heard the din, and may be seen the effort of preparation for a mighty movement in favor of its vital interests and essential and liberally planned institutions. This interchange of a ministry who subscribe ez animo the standards of our respective churthe course of years cannot fail to secure to the cause of evangelical truth, the advantages to be derived from | Senate. mutual sympathy and countenance, and in effect, though the churches are distinct in their organization, the power of consolidated strength and movements In the stations assigned our ministers, among them is and confusion. Order was soon restored, and the of- involved an honorable testimonia not only of their es- street more that a mile in length. timations of the personal characters of the individuals but the confidence cherished in the thoroughness Capt. Robert Miller, who was followed on his way and correctness of the instruction given in our institutions. If our young men cannot find a door of opportunity opened within our bounds, we know no where a more promising field than is opened in that Church, where the extent of the land is great, the laborers few, the Church straining every effort to thrust forth laborers, and where so many favorable influences for spreading and confirming the truth are ready this, as on other occasions, is a mere pretext for op-

Domestic Intelligence.

The Will of Mr. Barlett.—We learn that the late Wm. Barlett, Esq. of Newburyport, has bequeathed fifty thousand dollars to the Theological Seminary at Andover, making more than two hundred thousand dollars as the total amount of his donaation to that institution. The estate of Mr. Barlett proves to be about half a million of dollars in value, most of which except the bequest to Andover, is given to the grand children of the deceased.

The King of France.-The following items appear in the civil list of this monarch:—For subscription to publications, £10,000; music, boxes at theatres, benefits, &c. £12,000; manufactures £23,5000: museums and fine arts £18,000; works of arts £20,000; medals and mint £16,000. Thus it appears that the French Sovereign has placed at his disposal o sum of nearly £100,000 for the special encouragement of native arts, sciences and manufactures.

Interesting to Blacksmiths .-- A Blacksmith of Mithe Centenary. Every one seemed to have come anlan has discovered that, by suspending a length of the sufferings of the Americans in Van Dieman's chain to one of the corners of the anvil by means of Land might be alleviated.

The Philadelphia Ledger of yesterday says :--All eyes are still directed to Harrisburg, anxious to portion who represent that institution exclusively; and the Anti-Bank party, both in and out of the Legislature, which opposes all relief or interference with the present laws on the subject. What may be worked of these various and conflicting interests cannot well e determined. One thing is certain, that the United States Bank does not mean to be driven into liquidation, if persuasion and active energy can save it. Sevwe doubtless could obtain a much larger one. The subject was discussed by a committee, but it was eral able persons in its interest were there all last week, and this morning a delegation composed of Messrs. John Hemphill, George Handy, and James Martin, left this city, carrying to the Legislature a memorial praying that any relief that body may have in con-templation for the other Banks of the Commonwealth, may likewise be extended to it. The Bank also furnished a statement of its condition at the present time,

which is sent to the Legislature. It is stated as a fact connected with the over-issue of the Kentucky Bank stock, that the officers of that institution knew that disagreements and discrepancies existed in their stock account at the Schuylkill Bank for a considerable time before any effectual means were resorted to to discover the cause. A person was at last sent from Louisville to Philadelphia to reconcile the accounts; he however returned, being unable to accomplish his object to his satisfaction—nothwith-standing this, and although it had been known to the Kentucky Bank for a long time that something was wrong in their stock account, transfer books were still allowed to remain in the Schuylkill Bank until the development of the fraud took place in this city; but not through any means used by the Kentucky Bank. If this be so, it will be very difficult for the Bank to sustain itself in the attempt to repudiate the over-issued tock .- N. Y. Courier.

The Province of Canada.-At 12 o'clock on Wed. nesday the 10th inst., a Royal Salute of twenty-one was to be fired from the Champ-de Mars. Montreal, n honor of the event which terminates the disunion of he Canadas, by making them henceforth one Province. On the same day, Lord Sydenham was to take the oath of office, in his new appointment of Captain General and Governor in Chief of the Province of Can-

Notes and Deposits.—We learn that at the time the United States Bank suspended specie payments, her notes in circulation amounted to about \$2,800,000; and her deposits at all points, to \$1,100,000 .- Philad

A distressing fire occurred at Quebec on the 4th inst, the silversmith shop of James Smillie, in Moun tain street opposite the Gazette office. The fire occur ed at three in the morning—thermometer at five be-low zero. The roof of the building soon fell in, en-cumbering the only stair case, and Mr. and Mrs. Smile a servant maid, and an apprentice, Alexander Mc Laughlin, perished in the flames. Another apprentice

J. Porter sprang from a three story window to the fro zen earth, and, marvellous to say, escaped without broken bone or other injury.

The Far West .- The Boonsville (Mo.,) Observer A number of citizens of Platte County are a. I hout to emigrate to Upper California, and invite all disposed, to join them in planting a colony on the shores of the Pacific."

Philadelphia Banks.-The Philadelphia papers say that the following statement made up from official sour-ces, shows the amount of specic and specie funds actually paid by the fifteen Banks in Philadelphia during fifty four days, commencing on the 15th of December

Amout of Specie and Specie Funds paid by the Banks of Philadelphia, from Dec. 15, 1840, to Feb. 8, 841, inclusive: Philadelphia. \$1,141,820

Pennsylvania, 1,137,164 Girard, 1.056.000 Farmers' & Mechanics', 802,628 North America, Mechanics'. 212,000 Commercial, 130,000 Moyamensing, 101,000 Southwark, 75,981 Northern Liberties. Penn Township, 50,000 Western, Manufacturers' & Mechanics'. 25,000 Kensington, \$5,122,732 United States, 6,083,321

\$11,206,035 Total,

Stealing Newspapers from Hall-doors - A man named Kiffin was arrested and held to bail in the sum of \$200, for stealing a newspaper from a store door in Varick street .- N. Y. Amer. Should like to hear something from some of this ribe in Chambersburg, who take the Messenger from he door of some of our Subscribers.

for constructing a road from York to Harrisburg, (to intersect the Cumberland Valley Rail Road) was reected in the Pennsylvania Senate, by a majority of I McLeod Indicted .- On the 6th instant, at Lockport,

York and Cumberland Valley Rail Road .- The Bill

he Grand Jury found a true bill of indictment against McLeod, for the murder of Amos Curfee, at the time of the burning of the Caroline, The Cabinet .- Report says that Gen. Harrison's

War, Mr. Bell; of the Navy, Mr. Clayton; Attorney General, Mr. Crittenden; Post Master General, Mr. Granger. Sandwich Islands .- The whole amount of imports into the port of Honolulu for the last 4½ years is stated at \$1,567,000, of which \$742,000 in value was from

abinet will be composed as follows: Secretary of

State, Mr. Webster; of the Treasury, Mr. Ewing; of

the Tnited States. The value of exports of native produce in the same period was \$1,388,100, of which to the value of \$65,300 was Sandal wood, \$59,500 hullock's hides, and the rest goat skins, salt sugar, and various other articles,

Fire.—The new house of S. Calvin Esq., in Holidaysburg, Pa., was entirely consumed on Friday, the 20th ult. Total loss, Another.-The extensive Machine Factory and Foundry of Messrs. Shaw & Son, in Baltimore was destroyed by fire on the 4th inst. Insured at the Mer-

chants' office \$8.000. It is stated in the Madisonian that the Hon Danches is an interlacing of the bonds that unite us, that in IEL WEBSTER has communicated to his constituents his intention to resign his seat in the United States

> Texas.-The remains of a large city or village have been found in Sabine county, about seventeen miles east of San Augustine. The ruins consist chiefly of the stone foundations of houses, arranged along a

Oppression .- A singular measure has been adopted by the government in Saxony. The wool dealers if do. vere of essential service to the small woollen manufacthrers, have been prohibited, as far as they are of the Jewish persuasion, from exercising their calling. Some of the local papers have very properly shown the impolicy of this step, which as well as the harsh measres in force against the Jews in some other German

Congressional News.

SENATE.

Feb. 17.

Canadian Patriots. The VICE PRESIDENT presented a memorial from citizens of New York which created some feeling. The petition states that there are 120 American Citizens in Van Dieman's Land in a state of servitude treated as felons, punished as convicts, subjected to the lash and compelled to labor at unusual hours. The memorial comes from the friends of the sufferers in New York, who pray for the interference of the Government—the forcible interference if it should be deemed necessary. The citizens sent to Van Dreman's Land were Americans captured in Canada and sent far away as a punishment for their crimes.

Mr. NORVELL said that any demard upon England except a pacific one, would fail of its intended purposes. He wished the memorial might be referred to the President of the United States, and thought that some negociation might be brought about by which

Mr. PRESTON spoke also in reference to the memorial. The subject he considered as one of the first importance. He hoped the proposition would not be ente tained in any manner, and the more so as Great Britain had been guilty of an interference in our afearn the fate of the Banks. There are many persons fairs. Mr. P. referred to the interference of the Govin the interest of the Binks in attendance upon the legislature, a portion of them in favor of "reliet" to all said if the prayer now before the Senate were to be the Binks in the State; another portion in favor of all the Binks in the Binks except the U.S. Bank which is opposed a might find an apology for their interference.

Mr. Preston commented upon the delicate questions between this Government and England. They were becoming more and more delicate and difficult, and new questions were every day springing up. Great Britain had some reason to complain of our People because of the state of things upon the Northern and Northeastern Frontier for some portions of the period since 1837.

Mr. Preston concluded with expressing the opinion that the petition should not be countenanced. He therefore moved that it be laid upon the table. The motion was put and carried almost without opposi-

Nothing of importance transacted up to this date.

Hymenial.

Married, At York, on the 16th inst. by Rev. J. Cares, Mr. PHILIP SOURBIER of Lancaster co., to Miss CARO-LINE WEINHOLD, of York county.

On the same day, by the same, Mr. EDWARD LAUMAN to Miss LEAH WIEST, daughter of the late John Wiest Esq. On the 13th inst. by the Rev. C. P. Wack, MAXIMIL-IAN GEHRINGER, of the U. S. Army, to Miss CATHARINE THEBOLT, of Trenton, N. J. On the 4th inst., by the Rev. A. Sellers in Lebanon, Ohio, Mr. JOHN PEPPER, formerly of Strasburg, Lancaster Co. Pa., to Miss JULIAN HUTCHISON, of the former place.

— On the same day, by the Rev. M. Kieffer, Mr. ALEX. ANDER CAROTHERS, to Miss ANN MARIA HYLE, both of Huntingdon co Pa.

On the 15th inst. by the Rev E. Heiner, JEAN B. CHARRON to REBECCA daughter of Amand Courtois, all of

In Elizabethtown on the 11th inst, by the Rev. Emanuel Hoffneins. Mr. WILLIAM BULLERD, to Miss ANN GOR NER, both of Maytown, Lancaster County. —At Lancaster, on Thursday last, by the Revd. G. W. Glessner, Mr. HENRY WEIGARD, to Miss CATHERINE PICKEL both of Lampeter.
—Same day by the same Mr. CHRISTOPHER M. HESS Lampeter, to Miss REBECA LONG of Legcock.

—Same day by the same Mr. DAVID YARNALL to Miss MARGARET NEEL, both of Martick, —Same day by the same, Mr. JOHN UPLINGER to Miss CATHARINE MUSSELMAN, both of East Hempfield.
—Same day by the same Mr. IRA MINER to Miss AMANDA POTTER, both of Lancaster city.

Obituary.

Died, Near Middletown, Frederick co. Md. after a protracted illness, on the night of the 18th of January 1841, Mrs. SARAH MILLER, relict of Mr. Joseph Miller, deceased, late of Burnt Cabins, Huntingdon co. Pa. Mrs. Miller was aged about 65 years, and left many relations and friends to ceplore her departure.

Notices.

The Executive Committee of the Board of Missions, will meet in the Missionary Room next Wednesday, at 10 o'clock, HENRY RUBY, Sec'y.

The Monthly concert of prayer, for Missions, will be observed in the German Reformed Church next Monday evening at half past six o' clock.

A PROTRACTED MEETING will commence in the German Reformed congregation of this place, on Tuesday evening, March 2. The Rev. Mr. Berg, of

Philadelphi, is expected to assist on the occasion.			
В.	ALTIMORE	MARKETS.	,
FLOUR,	Wheat,	per barrel,	\$4 62
CORN MEAL GRAIN,	Rye, Wheat, Rye, Corn,	do. do. per bushel, do. do.	2 75 3 00 00 50 44 a 46
BACON; PLASTER, FLAXSEED, CLOVER SEI	Oata,	per cwt. per ton, per bushel, do.	10 a 11 00 1 25 1 20 5 12

Acknowledgments.

LETTERS RECEIVED.

Rev. D. Weiser-would like to have brevity studied by the friend who will attend to it. D. Kephart (4 subs.) Rev. H. Miller (2 subs.) G. Colliflower (1 sub.) John Pepper, Rev. D Zacharias, S. B. (1 sub.) C. F. Hoffmeir (2 subs.) Rev. H. Wagner; Rev Jno. Cares; D. H. Dell; H. A. Mish, Rev. G. W. Williard; J. McCleary; Jacob Albright—you have credit for nearly one year in advance; D. Weidner (1 sub. S. Z. owes 1 year.) E- Faber; Rev Moses Kieffer (12 subs.) Rev. S. Gutelius, Rev. C. W. Wack (1 sub.) S. Weaver—you have now paid up to No 196. A. Scott; Rev. D. Feete (1 sub.) C F. Hoffmeier they were sent with the rest. Sam Clark; Rev. H. Bassler (2 subs.) Rev. J. Rebaugh; Rev. W. Conrad; M. Gilfillan, Mrs. Lydia J. Pierson—soon. Rev. S. Helmenstein, Sr.

MONIES RECEIVED.

Weekly Messenger. Jona. Knepper, Esq. (Som.) 2; J. B. Cook (Funkst.) 3; H. Stickel (Greenc.) 2; M. Myers (Y. S.) 2; Dr. S. Cooper (Jonest.) 5; D. Lenhart (Frank. co.) 2; P. Baker (Lovetsv. Va.) 2; Mrs. Young (Jefferson.) 2; W. C. Webb 2; B. Gardener (Fairfield) 2; Jno. Yocum (Woodc.) 2; and J. Campbell 2;—W. Lerch (Weavers.) 4; and S. Weaver I.

By Rev. H. Miller from Wm. Brownback (Circleville Ohio.) 5; From G. Collislower (Sharpsb.) 2; By Rev. J. C. Buc her from John P. Coblentz 2; By Rev. C. P. Wack from N and A. Dick (Reading.) 2; Wm. Eomentrout 2; and James V. Lambert 2; By Rev. D. Feete from Sam. Slougenhaupt (Taneyt.) 1,25; Jacob Newcomer 2,50; and Conrad Koons 2,75 By D. Weidner, from Lydia Keller 6; G. Troutman 2, Sam. Ebert 2; and Jno. Anspach jr. 2; P. Peters (N. Y.) 3; Jno. Rhodes (Bromf.) 2; Sam. Grubb, (Limerick) 1; M. Keeler (do.) 1; and J. Groff, (do.) 1; Jno. Rodenmayer (Balt.) G. Rixstein, F. Achey, G. Decker, and Ch. Dieffenderfer, each 2.

MG-Our friends are admonished to forbear remitting small bills of a denomination below Five dollars, except they are of solvent Banks, and current in Penn, sylvania-Baltimore and Ohio rail road will do at present. All others are useless-and which if remitted to us, will be returned immediately by mail.

SYNODIS CONTINGENT FUND. Ree'd from the Rev. J. C. Bucher for his congregation at Middletown, Md., (S. R. F.) \$10 00 Wm. Heyser, Treasurer.

BENEFICIARY EDUCATION. Received from Revd. Isaac Gerhaft and Mrs. Gerhart each \$5 00—being their first payment on the five Dol-Josiah Duffield, Grindstonehill cong., per B. S. Schneck 200 J. Helffenstein. Treasurer.

BOOKS FORWARDED. Box Reily & Voglesong, York, Pa. (per Stage if no other opport. offers.)

1 Package, Rev. G. W. Williard, Jefferson, Md. Rev. J. C. Bueher, Middletown, Md.

Advertisement.

DOCTOR JAMES P SCOTT, would inform the public, that he has associated DOCT. WM. E. GRIER, with him in the practice of Medicine.—Their office is two doors North of J. O. Carson's Store, where they may at all times be found, unless professionally engaged. States, and especially in Bavaria, have their origin in the monopolising spirit. The difference of creeds on unless professionally engaged.

Doctor Grier, will continue as heretofore to perform all operations in Dental Surgery. Mercersburg, Feb. 9th, 1841. 6t

Poetry

SOW THY SEED.

BY T. RAFFLES. ECCLESIASTES, XI. 6. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

In the morning sow thy seed. Nor at eve withhold thy hand. Who can tell which may succeed, Or if both alike shall stand, And a glorious harvest bear To reward the sower's care.

In the morning sow thy seed ;-In the morning of thy youth; Prompt to every generous deed, Scatter wide the seeds of truth: He whose sun may set at noon Never can begin too soon!

Not withhold thy willing hand In the eventide of age, E'en to life's last lingering sand, In thy closing pilgrimage, Seed may yet be sown by thee,-Sown for immortality!

"By all waters," be it known-Every where enrich the ground, Till the soul, with thorns o'ergrown, Shall with fruits and flowers abound; Pregnant with a sweet perfume, Decked in Eden's loveliest bloom!

Sow it in the youthful mind; Can you have a fairer field? Be it but in faith consigned, Harvest, doubtless, it shall yield, Fruits of early piety, All that God delights to see.

Sow it on the waters wide, Where the seaman plows the deep; Then, with every flowing tide, You the blessed fruit shall reap, And the thoughtless sailor prove Trophy to the cause you love.

Sow it 'mid the crowded street-Lanes and alleys, dark and foul, Where the feeming masses meet-Each with an immortal soul, Sunk in deepest moral gloom, Reckless of the coming doom.

Sow it 'mid the haunts of vice-Scenes of infamy and crime; Suddenly, may Paradise Burst, as in the northern clime Spring, with all its verdant race, Starts from Winter's cold embrace.

Sow it with unsparing hand, 'T is the Kingdom's precious seed: 'T is the Master's great command, And His grace shall crown the deed: He hath said, the precious grain Never shall be sown in vain!

Long, indeed, beneath the clod, It may lie, forgot, unseen-Noxious weeds may clothe the sod, Changing seasons intervene, Summer's heat and Winter's frost-Yet that seed shall ne'er be lost.

But, at length, it shall appear, Rising up o'er all the plain-" First the blade and then the ear," Then the ripe, the golden grain; Joyous reapers gladly come, Angels shout the harvest home.

Parent's Department.

From the Parent's Magazine. Encouragement for the prayer of faith, in Behalf of ungodly Children. In the autumn of 1836, I visited the vener-

able pastor of one of the churches in T----

N. II. The dealings of God with this pastor's children afford a striking proof that the prayer of faith from pious parents, will be answered. Never, it seems to me, was a man black, rugged, desolate summits; and as we in almost every part of the earth, -as in Chimore faithful in endeavoring to bring up his advanced, the dark and frowning front of Si- na. Persia, Circassia, &c. but are most nuchildren in the "nurture and admonition of nai itself (the present Horeb of the monks) merous in Poland. In Austria, Russia, and the Lord." Morning and evening they were began to appear. We were all gradually as- Prussian Poland they amount to two and a er offered, and at each meal God's blessing but as yet all was a naked desert. Afterwards city of New York. was invoked, and thanks were returned. Four a few shrubs were sprinkled round about, and of his five children became pious in early life a small encampment of black tents was seen good. At the Leipsic fairs, where 40,000 were ornaments to the church, and a blessing on our right, with camels and goats browsing are often assembled, he had never seen half a to the community in which they resided. But | and a few donkies belonging to the convent. | dozen intoxicated. They are frugal, and inimpenitent, and what added to the shame and sed, reminded me strongly of the mountains grief of his godly father, he became a confirmed around the Mer de Gluce in Switze land. I drunkard. Vain were the prayers and tears, had never seen a spot more wild and desoentreaties and reproofs, from father, mother, late. and wife. His thirst for ardent spirits seemed insatiable and unconquerable. As a nat- der and wider with a gentle ascent, and beural consequence, the truths of the gospel fell came full of shrubs and tufts of herbs, shut kindle no fire nor light candles. No riding powerless upon his conscience. At the time of my visit, in 1836, I thought his was the rugged, shattered peaks a thousand feet high, ing. most hopeless case I had ever seen. He was while the face of Horeb rose directly before us. not only a drunkard, but regardless of religion | Both my companion and myself involuntarily | count of his own conversion. He had been father, however, I found that he had strong encampment!" Reaching the top of the ashopes-nay, an entire confidence, that his cent, or water-shed, a fine broad plain lay bethe profligacy and sin of his darling child, but peaks and ridges, of indescribable grandeur; a beam of hope and joy lighted up his coun- and terminated at a distance of more than a in-he will die a Christion."-After a pause, It was a scene of solemn grandeur, wholly unhe resumed, "I may not live to see it; but expected, and such as we had never seen; sure." I was a little surprised at the confi- rushed upon our minds, were almost oversed himself in a case which I thought so hope- interest were continually opening to our view. less .- He seemed to have no more doubt of On the left of Horeb, a deep and narrow valfour years.

right mind." gers" had marked his visage, and he evident- cess to the plain and convent-As we cros- to his mind, -it was like the blind leading the niel; 'for' said he, 'I have seen God face to ly had but a short time to continue on earth. sed the plain our feelings were strongly affec- blind.

appropriate discourse, was listened to by him with great interest. He was received into the company of Christ's people, and partook of the sacrament of the supper. The scene was deeply solemn and interesting to all present. Never, I thought, had I seen deeper penitenge united. penitence, united with stronger faith. And never had I witnessed a scene, which so confirmed my belief in the efficacy of the prayer of believing parents for their offspring. As I looked upon this "child of prayer," whose countenance was lighted up, with the hope of a glorious immortality near at hand, I thought that the prayers of his pious father were then answered; and that if the spirits of the departed dead are permitted to look down upon the transactions of earth, the spirit of his father might then be hovering over that scene, and that a louder note of praise might rise to God, as he saw that child of his many special prayers, brought into the fold of Christ. Verily, methought, God's promises must surely be fulfilled; and the prayer of faith will not go unanswered; though the answer may be de- Jews. Tholuck is one of these. layed, till the lips that uttered it are cold in

The disease increased on the sick man, and in a few weeks he breathed his last. But he continued to give good evidence of his acceptance with God. He died in the triumphs of faith .- His last words were, "Come, Lord Jesus, come quickly." His ashes repose by the side of his godly father's, and when "this corruption shall put on incorruption," there is reason to hope, that then will both rise to a happy immortality, and wing their way together to the bosom of the Father.

Christian parents, have you not encouragement, from these facts, to be faithful in the religious instruction of your children? If any one of them should be wayward, be not disheartened, but pray more earnestly. Make that child the subject of special prayer every day. Your prayer of faith may be remembered before God, when you lie low in the dust. When you are dead and gone that child may be converted in answer to your prayers, and thus you both may meet happy E. N. II. in heaven. Gilmanton, Sept. 1840.

Children's Department.

The Child's Morning Hymn. Soon as the sun ascends the sky, His light and heat to shed, I would not any longer lie And slumber in my bed.

For when the little birds unite Their morning song to raise, So little children should delight Their Maker's name to praise!

He gave the little bird his wings, On which he mounts the sky; He taught him all the notes he sings, And built his nest on high.

He gave me life, and to prolong That life, my food anords; He taught my mind to think, and tongue To tell my thoughts in words!

For this, my kind Preserver, thou Shalt hear my frequent praise; To thee I'll early learn to bow, And give my youngest days.

Travels.

(From a recent work by Dr. Robinson and Rev. E. Smith.) MOUNT HOREB.

Here the interior and loftier peaks of the great circle of Sinai began to open upon us, one, his youngest, his darling son, remained the scenery through which we have now pas- dustrious.

But his faith in God seemed strong, and he ted, at finding here so unexpectedly a spot so gave good evidence of having been born again. entirely adapted to the scriptural account of Episcopal clergyman, and told him the anxie-He wished to unite with the church, and part the giving of the law. No traveller can have ty of his mind-he wished to know the truth.

Miscellaneous.

THE JEWS.

We copy the following outlines of an address by Mr. Berk, a converted Jew, delivered in Newburyport, Mass., on the 4th ult. Mr. B. is from Poland.

Education .- From the earliest age the children are taught a certain prayer, in connection with the four corners of the fringewhich they wear, and their four fingers, which means, "O bring thy people together from the four corners of the world."

They are early sent to school and are quick to learn. Some of the most talented men in the world are Jews, and some of the talented men in the Christian church are converted

Sacred Books .- At the age of five years, the boys begin to study the law or the five books of Moses, which are written on parchment, and which are read, also, in the synagogues, and are followed by a chapter from the prophecies. But it is a remarkable fact that the 9th chapter of Daniel and the 53rd of Isaiah, are "shut out," they are not to be found there. They are arranged in 52 sections, i. e. one for each week, and the boys at school study the same passages which are to be read in the synagogue the following Sabbath. They are not read in their mother A section consists of 2, 3, or 4 chapters. The boys go on in this way till they are 9 or 10 years old.

Prayers.—All must learn to read, even though it should be neccessary to sell their garments to do so. For there is tradition that at the death of a parent, a certain prayer must be repeated by them three times a day, for a year, to the throne of the Shechinah in behalf of the dead. Females are not required to read the law, though they may read the prayers. Schools were not taught by females, till within 16 or 17 years.

Before the age of 13, boys are liable to punshment for misbehaviour, by their parents, but when they arrive at 13, they are "free." The Rabbies, who are the highest officers, lay their hands upon the head of the boy and pronounce him "redeemed from the voke." From the school, the youth are sent to the college, where they study the Talmud, but

seldom study the prophecies. Polish Oppression,-The oppression of the Jews is most severe. A tax is laid of 5 cents per pound upon their meat. The knives for butchering are kept in the excise house and a fee must be paid for every animal killed. If only a fowl is to be killed, the ownermust first procure a ticket of license, and a portion of all contributions goes to the government, and as they cannot learn trades, they are obliged "to trade." But the more they are robbed the more they increase.

He commenced by saying, that the questions which would naturally be asked of a converted Jew, would be very numerous.-Where are the Jews? What is their number? &c. Seventy persons went down into Egypt, of this woman? millions went up out of Egypt. And though they have been slaughtered in numerous wars. have been oppressed and down trodden, and even banished from their country for two vid committed sin by attempting to number the children of Israel. They are dispersed

Morality.- The morals of the Jews are

There are three ways to Jehovah, penance prayers, and alms. Some fast every Monday and Thursday. Moses, they say, went up to the mount on Thursday, and descended on As we advanced, the valley still opened wi- Monday. They fast also every new moon. Sabbaths are kept very strictly. They in on each side by lofty granite ridges with to church-no cleaning horses-no visit-

Conversion .- Mr. B. then gave a full ac-

and very profane. Upon conversing with his exclaimed: "Here is room enough for a large destined for a Rabbi-having a brother already holding that rank,-and received the best education tdat could be given him. But profligate son would be brought into the fold fore us, sloping down gently towards the S. on a visit to Loudon he was in the habit of of Christ. The aged, venerable father wept, | S. E. enclosed by rugged and venerable moun- | reading the Bible to learn the history of his as if in bitterness of spirit, at the thought of tains of dark granite, stern, naked, splintered people. There, too, he married a Christian the profligacy and sin of his darling child, but peaks and ridges, of indescribable grandeur; wife. There is a tradition, said he, that the "Lord has many messengers," and his wife tenance, as he thought of the promises of God | mile by the bold and awful front of Horeb, invited him to her church. He went and With an emphasis and expression, which I can | rising perpendicularly in frowning majesty, | was pleased with the decorum that prevailed, never forget, he said, "G-will be brought from twelve to fifteen hundred feet in height, and he read the Bible more strictly, and began to doubt the truth of his religion. But he ask- but his foe-pernaps one of Esau's four huned himself the question, shall I become an a- dred men. Whoever it is he struggles with he will be brought in-God's promises are and the associations which at the moment postate, and abjure the religion of my fathers? him. He lays hold of the terrified patriarch Shall I bring disgrace upon my family? He in such a manner as if he would either push dence and assurance with which he expres- whelming. As we went on, new points of left off reading the Bible, and made his wife him away from his place, or throw him upkeep all the feasts of the Jews, &c., but he on the ground. Jacob defends himself; he found no rest. He was in this state when he grasps his antagonist, whom he does not vet his son's reformation and conversion, than he ley runs up S. S. E. between lofty walls of visited France, his mind becoming more and know, and refuses either to move from the had of his own existence. I was, in my own rock, as if in continuation of the S. E. corner more disturbed. He afterwards resolved to spot or to let himself be thrown down. He mind, attributing this confidence to a fond of the plain, stands the convent; and the deep return to Poland, through Prussia, and visit exerts all his strength, and the conflict lasts father's wishes .- He read, perhaps, in my verdure of its fruit trees and cypresses is seen his brother, then residing in that country; 'until the breaking of the day.' countenance, my incredulity, and then ex- as the traveller approaches, - an oasis of beau- and summoning up his resolution, he, at last, plained to me, the ground of his confidence. ty amid scenes of the sternest desolation. At after a few interviews, asked leave to pro- at first: but by degrees it became apparent "G ____," said he, "is a child of much pray- | the S. W. corner of the plain, the cliffs also | pound a few questions to him. His brother | to him who he was. If we form an opinion er. I have had him a subject of special pray- retreat and form a recess or open place exten- assenting; he said that we read in Genesis of him from the circumstance of his seeing er, every day, for more than four years." ding from the plain westward for some dis- that when Jacob blessed his 12 sons, he de- that he prevailed not against Jacob,' we shall And then he repeated what he had already tance. From this recess there runs up a sim- clared that "the sceptre shall not depart from think very differently of him on reading what said, "God's promises are sure, and G. will ilar narrow valley on the west of Horeb, cal- Judah, nor a lawgiver from between his feet, immediately follows:—the touched the hol-My doubts were removed. led el-Lejn, parallel to that in which the con- until Shiloh come." He also referred him low of his thigh, and the hollow of Jacob's I took leave of this servant of God, and never vent stands; and in it is the descried convent to Genesis xviii. 18, and onward, "I will thigh was out of joint," for to this, a more I took leave of this servant of God, and never vent stands; and in it is the deserted convent to Genesis xviii. 18, and onward, "I will thigh was out of John, to the thing was out of John, the thin the thing was out of John, the thing was out of John, the thing prayer of faith, of his making his child a fruit trees not visible from the plain. A third he, has the sceptre departed from Judah, or says, 'Let me go,' he appears inferior to Jasubject of special prayer, for more than garden lies at the mouth of el-Leja, and a has it not? If not, where is our king, where cob, and dependant upon him. But when fourth further west in the recess just mention- is our government? "Why ask these ques- Jacob entreats his blessing-he exalts him far In the spring of 1840, I visited the same ed. The whole plain is called Wady er-Ra- tions," said the Rabbi, "have you trod in the above himself, and even above his father Isaac, place. Three years and more had that ven- hah; and the vally of the convent is known footsteps of the missionaries? Don't ask who had already blessed him in the name of crable man of God slumbered in the grave- to the Arabs as Wady Sh'ueib, that is, the me any more questions." He then visited God. When the man gives him the name of yard of his parish-another pastor had been | Vale of Jethro. Still advancing, the front of his paren's in Poland, but said nothing to Israel, and explains to him the meaning of that settled in his stead-and that profligate son- Horeb rose like a wall before us; and one can them about the state of his mind. Without appellation, by telling him with whom he had that child of the prayer of faith-where was approach quite to the foot and touch the mount. receiving any light upon his difficulties, he been wrestling, and over whom he has prehe? I saw him in his chamber of sickness, Directly befor its base is the deep bed of a toratthe house of his brother. But, O! how rent, by which in the rainy season the waters ing in the street, he met a young man with falls away, and the man presents himself to changed! Like the man from whom the foul of el-Leja and the mountains around the re- whom he was acquainted while in Poland, us in his true form. Although he declines spirit had departed, he was clothed in his cess, pass down eastward across the plain, he asked him if he read the bible. Read the mentioning his name, in reply to Jacob's simforming the commencement of Wady esh-bible, said he! you know we never read the ple question, yet he reveals it the more clear-He had become entirely reformed in his hab- Sheikh, which then issues by an opening bible after we leave school. Mr. B. invited by by the act of 'his blessing him there.' Butits—a serious, sober, temperate man—he had through the cliffs of the eastern mountain,— him to his chamber, where they read portions when the sun arose in Jacob's comprehension, become a Christian. "Decays effacing fin- a fine broad valley affording-the only easy ac- of the holy book together, but no light came upon the whole affair, he called the place Pe-

Faithful Watchman .- He then visited an

saw in London, that on receipt of the intelligence, his mother rent ker clothes and mourned seven days,-lost her sight by weeping, and died with grief for her grief for her apostate son.-Watch Tower.

A CAPTIVE AMONG THE INDIANS

The following brief account of an aged woman, who was in early childhood made a prisoner among the Indians, and which we cut from the Western C. Advocate, will be read with interest, especially among our young readers .- Eds.

Messrs. Editors: The subject of the follow-

ing notice was taken prisoner by the Delaware Indians when a child, not far from where Louisville, Ky., now stands, in the early settling of that country. Her mother being weakly and not able to travel, did not live to reach the Indian villages. The whole Tuition, family were kept prisoners for some time, but were all returned to their country except little "Barbary." She alone was retained, and continued with the Delawares until she forgot the English language; but after hostilities had ceased and the whites and Indians had intercourse together, she again saw one of her brothers, but was not permitted to go home with him. She finally grew up and married tongue, as Polish or German, but in Hebrew in the nation, and had several c'ildren; but raised only one, and that a daughter. Peace being restored a second time, and the whites becoming neighbors to the Delawares, she regained the English again, and in company f ther, and found him again not far from each year. The Winter Session commences on the 20th Oct. with her husband, set off in search of her where they lived previous to their captivity. Her father was now an old man, and died soon after. She again, with her husband, returned to the Delawares, and remained there until they removed west of the Mississippi. Her daughter was now a married woman and had several children, and "Aunt Barbary's" husband was dead; so after the Delawares had become settled at their present home, she finally with her daughter and grand children emigrated to this country, where, in October last she left the world, and, we trust, fled to heaven.

"Aunt Barbary" (for so she was called) was woman of naturally strong mind, and tho' raised among a wild and heathenish people, vet she improved every opportunity in her was a respectable thinking woman.

When our mission was first established a- tions. mongst the Delawares, she with her family, were among the the first to receive the missionary and the Gospel, and have remained amongst its strongest friends. Two of her grand-sons are the regular interpreters for the mission, (Charles and James Ketchem;) both of whom are devoted men of God, and with all the zeal and energy of Christians, plead with ther nation to be reconciled to God. May we not see the hand of Providence in bringing good out of evil in the long captivity

She was seven or eight years of age when taken captive, so that she was enabled to retain the good seed of civilization, and sow it amongst the people, (which she did;) and thousand years, they are as numerous now though she made several efforts to get to as they were in the days of Solomon, and are her people while a girl, yet she was hinestimated from three to twelve millions. But dered, and finally raised a family amongst the said Mr. B. they cannot be numbered.—Da- Indians, and so instructed them, that to some

guishing under disease that finally terminated called together, the Bible was read and pray- cending, and the valley gradually opening; half millions. There are ten thousand in the her existence, felt a desire before she left the world to do something for the missionary cause, and sent, by the hands of her little grand-son, a donation to the Indian Manual Labor School of thirty dollars, to assist in educating Indian youth. "So she being dead, yet speaketh."

During last summer, as her affliction was protracted, I often visited and prayed with her; and she as often spoke of her desire to depart and be at rest in heaven .- She died, aged about seventy years. Her father's name was Affectionately, John Burgess. L. B. STATELER.

Shawnee Miss., Ind. Ter. Dec. 30, 1840.

Religious.

JACOB AND THE ANGEL.

[From an unpublished wook by Krummacher.] 'And there wrestled a man with him.' Wonderful occurrence. What terror it must have inspired! Jacob justly thought himself quite alone. All at once he suddenly feels himself laid hold of by some one. Who it is he knows not; he is only conscious that it is not a wild beast seeking to devour him, but a man. This man does not appear to be his friend,

Who was this man? Jacob did not know

face, and my life is preserved.'

Advertisements.

Christian.

He afterwards communicated the account of his change of views to his family in Poland, and though his letter was unanswered, he learnt from a nephew whom he afterwards the account of the several departments:

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

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MENTIONED IN THE SACRED TEXT. On examination this will be found a very pleasant and her people while a girl, yet she was hindered, and finally raised a family amongst the Indians, and so instructed them, that to some extent the missionary found a family prepared to receive the Gospel, and derived much assistance from them in his work amongst the people.

"Aunt Barbary," last spring, while languishing under disease that finally terminated of the disease that finally terminated.

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Thankful for the encouragement heretofore extended t him in his humble efforts to promote the cultivation of Sacra M sic, he flatters hims. If, that the new Ecition will not at appoint any of its patrons into whose hans it may fall Chamb rsb rg, (HENRY SM!TH.

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