

# WEEKLY MESSENGER.

PUBLISHED BY THE BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH—THE PROFITS TO BE DEVOTED TO MISSIONARY PURPOSES.

New Series, Vol. 6, No. 27.

CHAMBERSBURG, Pa. WEDNESDAY, MARCH 24, 1841.

Whole Number 287

## Original.

For the Weekly Messenger.

### THE HEIDELBERG CATECHISM.

¶ 14. CALVIN IN GENEVA.

Early in the year 1536, after he had published his Institutes in Latin as well as French, Calvin went for a short time into Italy; either invited there by Renata, the accomplished and liberal-minded duchess of Ferrara, or attracted simply by the prospect of being useful in that quarter. This lady, a daughter of Louis XII. of France, and educated in the best style at the French court, had been led to favor the protestant views; and it seemed for a time, that a door was likely to be opened here for the introduction of the gospel into Italy. Calvin's visit had the effect of bringing the duchess into the faith of the Reformed Church. He soon found however, that the way was not yet open for the work of Christ, in this region. The inquisition fixed its eye upon him; and he saw himself constrained almost immediately to retire. The pope about this time formed a treaty with the duke of Ferrara, an article of which required him to exclude all Frenchmen from his court; and thus, with the dispersion of its principal friends, the incipient reformation was crushed.

From Italy Calvin returned once more to his native France. It was however only to bid her a final farewell; for he could find no toleration still upon her blood-stained soil. He hastened to Noyon, the place of his birth, endeared and hallowed by the fond recollections of childhood; sold his small patrimony; arranged all his worldly affairs; and then, in company with a brother and a sister, Antony and Marie, proceeded through Savoy on his way towards Germany. "I am driven out of the land of my birth," he writes to a friend. "Every footstep towards the borders costs me tears. But since the truth may not dwell in France, I may not do so either. Its destiny will I share."

On his way he stopped at Geneva, intending to stay there but a single night; for all was more or less chaotic there still, with regard to religion, and he found but little to attract him to the place. He had his eye mainly, it would seem, on Strasburg; where he hoped to be at liberty to pursue his studies and make himself useful. God however intended differently. Farel was at this moment anxiously looking round for a suitable man to assist in carrying forward and completing the work, which he had been happily instrumental in commencing at Geneva; and when he learned that Calvin was in the place, it seemed to be revealed to him from the Spirit, that God had here brought within his reach the very person who was needed for this great and important field. He called upon him accordingly, and urged him to become his helper here, in the work of the Lord. Calvin excused himself; he was not willing, he said, to be tied to any single church, but wished to make himself useful in a more general way; he needed opportunity too for pursuing his studies, which he was not likely to have in Geneva; he was not one of those, who could be always giving out, and never taking in. On this Farel, in the spirit of one of the ancient prophets, said to him with awful solemnity: "Now in the name of Almighty God, do I declare to you, since you make your studies a pretext, that unless you address yourself with us to this work, the curse of God will rest upon you, for seeking your own honor rather than that of Christ." Calvin felt himself overpowered by the spirit which breathed through these words. They were to his conscience, like the voice which thundered through the heart of Saul, on his way to Damascus. It seemed to him, as he himself says long after the event, as if God had stretched out his hand from the heavens to arrest him, and fix him in that place. What a moment was this, not only for Calvin and Geneva, but for the whole Reformed Church! What can be more sublime than the triumph of God's Spirit presented to our view in this simple, but exceedingly momentous transaction; where the understanding of such a man as Calvin, who shrunk not from the presence of kings, and who was already counted among the first scholars of the age, is found to give way like the spirit of a child, and surrender itself passively to the dominion of Farel's holy zeal. The scene is one, in which both appear truly great.

Calvin consented to remain at Geneva; but was not willing at first to take any fixed charge. He was soon constrained however to become both teacher of theology and preacher. Thus was he settled finally on the field, for which God evidently had intended him, in all his previous training. Besides Farel, he had for his associate in the work of the ministry, at this time, Peter Viret, whose name has been already mentioned. Differing from one another in the most striking manner, these three men formed the most happy union, both as it regarded their public labors and their relations in private. "It was truly a most pleasant sight," says Beza, "to see and hear those three men, who were so great in the Church of God, distinguished as they were with different gifts, moving together so harmoniously in the work of religion. Farel excelled in a certain greatness of spirit; and no one could listen without trembling to his thunder, or go along with him in his most ardent prayers, without being carried up almost into heaven itself. Viret had an uncommonly sweet eloquence, which caused his hearers to hang enchained upon his lips. Calvin filled the mind with as many weighty thoughts, as he uttered words. Whence I have often thought, that if there might be a preacher combining the qualities of these three, he would deserve to be counted perfect." Viret was settled afterwards at Lausanne. In the year 1558, he was constrained to leave the place, on account of opposition excited by his strict views on the subject of church discipline. After a short stay in Geneva again, he withdrew for his health to the South of France. His death took place, A. D. 1571, about seven years after the removal of his illustrious friend Calvin.

To the people of Geneva, Calvin's settlement in the place was attended with the high-

est satisfaction. After his first sermon particularly, the feeling in his favor appeared to be almost enthusiastic. Many came to him at his lodgings, to express their gratification, and to engage him to preach again on the following day. But, alas, this popularity was destined soon to experience a most formidable shock. The principles of the reformation itself were as yet but dimly understood, by the body of those who had gone externally into the measure. And it was soon found besides, that the men who now presided over the work, were disposed to carry it forward in a much more strenuous way, than had hitherto been common either in Switzerland or Germany. Many accordingly who were well enough pleased with the idea of being free from the yoke of Rome, became dissatisfied just as soon as it was proposed to subject them to ecclesiastical authority, under any other form. Their liberty must be licentiousness and freedom from all restraint. They would brook no discipline. The Church must be as catholic, in her outward constitution, as she had been in her popish form, taking sinners of every description into her arms, and making her privileges free and open to all who might choose to consider themselves in her communion. When they found themselves vigorously resisted here, they were filled with all bitterness and wrath. Their hosannas passed over quickly into blood-thirsty execrations; and in a little while, Calvin and Farel saw themselves, not only shorn of a large portion of their credit and power, but in danger of sinking completely under the violence with which they were assailed.

In November, 1536, the Council solemnly ratified a confession of faith, offered by Farel and Calvin, in opposition to the errors of Rome. The following year, in the month of July, the Council and people together, convened in special assembly for the purpose, renewed this act of allegiance to the gospel, and accepted the system of discipline drawn up by the ministers for their use. But these fair appearances did not last long. There was a spirit of licentiousness and factious disorder in the place, which soon found occasion to show itself in strong opposition to the action of the new system; and this the more successfully, as the strictness which characterized the system was in some cases certainly carried to an extreme. All amusements and indulgences, which were supposed to have an irreligious tendency, were prohibited by the government. A milliner, for having fitted out a bride in too luxuriant style, was put under arrest for three days; and the mother and two female friends, who had accompanied the wedding party to church, were also punished. A gambler was exposed in the pillory, with his pack of cards hanging about his neck. Cases like these gave some show of reason to the hue and cry which now began to be raised against the pastors, on the part of those who in their hearts hated all discipline. These formed in a little while a strong party.

New occasion for complaint was found, in the stand taken at Geneva on the subject of certain church usages, which were still retained in other places. Bern particularly insisted on uniformity among the Reformed Churches, with respect to rites; requiring the observance of Christmas and some other festivals, and the use of unleavened bread in the sacrament; things, which had been discarded at Geneva. The pastors were not disposed to yield to this absurd demand. The magistrates however, leaned the other way. This brought on discussion and agitation. Farel and Calvin indulged in some political remarks; which called forth an order from the Council, forbidding such freedom. All this gave great advantage to the party of the *libertines*, as they were called, who were laboring for the entire overthrow of the new discipline. They carried the next election of *syndics*, (chief magistrates of Geneva, chosen every year, and were now enabled to manage things according to their own views. The ministers were directed to administer the communion, on the approaching Easter, in the manner practised at Bern. They replied, that as things now stood, they could not consent to administer the ordinance at all; as it was not to be supposed, it could be done to edification at any rate, in view of the factious spirit which was at work.

The ground taken by Calvin from the beginning, was, that the ordinances of the Church were to be dispensed, not under the authority of the civil magistrate, but by the proper church power as such, to which alone belonged the right of excluding or admitting, as the case might seem to require. On this ground he was not willing to administer the sacrament, unless he were allowed to debar from it, those who manifested nothing like a religious spirit, and who could be expected therefore only to eat and drink damnation to themselves, in coming forward. To the requisition of the magistracy therefore, *enjoining* the administration in the usual way, without regard to the views of the pastors, in the midst especially of so much passion and uproar as had now come to prevail, neither he nor Farel could think of giving place by submission, even for an hour.

On this, they were forbidden to preach on Easter Sunday at all. This order they refused to obey. Calvin preached in the cathedral, and Farel in the church of St. Gervais, making the existing difficulties the subject of discourse. Such was the excitement, that drawn daggers were displayed in church. The *syndics* convened the people, and by the influence of their party secured a decree, requiring the pastors to leave the city within three days. "If I had served men," Calvin said, on receiving this order, "I should now be a great loser; but it is well that I have served him, who always bestows on his servants what he has promised."

Efforts were not wanting, on the part of other states, to heal this breach. In a conference held at Zurich, Farel and Calvin frankly admitted that they had perhaps gone too far, in some of their views. As it regarded the essential points of their case, however, relating to the proper freedom of the Church and the exercise of discipline, they could yield nothing. The government of Bern finally interposed, and went so far as to send one of their own number, in company with the exiled pastors, to secure their restoration. On reaching the gates of Geneva, they found them guarded by a military force, to prevent their entrance!

The ministers proceeded together to Basel, not knowing in what direction to turn. In the course of a few weeks however they were called to labor in new fields; which made it necessary for them sorrowfully to separate. Farel received an invitation to Neuchâtel, which he felt himself constrained to accept. Calvin withdrew to Strasburg; where Sturm, Bucer, Capito, Hedio, and Nider, were now the chief laborers, in the evangelical

work. Here he was received with open arms. Bucer had before this corresponded with him, and entertained the most exalted opinion of his character. Calvin would have been glad now to retire, at least for a time, from public life; but Bucer adjured him again in the name of God, as Farel had done before, not to give way to this feeling. "He adduced the case of the prophet Jonah," says Calvin himself, "which so terrified me, that I assumed anew the office of a teacher." After this he founded a French church in Strasburg, which he continued to serve while there as pastor. He had an appointment also to give lectures in theology. He either preached or lectured every day. Here he began his exegetical works, and continued to improve his Institutes. He was brought into more intimate and extensive connection also with the leading divines of Germany, and had the field of his influence in this way greatly enlarged. While here, he was drawn into various negotiations, relating to the sacramentarian question, in all of which he sustained a prominent part. In the year 1540, he published a French version of the whole bible; which was rather a revision, however, of Olivetan's translation, than an original work.

In Geneva, the worst consequences had followed the expulsion of the pastors. There seemed to be an end at once to all order and peace in the place. The mass was re-established, and women were no longer allowed to read the bible. Contentment and wrath prevailed greatly. The *syndics*, who had procured the banishment of the ministers, seemed to be followed with the special judgments of heaven. One of them, having been convicted of sedition, was killed by a fall from a window, in trying to make his escape. Another was found guilty of murder, and beheaded. Two others detected in a conspiracy, had fled. The people began to feel, that they had acted wrong, and regretted the loss of their able and faithful pastors. Such was the reaction of public sentiment in their favor, that before the end of one year the Council was ready to seek their return. Calvin however, had no wish to go back. He cherished no unchristian sentiment towards the place; but showed on the contrary a lively interest always in its religious prosperity. When he understood, for instance, that the people had quarrelled with their new ministers, he immediately wrote to them, exhorting them in strong terms to honor those who were over them in the Lord. And when cardinal Sadoleto, in the year 1539, addressed a letter to the city, designed to make an impression in favor of popery, which no one in the place was able properly to answer, Calvin at once came forward with a reply, written in his most powerful style. He declared that he could never cease to love the people of Geneva as his own soil, and that nothing less than death could dissolve the relation in which he felt himself to stand towards them still as their minister. But he cherished a lively recollection of the trials to which he had been subjected in the place, and shrunk in his soul from the thought of what he must expect to encounter again, in case he should return. Besides he was now regularly settled at Strasburg, and it might seem questionable whether he was at liberty to break away from this connection, in order to resume his old charge. When his return began to be spoken of first, he took the ground that if he went back it must be in company with Farel. The people of Neuchâtel, however, refused absolutely to part with this apostolic man. Calvin entreated Farel to discourage the overtures which were going forward in relation to himself. But his faithful friend had quite other thoughts of the case, and exerted himself with all his might to secure the very point which was thus deprecating. He urged Calvin to yield to the wishes of Geneva, as a call coming manifestly from God himself. "God calls you to return," he said, "having permitted your expulsion, only that you might afterwards exercise your office with greater effect." He begged the Swiss Churches also to use all their influence for the accomplishment of this object; especially in the way of prevailing upon Strasburg, not to oppose the restoration of Calvin to his former charge. On the first and second application, the brethren at Strasburg did discountenance the proposition. Still Geneva renewed her suit; supported now by the intercession of Zurich, Bern, and Basel. Bullinger wrote a pressing letter to the church at Strasburg. Viret joined with Farel in urging Calvin to return. The opportunity for propagating the gospel in France, was supposed to be at this time particularly favorable; and Geneva furnished a wide opening for usefulness, in reference to this field. This consideration had such an effect in the end on Bucer and his colleagues, that they gave up their opposition, and joined with the Swiss in recommending Calvin's return. The call from Geneva was most earnest and pressing. Jacob Bernhard, one of the preachers in the place, wrote to him, informing him how the people had first committed this cause to God, with tears, in their public prayers, beseeching him to send them such a pastor as their necessities demanded; how when the Council of two hundred met the next day, all demanded Calvin; and how, in the general Council summoned on the day following, every voice was raised with the same request: "We desire for our preacher, that righteous, learned man." All told him, they were sighing for his return. "All grant" he concludes, "that you may not hesitate to come. Give your aid to our Church; else the Lord God will require our blood at your hands—for you should be with us the watchman of the house of Israel."

Thus did Calvin find himself hemmed in on every side, and shut up to the very path, which he was so anxious if it were possible, to avoid. As matters drew on towards this point, the case was attended with great conflict and distress in his soul. He had flattered himself that God would not call him to pass through the fiery furnace, by sending him back to this most difficult station. But in view of the negotiations which were so industriously urged to secure his return, this hope was brought necessarily to give way, and the idea of duty began now to wrestle mightily in his bosom, with the wish for rest. "It is on more than one account," he writes to Farel, "that I have constantly told you, the thought of a return constantly terrifies me." Again he writes, "When I inwardly tremble at the slightest intimation of a return thither; not to mention the distress we constantly endured in common, while laboring together. I am well aware that sufferings await me, and that if I live for Christ my life must be a conflict." But in the recollection of his pains of conscience, and the agonies which there destroyed all my peace—forgive me if I regard that

place with apprehension. Next to God, you can best witness, that I was retained there only by the yoke of my vocation, which, as imposed by God himself, I durst not shake off. So long as I was bound fast, I was willing to endure everything, rather than entertain the thought of change, which was often suggested. But now being by God's grace liberated, who can blame me for hesitating to plunge again into the vortex from which I have suffered such injury? I have, moreover, forgotten the art of ruling great masses of people. Here I have to do for the most part with persons who honor me as their pastor and teacher; and if even this is burdensome—how much more the other!—Nevertheless these are not hindrances which can withhold me from obeying my vocation; for the more my soul recoils from it, the more am I suspicious of myself. Allow me, therefore, to abstract myself from the consultation; beg our friends not to consult my opinion;—and that they may be more unbiased and conscientious in their deliberation, I conceal from them a great part of my feelings. I protest, however, that I am not dealing craftily with God, nor am I seeking any subterfuge; for as I desire the good of the Geneva church, I am ready to suffer a hundred deaths, rather than, by abandoning to betray them."—In such a frame of mind, pregnant with the sentiment, *Nevertheless, not my will, but thine be done*, there was of course but one conclusion to which Calvin could come, when the whole Church was brought to give its judgment in favor of the call from Geneva. He yielded to it, as to the voice of God. When he answered the deputies, who brought him the call, it was with the deepest emotion. "There fell from me," he says, "more tears than words, so that they were convinced of my sincerity. In two instances, I was constrained to be silent, and to withdraw."—"I now offer my slain heart," he remarks again, "as a sacrifice to God. I have always conjured these friends to forget me, and to keep in view only the glory of God and the welfare of the Church. Though I am not very inventive, I should have been at no loss for evasions, but I knew that I was dealing with God, who penetrates all such disguises. Therefore I subdue my spirit, bound and repressed to the obedience of God."

On the 13th of September, 1541, Calvin returned to Geneva. He was received with a sort of triumph by magistrates and people. A herald, sent out for the purpose, escorted him into the city. He had prepared himself to pronounce a discourse, in vindication of his former conduct. This however was rendered unnecessary, as the people of their own accord took the blame of what was past upon themselves.

The reformer's sojourn at Strasburg was rendered memorable to himself, among other interesting events, by his own marriage. In this business he proceeded with great deliberation, in the exercise of becoming seriousness and faith. He speaks of it as a divine deliverance, that he was not drawn into a match with a young lady superior to himself in rank and possessed of some wealth, who had been proposed to him as a suitable companion. Her friends were anxious for the union; but when Calvin made it a condition that she should engage to learn the French language, his native tongue, she asked time for further deliberation. Thus the matter fell through; for he seems to have been afraid that she might think too much of her birth and standing, and soon after began to make suit in another direction. His second negotiation however came to nothing also, in the end. Finally he found a wife, with whom he had every reason to be satisfied, in Idelette de Bures; the widow of a man, whom he had been instrumental in rescuing from the errors of the anabaptists; a dignified, honorable and refined woman, according to Beza, worthy to share with such a man the joys and sorrows of life. They lived happily together for nine years, when she was taken from his side by death. Her latter end was full of light and peace. "I am separated," Calvin wrote then to Viret, "from the best partner of my life, who if necessary would gladly have accompanied me not merely to exile, but to death. During her life, she was a true helper in my official labors. Never, even in the merest trifles she was opposed to me." They had but one child, a son, which died shortly after its birth. His enemies made it a matter of reproach, that he had no issue, to perpetuate his name. Referring to this, he says, "God gave me a little son; he took him away.—Baudouin counts it a reproach, that I have no children. But I have myriads of children throughout the Christian world."

Calvin's fears, with regard to his return to Geneva, proceeded upon his intimate knowledge of the place, connected with his own firm purpose not to recede from the ground he had already taken there in relation to discipline and church power. He knew that his principles vigorously carried forward must excite fresh commotion; and yet he could not admit the thought of the smallest compromise, at the expense of faithfulness to God and his own conscience. He came back accordingly with the full purpose, to carry out his own views of duty in the face of all opposition, let the consequences be what they might.

Much of the difficulty belonging to the subject of discipline at this time, might have been obviated if only a proper distinction had been made between the civil and ecclesiastical systems. In later times, especially in our own free and happy land, this distinction has come to be generally understood and observed. But in the sixteenth century, the case was different.—Church and State were every where woven together, as one system; and so the one was always infringing, more or less, on the proper rights of the other. In Geneva, at this time, as afterwards in our own New England, the principle was held that the Church must extend her superintendence over the whole community, using the State as her servant, so far as necessary, to reach such ends as the interests of religion might seem to require. In other words, government must have always more or less of a *theocratic* character. Hence arose naturally a system of legislation, such as gave birth at a later period to the "blue laws" of Connecticut, which could not fail to be attended with the most serious inconvenience. The state of public morals in Geneva, was such as to call for severe discipline, beyond all doubt. But it was not necessary that the ecclesiastical power should take upon itself the responsibility of wielding it. With much more safety, might the whole matter have been devolved upon the care of the civil authority, as such.

At the same time, however, it is clear that the difficulties which Calvin had to meet and surmount in Geneva, were not produced simply by the mistake which has now been men-

tioned. The elements of disorder, were uncommonly powerful and active, in the place, and must have created immense trouble under any system, which aimed at order and righteousness, as its end. False ideas with regard to liberty and grace, running themselves out into all imaginable forms of antinomian practice, had connected themselves more or less with the excitement of the Reformation, in all parts of Europe. Nowhere, however, do they seem to have wrought more extensively or deeply, than at Geneva. Here, *Libertinism*, as it was called, formed itself into an organized system of infidelity, licentiousness and blasphemy. Corrupt opinion and impure practice, went hand in hand together, defying as it were at times the very heavens, and making fierce war upon all that was good. Against such an interest, which for a long time aspired to an open ascendancy in the officers of the State, was Calvin called to stand, year after year, as the main bulwark of truth and religion. Farel compared him, in these circumstances, to Moses, bearing for so long a time the burden of ancient Israel, in the wilderness; and it must be allowed, that the case were not without their analogy. Is it strange, that such a man, in such circumstances, should have been hated and opposed? Need we be surprised, to hear him denounced as harsh, tyrannical and severe? Is it any wonder that he should have been stigmatized as the pope of Geneva, by all who felt his hand heavy upon them, in the Church or through the State, as the opposers of righteousness?

Immediately on his return, he took measures to have a formal discipline adopted, and a regular consistorial jurisdiction established for the administration of church censures, without any dependence upon the State. Many persons objected to it, as tending to revive the Romish tyranny. But finally, in an assembly of the whole people, on the 20th of November, 1541, the plan was accepted and became a law; to which both clergy and laity bound themselves ever afterwards to conform.

Calvin now went forward, with the most unflinching firmness, in the work of reform. He became the life and soul of the little republic, in its civil regulations, as well as in religion. It was his idea, that offences against God should be punished by the government, no less than offences against men. Laws were enacted accordingly against all prevalent vices, and a vigilant supervision exercised over the manners of the whole city. The people were required to attend public worship, at stated times during the week. All profane and abusive language was forbidden. So also, all games of chance and boisterous amusements.

All this created many enemies. At times disorder and violence seemed in danger of breaking through all barriers. Calvin however stood firm in his place, and seemed to gather new strength from day to day. His hands were full of business. The interests of education and religion received his attention, in every quarter. His pastoral and pulpit labors were untiring. Three days in the week, he lectured on theology; and every other week, he preached aloud. His pen was continually active. The care of all the churches, not in Switzerland only or France, but throughout Europe, came in a certain sense upon his shoulders. His correspondence was immense.—He became soon the acknowledged centre especially, of the entire "Reformed Church." In all the great leading ecclesiastical transactions of the age, he was looked to from every quarter as a principal stay and prop of the reformation. Against the pope, against the bigotry of intolerant consubstantiationists, against pelagianism, against errors in the Reformed communion itself, as well as on Christian doctrine and practice generally, he wrote and published largely, in the most masterly manner.

Thus he went forward, in the face of all trials, through life. In the end, he rose above all opposition, at home; while the eyes of nations were turned towards him, with reverential homage, from abroad. Geneva became through his influence, the metropolis of the reformed world. Students resorted thither, in great numbers from every Christian land.—Many persons of rank and fortune were persuaded, to come from a distance and settle in the place; while others visited it out of curiosity merely to see and hear a man, who had become so famous, far and wide, for his talents and extraordinary deeds.

J. W. N.

For the Weekly Messenger.

LEO JUDA.

(Concluded.)

The next work of Leo Juda's, which we shall notice, is his Latin Translation of the Scriptures from the Hebrew and Greek Originals. This was his last important work and he left it incomplete. "Four days before his death," says Bullinger, "he invited us—all the preachers and teachers of Zurich to visit him on his death-bed. After an affecting address to us all, he turned to Bbliander, and conjured him by the name of Christ, whom we serve, and by that brotherly love, which incorporates us all into one body, that he would complete the unfinished part of his translation—namely, the last eight chapters of Ezekiel, the whole books of Daniel and Job, the last forty-eight Psalms, Ecclesiastes and the song of Solomon. These books and passages, he added, I found exceedingly difficult, in the language as well as in the subjects; for this reason I reserved them to the last. And well I know, my dearest Theodore, that you could have translated the whole Bible from the beginning more successfully, more skillfully, more simply, and more correctly, than I; but hitherto we have not been able to persuade you to undertake it—now therefore give ear to the voice of your dying brother." This request was urged by all present; and Bbliander yielded to the entreaties, and promised sacredly to fulfil the wish of the dying Leo; although he was unwell at the time, and complained that we were imposing a burden on him, which required stronger shoulders. The faithful Pellican also promised the dying man, that it should not fail for want of care and accuracy. Bbliander proceeded in the work after Juda's death, with the assistance of Professor Collin; and the whole was revised by Pellican, and published at Zurich in 1543. Robert Stephens published it at Paris with the vulgate two years afterwards, but without the name of the Author. This edition is commonly called the Bible of Vatablus.

"This translation holds a medium between those which are too literal, and consequently barbarous in style, and those which are more periphrastic and elaborate. The author promised in his preface to pursue this course, and

he has been faithful to his word. There are passages in it however where we should desire rather more precision and perspicuity. In aiming to attain too much refinement and elegance in his style, Leo Juda has sometimes wandered too far from the proper signification; yet still, although strongly attached to the new doctrines of the Reformation, and professing to follow the originals, he has not neglected the ancient versions of Scripture, & has even preserved some expressions consecrated by the usage of the Church. Genebrard has criticised this version with too much severity, and perhaps on the other hand Richard Simon has judged it somewhat too favorably. He adds however, "although the Latin version of Zurich is praiseworthy, yet it is not without faults."

The most important and most useful probably of Leo's works were his two Catechisms for children and youth. They were the first efforts of their class in the Reformed Church, and among the happiest and best, if we may rely on the judgment of the Swiss writers of later ages. Natural and simple in their plan, chaste and lively in their style, free from all theological forms and scholastic distinctions, and happy in the selection and illustration of proof-texts, they were precisely adapted to the comprehension of the classes of readers and students for whom they were intended. "Leo Juda" says Bullinger, in his preface to the larger of these works, "has carefully written this illustration of the mind and grace of God, not for the youth only, but also for parents; that they may learn from it how to instruct their children. This work ought to be the dearest to us, as Leo has been for so many years faithful and honored in the Gospel of Christ; he has accomplished the difficult and comprehensive work, in a pure simplicity, appropriate and concise language much better than any one else could have done. He has not attempted to depreciate the works of any other faithful and learned servants of Christ; for he has not scrupled to transfer the most useful thoughts from them into his work—a practice sanctioned not only by the most learned among the ancient writers, but by the holy prophets themselves."

Of the character and design of the smaller work, the author gives the following account:—"Since I am persuaded from the word of God, that it is a service acceptable to God, to lead the youth to him and train them from childhood in divine knowledge and a holy life, I have been induced to prepare, in addition to my former instructions for youth (Kinderunterricht), which are perhaps too long & unintelligible for small children, a smaller work, to assist those engaged in the instruction of children, whether pastors, schoolmasters or parents, in this part of their study, and also to enable them to examine the children and ascertain their progress. I have been the more strongly induced to this, by understanding, that not only my superiors, (those in authority), but also my dear fathers and brethren—my fellow laborers in the word of God, both in city and country at their last Synod, have approved the measure. The former Catechism is adapted for the larger and more intelligent youth; the latter for young children. God grant, that I may still exercise a diligent care for the youth committed to my charge. May God enable all parents to train up their children for his praise—May God grant his Spirit to the children, that they may become pious godly people."

These works were received with uncommon eagerness and delight, and introduced into all the schools. The children were required to commit the smaller one to memory. This prepared the way for the introduction of the public catechising in the Church; which were afterwards held, once in four weeks, on the Sabbath afternoon, and attended by overflowing audiences. The pastors both in town and country, illustrated the Catechism in sermons addressed to children. At St. Peter's a preacher was employed for the purpose, who preached such sermons every Saturday, and conducted the monthly examinations. In Bern, Schaffhausen, St. Gall, Chur, Thurgau, and among the Grisons these Catechisms were highly valued, and introduced into most of the churches and schools.

At Zurich they were used unaltered till early in the next century, when their antiquated dialect became unfashionable and their simple form unsatisfactory to the scholastic divines. They were both rejected therefore, and a new one compiled, and introduced, which owed much of its excellencies to Leo Juda, but without acknowledging any obligation. Its polemic and scholastic form however bore no resemblance to his. His object was to teach children the religion of the Bible, not scholastic theology; and accordingly his instructions were simple, scriptural and intelligible. It is much to be regretted that his Catechisms should have been thus buried in oblivion; and still more that such a departure should ever have been made from the simplicity of the Gospel in Catechetical instruction.

After the defeat of the Reformed army & the death of Zuingli, Juda was left at the head of the Zurich churches, & consequently became the most prominent object of reproach and opposition. All the misfortunes of the Canton were ascribed to the clergy, and all the enmity and bitterness against the Gospel and its advocates, which had been concealed during the prosperity of the cause, now stalked boldly into day. For a time law and justice seemed to be forgotten, confusion and disorder every where prevailed. Life itself had no security, save the ever watchful guardianship of providence. A distinguished citizen, who witnessed the defeat of Cappel, declared that he would plunge a dagger in Leo Juda's breast as soon as he returned from the camp. A police officer, named Foster, however advocated his cause, and when the man of murderous designs approached the gates of the city, he seized his bridle, and demanded peace for Leo in the name of the Burgermeister; and after much opposition and profane abuse obtained his promise. At night some women came to his house and begged him to flee from the city immediately, disguised in female dress, or he would assuredly be assassinated. He dismissed them with thanks, put on his armor (panzer and helm), and retired to the house of a friend in a different part of the city, where he remained concealed for several days till the storm subsided. Not long after he incurred a severe rebuke from the Senate on account of preaching the truth too plainly, and applying the Scriptures too closely to the consciences of its honorable members.

Leo Juda's constitution was never strong, and began seriously to fail about 1540. He visited the mineral waters of Baden during the

Genevae non ten consilio vel horatu quomodo Farel ostendat non retentum nisi, acsi Deus violentam nihil eo loco manum injiceret. Thus he writes in 1557.

† The same view of the admiral triumvirate is given by Beza still more beautifully, in his celebrated epigram.

Gallica mirata est Calvinum ecclesiae nuper  
Est quoque tu nuper mirata, Farelle, tonantem,  
Quo nemo tonitru fortius  
Et miratur adhuc fundentem mellea Viretum,  
Quo nemo fatur dulcius  
Siccat aut tribus his servare testibus olim,  
Aut interitis Gallia!



heat of the summer, and there was taken with a violent inflammation of the liver. He lingered in a declining state for two years longer, and died at about sixty years of age. His conversation before his departure was edifying. "Four days before his death, sending for the pastors and professors of Zurich, he made before them a confession of his faith concerning God, the Scriptures, the person and offices of Christ, concluding: 'To this Lord and Savior Jesus Christ, my hope and my salvation, I wholly offer up my soul and body; I cast myself wholly upon his mercy and grace &c.'—After which he added a hearty thanksgiving to God for all the blessings and benefits that he had received from him; prayed earnestly to him for the pardon of all his sins; made an exhortation to his brethren; and with hearty affections commended to God the Senate and people of Zurich, together with his wife and children, entreating him to be a husband to the widow and a father to the fatherless." His circumstances rendered the last of these petitions peculiarly appropriate; for he left a widow and six children with scarcely any property or means of support. His income had always been small, scarcely sufficient, with the exertions of his wife, "who sat day and night at the loom," to support his family. Two years before his death he presented a statement of his embarrassed circumstances to the Senate, and received, in consideration of his faithfulness and piety an increase of his salary. The Senate also granted a small annuity to his wife after his death and provided for the education of some of his children. Thus God who overrules the hearts and the hands of all men, hears the prayers of his servants, and provides for the fatherless and the widow among his people. The King of Israel is not the only attentive observer of the hand of providence, who could say, "I have not been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Thus lived and died the modest Juda, the Christian patriot, and laborer in the vineyard of the Lord. If his career was not as brilliant as a star of the first magnitude, it was not the less efficient in its narrower sphere in diffusing the salutary beams of the sun of righteousness—if he possessed not a master spirit of the first order, capable of swaying nations by its energy; he employed all the power of a vigorous, and well cultivated intellect in promoting the cause of truth. His talents, and personal character, and private conduct were all in happy union with his public and official course; and no eccentricity, or indiscretion, so far as can now be discovered, operated as a drawback on his influence and usefulness. He appears to have made no effort to render himself conspicuous; but he always stood firm in the hour of trial, and like a faithful sentinel vigilantly guarded his post when darkness and dangers gathered around him. His character may be profitably studied.

The pages of history present few individuals of more humble, consistent and exemplary worth; and we have only to regret that we are not favored with the means of developing that character, more fully by exhibiting the workings of the spirit within. The religious experience—the influence of piety on the mind and feelings of such a man would be an inestimable record.

N. R.

Baltimore, 1841.

## FEELING IN RELIGION.

There has appeared to me so much sound sense and practical wisdom in the following quotation, that I have been induced to transcribe it for insertion in the "Messenger." In avoiding *scylla* however, let none fall into *charybdis*. Discerning the things that differ, and proving all things, it becomes us to hold fast that which is good. "When I was a child," says Paul, "I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." But some persons and communities are *always* children. They must have *milk*, and nothing stronger. The writer is illustrating the proposition that the present "is too much of a hearing age, and not proportionately a reading and cogitative one in religion." He says:

"There is a class of devout religionists among ourselves, who are characterized by their feelings mainly, rather than their intelligence. They want none of your head-religion—none of your prosing doctrinal preaching—none of your preachers that are so learned—none of your discussions in the pulpit—none of your controversies—nothing to make men *think*. All they want in religion is feeling—Engagedness is all. They test every thing by zeal and feeling. They go for heart religion. This 'suits the age'! There is no sense in reading and studying so much. They would set us all to praying, feeling, acting, and converting sinners; but not to thinking, apprehending, comprehending, studying what the scripture says and the scripture means, not to reading or meditation, and least of all to excel in knowledge unto all riches of the full assurance of understanding in the things of God! There is a religion of sensation, and as unfit to endure affliction, to deserve confidence, to authorize dependence, and stand the test of martyrdom, as it is to teach dogmatical theology to an amphitheatre of philosophers—or, as steam is unfit to control the helm of the Great Western, or the British Queen, in her mystic way, which science alone can guide across the ocean.

To such if they would suffer the monition of a friend, we would say, not zeal, but *wisdom* is profitable to direct. Knowledge is power, and feeling without it is not good. Our feelings have an important place in religion; as steam has in navigation. Our feelings however were not given to govern us, but to be governed by us; and they are to be our servants, not our masters; and never was a man good, or useful, or great, who did not assert and maintain that noble mastery. Look at Hannibal, look at Paul, look at Edwards, look at Washington! and look—*instar omnium*—at ONE—of his own class alone, who at Pilate's bar answered him nothing.

Those who have studied character, and understood it, will respond to these sentiments. We may be only gratifying our own natural inclinations, only serving ourselves, when we flame, and rage, and rush on in religion without reverence or consideration, and condemn sobriety and sense in our despised superiors. Now, one cure, and a good one, for this holy obstreperousness is to feed the mind with truth—to study the Scriptures—to read sermons—and in all, or above all, to *think*! O this neglected function of our existence! this most degrading accompaniment, when abused, or neglected, or superceded by the mere animalism of feeling! That class of hearers, that exemplify the *stony ground* in the parable, are there described, by our Lord, full of feeling, promptitude, decision, ignorance, and spurious affections. "He heareth the word and anon with joy receiveth it. Yet he

bath no root in himself" and therefore it is that his religion soon vanishes. "He endureth for a while—by & by he is offended." And thus he is contra-distinguished from the good ground hearer; who "heareth the word and understandeth it; who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

Feeling is a kind of half-way house, in which the sinner loves to loiter, for entertainment, between the objects of sense, which affect animals, and the objects of faith, which affect angels. He abuses the grossness of external objects as influential of his way; but he clings to internal affections as his substitute; instead of comprehending by faith in the true sayings of God, the things that are unseen and eternal. Internal sensation is no more faith, than external objects are the organs of sense. The appropriate design of the ministry is *Godly edifying, which is in faith*. Hence says the apostle to Timothy, "so do." And with this design, in all things, "so do." And private Christians, for its uniform promotion. Other edifying may not be godly, even if it be agreeable.

Edw. N. Kirk's sermons—Introduction by S. H. Cox, D. D.

For the Weekly Messenger.

## THE CHANGED BOY.

"Hallo, Bob!" bellowed out James H. to Robert W., a lad of about fourteen years who was standing in the door of the store, of which he was clerk. "I guess you don't hear the news—why they say they fellows across the street—mean Bill Vanderwater and Oscar Gorely—are getting mighty religious." "The other night they were up at the children's meeting—Jim, I'll join you and go to-night and have a bit of fun; I suppose there will be no objection to a body having a little sport." "Indeed," said James, "they say they have the knack of keeping them as still as mice—Well Bob I'm off—it's high time for me to be at school." With an oath, Robert called after him to come back and say whether he would go to the meeting—He made no reply, but turned around and set up a hearty laugh.

Now, James had never in his life been guilty of taking his Maker's name in vain, but from frequently associating with such reckless boys, he had arrived to that pitch that, with but little compunction of conscience, he could countenance and laugh at their profanity, and several times had even caught himself on the very verge of uttering an oath. Like many boys, who have the restraining influences of religion thrown around them, he felt restless to break loose, and act as many as those who could find it in their hearts to curse the Lord who brought them.

Although Robert, at the time of making the proposition to attend the meeting, had not the most distant idea of going, yet an incident occurred, which led him almost unconsciously into the place of prayer. A lady had purchased some articles in the store, and being the youngest clerk, it devolved on him to carry them home. After closing the store in the evening, he conveyed the bundle to her residence, which was adjoining the school-house where the dear youth were assembled. When about to turn his face homeward, the sweet voices of the children raised in a song of praise, caught his ear, and so attracted his attention, that almost unawares he found himself seated in the midst of the group. Nor did he for a moment feel any inclination for the fun he had been boasting of in the morning. The subject upon which the children were addressed, was the temptations and sins to which youth are particularly exposed—the sin most prominently dwelt on was that of swearing. As the guilt and danger of taking the name of God in vain were portrayed, the big tears dropped down the cheeks of Robert. "Ah," thought he, "this is my easily besetting sin—O how often have I blasphemed the God of heaven!"—Before the meeting closed, he had such a view of the exceeding depravity of his heart, and became so alarmed, that the pale face of death spread over his countenance. In a short time his feet were taken from the horrible pit, and miry clay, and a new song put in his mouth; even praises to God—O how changed!

The tongue that could once sport with its Maker's name, was now employed to speak his praise.—After his conversion, Robert was as much distinguished for his consistent piety, as he had before been noted for profanity.

ANN.

Chambersburg, March 21, 1841.

## Religious Selections.

From the Flying Roll.  
By KRUNMACHER.

"Here the well-known event in the history of Jephtha, the hero of Gilead, occurs to me, who, after he had defeated and scattered the Ephraimites, took possession of the passage of Jordan, resolved that none of the fugitives should return alive to their native land! Aware, perhaps, of their conqueror's intention, but obliged to cross the river, or perish in the desert, they approach the ford, and deny that they are Ephraimites. They are put to the test, all of them are required to pronounce the word *Shibboleth*! but they said *Sibboleth*: 'for they could not frame to pronounce it right,' and all were put to the sword. What a serious and important truth does this scene present to us. Before him who holds the ford beyond which lies the Canaan of God, all depends upon an apparent trifle. On the existence or non-existence of a something within us, irrespective of all other considerations, will it depend whether we shall be permitted to pass over, or whether the sword of his indignation shall descend upon us. The spiritual resemblance between the man who is rejected, and the one who is accepted, may be as great as that between *Shibboleth* and *Sibboleth*. Who can detect any material difference? But God is a keen discerner. To him the difference in the characters of the two men may be as decisive, as was to Jephtha that between *Shibboleth* and *Sibboleth*, which marked the friendly Gileadite from the rebellious Ephraimite. Behold here two men. Both smote upon their breast, both weep, both call themselves the chief of sinners, and both are sinners. We see their tears, we hear their confessions. Both are afflicted, both complain. To us no difference is visible; we deem them both repentant sinners; and had we the crown of righteousness bestowed, we should invest them with the same decorations. Both appear at the passage of Jordan, both stand before the Judge; and behold! one only is crowned, and the other is lost. Gracious God! Why should this be? The one said *Shibboleth*, the other *Sibboleth*. We observed it not; but the Lord is a nice discernor. Only *Si* instead of *Shi*, but the difference is sufficient to cause an eternal separation. The one smote upon his breast from fear, the other from love. Hell made the one to weep, the cross the other. The complaint of the one was: Oh that I should have incurred such guilt! the complaint of the other was: Ah, that I should have caused thee, Lord Jesus, so much suffering! The one lamented the consequences of sin; the other, the transgressions themselves. Sin had not

extorted a tear from the one, had it not rendered him miserable, for he thought but of his comfort; the other would have abhorred sin, though it had exercised no influence over his peace; for he sought the honour of his God. In short, when the characters of the two were developed, it was apparent that selfishness produced repentance in the one, and that the tears of the other were those of love. In the one a weeping Magdalene. In the one a nature predominated; in the other, grace. A difference less perceptible than that in *Shibboleth* and *Sibboleth*, yet immeasurably great and lasting as eternity! Two men sit by the way side. Both cry, 'Jesus thou Son of David, have mercy on me!' Neither of them are hypocrites, but both mean what they say. We pronounce both blessed; but will the Judge confirm our sentence? At the passage of Jordan it will be decided. Though their acts have been the same, a mighty wind may there separate them forever; raising the one on high, while it precipitates the other into the abyss. And why should it be so? To us it seemed, that both had said *Shibboleth*. Alas! the one had only *Si*; we did not observe it. That was his ruin. The one cried to the Saviour like Barthelemy and the thief on the cross; the other like the devils; Lord do not command us to go down into the deep." The one thought within himself: 'Ah, if I had but Jesus, what need I care for heaven!' The other, 'Ah, if I had but heaven, what need I care for Jesus?' The one sighed for the love of Christ; the other for his saving hand. The cry of the one marked the fervour of the lover; that of the other, the despair of the helpless, anxious for salvation, but indifferent by whom it is effected: the devil would be as welcome as Jesus, provided he could save as effectually from perdition. To our dull senses this was not perceptible. But he who sits upon the throne heard at once that it was not the *Shibboleth* of the Gileadite. His ear listens for the voice of the dove. Nothing but spirit and truth can stand before him.

"We cannot say, therefore, that true heartfelt Christianity consists in tears, in penitence, or in an earnest longing after the bliss of heaven. We cannot say it consists in prayers, in Christian deportment, or in evangelical knowledge. Neither does it consist in love for the Gospel, in emotions it awakens within us, or in zeal for the spread of divine truth. Nor an open confession of Christ, and the ability to testify and speak of him with eloquence, edification, and instruction. Brethren, all this may only constitute a *Sibboleth*; and we be to us, if at the passage of Jordan it should so appear. It may all proceed from the natural man, and be the mere workings of a selfish nature. But nothing will stand the Divine scrutiny, that is not the work and produce of the Spirit, and the essence of which is not the love of Christ.

"That it is sometimes impossible for the nicest discernment to distinguish between seemingly devout sentiments, whether they are the effusions of the Spirit, or the mere promptings of the natural man, we have already seen. But there are cases, in which a difference may be perceived, like that between *Shibboleth* and *Sibboleth*, by which we recognize at once a Gileadite or an Ephraimite. In sermons, hymns, books and prayers, though equally correct and true, devout and evangelical, there is a certain something which we feel but cannot describe, by which we are enabled to say, 'Here is the dove, and here some other bird; this is the Spirit, and this nature; this is genuine and this spurious; this is life but this a portrait.'"

"This is according to Luther's translation of Ps. lxxiii. 25.—Ed.

## PERFECTIONISM.

It is hardly possible to open a Quarterly, or take up the weekly religious sheet, without encountering a passing notice or a labored confutation of this error. No theological doctrine at the present time awakens so much interest, and calls forth so much discussion. Dr. Pond and Falsom a year or two since treated the subject at length in the Biblical Repository; and the last number of the same periodical contains the commencement of an article from the pen of Dr. Woods of Andover.

In this portion of the discussion, he takes up and disposes of four arguments which have been adduced in support of perfectionism.

"Provision is made in the gospel, not only for the forgiveness of sins, but for the complete sanctification of the people of God." This is readily conceded; it has been the doctrine of the Church from the time of Augustine down to the present day; it was taught by Calvin, Flavel, Owen, Bunyan, Watts, Doddridge, President Davies, and others, without number and of the highest character for learning and piety. But the fact, that provision is made for complete sanctification, is far from proving that all are thus sanctified. God has made full provision in this land of plenty, for the comfortable support of all the inhabitants—such provision, that all, who enjoy health, and strength, and the common blessings of life, by suitable exertions may obtain such a support. But do all obtain it? Will all obtain it? Provision is made in the gospel for the salvation of all sinners of our race: are all saved? Do all men believe and obey the gospel? Provision then may be made for the complete sanctification of Christians in the present life, at the same time they do not and will not attain to such sanctification.

"The attainableness of perfection in the present life." This again is readily conceded; that is attainable, which in the proper use of means, may be secured. But the attainableness of a thing, does not mean the same thing as its being actually attained; we lose much that is within our reach, by inattention and neglect; and though the commands and the provisions of the gospel evince the duty and the attainableness of perfection, they are no proof that the Christian will in fact secure what lies within his reach. Salvation is attainable by all sinners who enjoy the opportunity of hearing the gospel; but who will assert, that all are saved?

"The divine promises." God will fulfill all his promises, taken in their true meaning. There are two errors of the Perfectionists: the one respects the degree to which any blessing is promised; and the other the time in which the promise will be fulfilled. Take one promise. "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and all your idols will I cleanse you. No one will maintain, that this has been completely fulfilled in the case of every believer; and yet it has been fulfilled in part, and will be altogether in a future state. It was predicted of Jesus, that he 'should save his people from their sins;' but the prediction does not assert, that this shall be perfectly accomplished in the present life.

"Prayers for perfect sanctification." The very fact, that the early saints prayed for perfect sanctification, is proof that they were not perfect; for every prayer seeks what is not obtained; and prayer for perfect sanctification would cease with the acquisition.

It is obvious, in reading the discussions upon this subject, that the advocates of perfectionism are sometimes inadvisable in their statements, and obscure in their conceptions of the doctrine they advance; and sometimes they are in conflict with one another. As it respects the duty, and the attainableness of perfection, there can be but one opinion, unless we presume to set aside the authority of both the law and the gospel: for it is our duty to do right, it is our duty to be perfect, which is only to do right; and that ceases to be a duty, which with our best directed efforts and consenting will, is still beyond attainment. But the admission of all this, is far from meeting the exigency of the perfectionist: he must adduce the fact of complete sanctification; he must adduce the subjects who have experienced it: he must be able to point to the individuals around us, who have reached this happy state, or refer to others to whose perfection inspiration has advocated its testimony, before the doctrine he advocates will be placed beyond dispute.

They are also in conflict with one another. Some understand by the doctrine, only the sufficiency of the means of grace to reach a state of perfection; and the duty of believers to aspire to a state so elevated, and yet attainable: while they are careful to avoid any intimations that this doctrine has been verified in themselves or in others. But there is another class, who affirm the fact, as well as the duty, of perfection; and whose modesty is not revolted by adducing their own history in proof of the doctrine. We may hope the first class though their speculations may embrace something of extravagance and error, will lead the people of God to higher attainments in piety, by displaying, in new lights, the ample provisions of the gospel, and by pressing with new arguments the duty of Christian obedience: while from the second class nothing can be expected but fanaticism and disorganization, furnishing the strongest confutation of their doctrine in the licentiousness of their conduct. A recent occurrence at Oberlin, the seat of this error, where lynching was practiced upon a student, with the mockery of prayer, and the approbation of a Professor, and which to this day remains without rebuke from the Faculty, is a striking illustration of the power of error in blinding the understanding and perverting the judgement.—Congregationalist.

## THE SLUMBERING CHRISTIAN.

What, will a Christian slumber? He for whom the Saviour bled and died, whose heart has been renewed by the Holy Spirit, who has enjoyed the divine presence, who has united with the people of God, who comes to the communion table, and who has solemnly promised to be entirely devoted to God, who is divinely commanded to grow in grace, and let his light shine before the world; will such a person indulge in spiritual slumber?—Yes, even such an one will slumber. And yet, it seems hardly possible. The phrase, "slumbering Christian," is apparently a contradiction of terms. At first view, it would seem, that the very circumstance of a person's slumbering is satisfactory proof, that he is not a Christian; and the circumstance that he is a Christian, is conclusive proof that he will not slumber. But observation impels us to believe that some who profess to be followers of Christ, do, a large portion of their time, indulge in spiritual sleep. How inconsistent! How directly contrary to the requirements of the gospel, and to the promises involved in a Christian profession! How destructive to his usefulness and religious enjoyment must spiritual slumber be to a Christian, and detrimental to the cause of Christ. A slumbering Christian will be to a church, what a millstone would be to a person swimming in the water. His influence upon the other members, will be of a deadening nature, and it will ripen the impatient for destruction. A slumbering Christian is worth no more, in promoting the cause of Christ, than a man who is literally asleep, would be in accomplishing some secular object.

Reader, are you a slumbering Christian? After uniting with the followers of Christ, have you allowed your zeal for God to abate, and yourself to sink down into a state of spiritual declension? If so, you are in an awfully dangerous state. The responsibility which you have assumed is immensely great. The consequences which result from your slumbering are deeply interesting and appalling. They affect not simply yourself, but the whole church to which you belong, and all the innumerable with whom you have intercourse in life. Their influence is not confined to time. They take fast hold of eternity, and will be felt, in the sensations of indescribably anguish forever. O reflect upon it! The tendency of your slumbering is to help to prepare souls for everlasting woe! Will you then protract your slumbers? What! meanest thou, O sleeper? When your own growth in grace is languishing, and souls around you are going down to eternal death, will you continue to slumber? "Awake, thou that sleepest, arise from the dead, and Christ shall give thee the light."

## A REVIVAL.

It is an event in which all the holy inhabitants of heaven are interested, far more than in all the political strife by which the world is agitated. Yes, "there is joy in the presence of the angels of God over one sinner that repenteth." There is reason in this joy; for the repentance of a sinner secures the salvation of a soul which, in value outweighs ten thousand such worlds as ours—a soul that will shine as a star in the firmament long ages after this world shall be burned with fire—a soul that shall eternally stand as a monument to God's infinite grace, and proclaim to wondering intelligences the glory of the Redeemer. What a thrill of delight must pass through the heavenly ranks, when it is announced by some ministering spirit from earth, that God is reviving his work, and that not one sinner, but hundreds are pressing into his kingdom.

How inexpressibly desirable, then, is a revival of religion, and how solemnly interesting the truth, that Christians have an agency in such a work. God works by means. Prayer is one of his appointed means. "The effectual fervent prayer of a righteous man availeth much." Christian example is another. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christian conversation is a third means. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

The preached word and the public ordinances of God's house are other means. "Forsake not the assembling of yourselves together." Let every professed disciple of Christ diligently call God's appointed means, and he may humbly claim all those promises "exceeding great and precious," which can never fail. Then if he does not witness the outpourings of the spirit of God, and the con-

version of sinners, he may, at least, feel that his skirts are clean.

God's appointed means for our growth in grace, and for the conversion of sinners, are in our hands. Do they prove efficacious? If not, why? The Lord's ear is not heavy, nor his arm shortened. Our sins have separated between us and God. Shall we not, then, return unto him, that he may return unto us? "It is high time to awake out of sleep," lest the eternal ruin of our friends and neighbors be charged upon us. "Oh! house of Jacob, come ye and let us walk in the light of the Lord."

From the Southern Churchman.

## THE STRANGER'S LAMENT.

Alone! he sighed. Alone  
In a strange land.  
My youthful visions gone!  
The kindred band  
Whose love, tho' humble love  
My heart could cheer,  
Are happy now above,  
And I—am here.  
Yes, here, where every eye  
Looks calm and cold,  
And as alone I sigh  
The days of old  
Return. The warm embrace  
Transports me home,  
Each well remembered face  
Comes from the tomb.  
And could I mourn, and shed  
Tears like the rain,  
For them, the lost, the dead,  
Tho' it were vain,  
But that, 'tis not so sore,  
Their parting breath,  
As life, when love is o'er,  
Oh, this is death.  
This heart, oh gracious God,  
Like Noah's dove  
Has sought amidst a flood,  
One leaf of love;  
Baffled, it now would fly  
To some kind breast,  
It seeks an ark on high,  
Oh give it rest.

## SUPERFICIAL INFIDELS.

Sir Isaac Newton set out in life a clamorous infidel, but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understood; but you should not talk of Christianity, for you have not studied it.—I have, and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that "no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity." On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

## REPROOF.

The duty of Christians towards a fallen Brother.—1. Reprove him:—suffer not sin unreprieved upon him:—not in a spirit of pride, as a haughty tyrant hectors his slave, but as an affectionate brother, parent, or friend would mention a fault to those they tenderly love. Not after informing others how faithful you have been. Let others talk of your faithfulness. Some persons can be impertinent to their superiors, and then weak enough to add impudence, by the name of faithfulness. 2. Reproof should be regulated by age, relation, friendship, and circumstances. Private sins, should be privately reproofed; and often public sins, may be publicly rebuked. But that way in which it probably will do most good, are give least offence, should be adopted. If we reprove those older than ourselves or above us in rank, superiors in office, in talents or usefulness, we should respectfully entreat them. 3. Ministers should reprove and rebuke with authority, with wisdom and meekness; yet with faithfulness and force proportioned to the sin, the sinner's character, and the circumstances which diminish or aggravate the crime. It shocks every virtuous principle, to hear a vain young man, or a man whose eye has a beam in it, reproving the mote in the eye of another, when he has no other claim to such an office, than what is derived from his pride, conceit, or impertinence.

COOK.

## The Best is Left.

"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep, and eat, and digest, and drink; I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all which God delights; that is, in virtue and wisdom, in the whole creation, and in God himself."

On let me find the love of God, no matter what I have, or what I want in poverty, or any distressed forsaken condition, one good work or look from him makes me up. I can sit down content and cheerful and rejoice in that, though all the world frown on me, and all things look dark and comfortless about me, that is the peace of heaven within my soul.—Leighton.

## POLITENESS.

Rev. Mr.—had travelled far to preach to a congregation at—. After the sermon, he waited very patiently, expecting some one of the brethren to invite him home to dinner. In this he was disappointed. One and another departed, until the house was almost as empty as the minister's stomach. Summoning resolution, however, he walked up to an elderly-looking gentleman, and gravely said—  
"Will you go home to dinner with me to-day, brother?"  
"Where do you live?"  
"About twenty miles from this, sir."  
"No," said the man, coloring, "but you must go with me."  
"Thank you—I will cheerfully."  
After that time, the minister was no more troubled about his dinner.—Protestant and Visitor.

From the Boston Recorder.

NO SUCCESS WITHOUT EFFORT.  
The Creator has endowed us with mental faculties, which are susceptible of improvement, and has furnished ample opportunities for their development. It is the nature of mind to be active, but the sluggish body checks its elasticity. But few minds attain to great strength—most lie all but dormant; what an amount of intellect slumbers!  
The means of securing mental discipline and of acquiring useful knowledge, are various; to some they are rich to some meagre. We find, however, not unfrequently, that the least favors become the most distinguished. In an important sense, man must be the framer of his own greatness. He that would win the prize, must run the race; he that would pass through the triumphal arch must first conquer in battle. Hannibal must cross the towering Alps, before he can thunder with his military force, at the gate of Rome. The American boy who aspires to tread the streets of the holy city; to stand where the cross of the Redeemer was erected; to argue successfully with learned Rabbis; to confute also the errors of the Mussulman, and silence the sophistry of the Jesuit; must be content to spend many a year in close study. There is no royal road to fame—no easy ascent to the top of the pyramid. It will avail nothing, that the richest opportunities for intellectual improvement are enjoyed from lisping infancy to decrepitude of age, if individual efforts are not made. On the other hand, where there is a settled purpose to acquire knowledge honorable acquisitions will be made, though the means be meagre and circumstances unfavorable. *Labour vincit omnia.*

Cast your eye over the catalogue of names which adorn the literary and scientific galaxy. Search out those which are most distinguished. Who are the persons that bore these names?—Were they possessed of disciplined minds, ere their infants lips had learnt to speak? Did Heaven impart to them angelic powers? No! rare minds they undoubtedly had—but these would have lain like the diamond in the sand, or the pearl in the sea, had not special, well-directed and persevering efforts been made to become learned and useful. The elements of greatness were in the mind of the infant Franklin, but he had never become the prince of modern philosophers, had not the efforts which gained for him that distinction been unremitting.

Some do indeed flash upon the world, like the meteor, who do not, like that, shine only for a moment; in some respects they are meteor-like—but, in another quite dissimilar. Their appearance was sudden, because, like the Sun veiled in clouds, till mid-day, their rising glory had been concealed. Thus, Patrick Henry seemed to burst all at once upon the world, by the first exhibitions of his eloquence, thousands were aroused to seek for freedom; but his power to persuade was not of momentary growth—he was preparing, when strolling with his hunting gun and angling-rod; to be what he finally became. Great minds are formed by little and little, like islands of coral that adorn the ocean.

## THE WEEKLY MESSENGER.

CHAMBERSBURG, MARCH 24, 1841.

The Profits of this Paper are devoted to the cause of Home Missions.

TERMS: \$2 50, if payment is delayed beyond 3 months. \$2 00, if paid in advance, or within 3 months.

FROM THE POSTMASTER GENERAL.

Remittance by Mail.—A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself.

## SYSTEMATIC CONTRIBUTION.

An acknowledgment of the receipt of \$27 for Domestic Missionary purposes, from the Sabbath School of the German Reformed church in Lancaster, Pa. will be found in its place. We advert to this fact merely, for the purpose of reminding our readers what can be done by gathering up small contributions. The above amount, the pastor informs us, was made up within the last six months principally by the cent contributions of the scholars. It is thought that in this way they will be able to raise from \$50 to \$60 annually for Home Missionary purposes. Now, how many Sabbath Schools are there, that might as easily do the same, and what important aid would thus be afforded the Missionary cause? We should be glad to see all our Sabbath Schools doing good in a similar way. And if our congregations were to adopt a system of contribution of the same kind for the different objects of benevolence, how much more might be done than is now done, and that without missing the contribution in the end? Yea, if the matter were to become general, how easy would it be to make up annually for the different objects of benevolence, even as large an amount as is contemplated to be raised during the Centenary year? We recommend this subject to the serious attention of all our brethren and friends.

## BOOKS FOR OUR LOCAL AGENTS.

We have had a small number of books prepared for the use of our local Agents, and purpose forwarding one to each neighborhood in which the size of our subscription list will require it, as soon as we can find time to transfer into them the accounts from our books. By adopting this plan, we think we will be able to further the interests of the establishment, by securing uniformity and regularity in the keeping of our accounts and in the remitting of monies, and at the same time, furnish important facilities to the Agents themselves. Should any to whom books may not be forwarded, desire to have them, they will please to give us information to that effect.

"To Correspondents."—"Tut" we respectfully decline. Were even his (or her?) verses passable, we should transgress our rule not to publish any article without knowing the real author's name; did we publish his article.

"R. R." was received too late for this week. "Lydia Jane" is received. Her requests shall be cheerfully complied with.

"Catalogue of Franklin College, New Athens, Ohio."—Some unknown Friend has forwarded us a Catalogue of this Institution, from which we learn that there are 103 Students in the different departments. Appended to the Catalogue is an address by the newly elected President, the Rev. Edwin H. Nevins.—The faculty are—

REV. E. H. NEVINS, A. M.  
Pres'd't. and Prof. of Moral Science.  
GEO. K. JENKINS, A. B.  
Prof. of Mathematics, and Nat. Science.  
A. M. BLACK, A. B.  
Prof. of Languages.  
D. TAGGERT, } Tutors.  
S. STERRITT, }

HARTWICK SEMINARY. This institution, under the care of the Lutheran Synod of New York, has been re-opened, as we learn from the Luth. Observer, under the supervision of the Rev. W. D. Strobel, as Principal of the Classical department and Professor of Theology.

## Common Schools in Pennsylvania.

We are indebted to Mr. Killinger, of the Senate, for a copy of the Superintendent's Report on Common Schools in this State. From it we learn, that out of 1150 School districts, 837 have accepted of the system. The number of schools (in June, 1840) was 5650. The average length of time during the year that instruction was given, is a little more than 5 months. The average salary of male teachers, was a



fraction less than \$19.50, and of female-teachers, a fraction over \$12.00 per-month. The total number of scholars was 254,908. The average cost of a scholar was \$1.36. Number of scholars who were instructed in the German language, 3,644.

Number of Colleges 7; amount paid to these, \$6,268; to 57 Academies, \$21,237; to 33 Female Academies, \$9,997.00. Number of students in Colleges, 1,639; in Academies 2,465; in female Academies 1,430.

Thus it appears, that the Common School system has been gradually but successfully gaining a firmer hold upon the popular mind—and that too, amid all the imperfections which still cleave to it, as might have been expected from any similar enterprise which is yet in its beginnings. One grand defect, and one which we hear complained of in every section of the State where we have yet been, is the want of good teachers. The Report before us alludes to this fact in these words:

"We have provided school houses and raised money for organizing schools and employing teachers, but no effective measures have been taken to procure the best teachers and provide for the best mode of communicating physical, moral and intellectual instruction. The complaint comes from all quarters that it is difficult and often impracticable to secure the services of a sufficient number of competent teachers."

To remedy this matter, the establishment of a Seminary for the express purpose of preparing Teachers is recommended by the Superintendent.

From the Mother's Assistant.

### THE MOTHER.

By WILLIAM B. TAPPAN.

A Mother's love—how great that love!  
No crime or folly makes it less;  
The world may scorn, and God may frown;  
She only knows her child to bless.

A Mother's care—how great that care!  
Increasing with the flight of years;  
Watchful in youth; in ripen age,  
Still following with its prayers and tears.

God, thou this burden laid'st—O God,  
Thou only know'st its depth of woe,  
Or gladness. Shall she, all alone,  
Bear it unhelped, unnoticed? NO!

Boston, January 9th, 1841.

### THE AMISTAD PRISONERS.

This case came up before the Supreme Court by way of an appeal from the District Court of Connecticut. The decision of the lower Court was confirmed in every particular, except their being sent back to Africa.

Hence they are discharged as free-men.

The Bible in the language of the Sandwich Islands.

Our readers were informed in our paper of last week, that a Bible in the Language of these Islands was presented to the Legislature of Massachusetts by S. F. Armstrong Esq., late Governor of that state. The following is Mr. Armstrong's letter and the action of the Legislature on it.

BOSTON, March 4, 1841.

Sir,—In the year 1812, the Legislature of this Commonwealth incorporated William Bartlett, Samuel Spring, Joseph Lyman, Jedediah Moser, Samuel Worcester, William Phillips and John Hooker, into a body politic, by the name of the American Board of Commissioners in Foreign Missions, for the purpose of propagating the Gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Holy Scriptures. The seventh section of that act provides "one quarter part of the annual income, from the funds of said board, shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unenlightened nations in their own languages." As a member of that board, I have long felt, that there was due, from all the friends of this cause, to the Commonwealth of Massachusetts, a lasting debt of gratitude, for this patronizing act.

By a recent arrival from the Sandwich Islands, I have received one copy of the Bible, translated by the missionaries into the native language, and printed and bound by the native artists. The object of this note is, respectfully, to ask leave to present this volume, through your Sir, to the Commonwealth, as an expression, on my part, of duty and gratitude; while it will serve also to evince the sincerity of purpose, and the successful enterprise of our countrymen, the American missionaries.

It is not twenty-one years since these men first landed on the shores of Oahu, and now by their labour the language has been reduced to form; the spinning wheel, the loom, the plough, and the printing press are in active operation there. Thirty thousand natives can read, fifteen thousand children are in the schools, ten thousand copies of the New Testament and twenty thousand copies of the entire Bible are printed and in circulation, and, in compliance with the act of incorporation, in their native language.

If the chief glory of every nation arises from its authors, may we not reasonably rejoice, as Americans, and as fellow-citizens of Massachusetts, that from the bosom of our venerated Commonwealth, have gone forth the men who have waked up the sleeping intellect of the islands, have unlocked the treasures of wisdom in the word of God, and lifted the banner of Christianity to the view of a whole nation?

With sentiments of high personal consideration, I have the honor to be, Sir, your fellow citizen,

SAMUEL T. ARMSTRONG.

SENATE, MARCH 5, 1841.

The Joint Standing Committee on the Library, to whom was referred a letter from the Hon. S. T. Armstrong, with a copy of the Bible in the language of the Sandwich Islands, respectfully

REPORT:

The Bible in the language of the Sandwich Islands has been placed in the library of the Commonwealth. The Committee regard it as an interesting evidence of the zeal and ability of American missionaries; and of the determination of the American Board of Commissioners of Foreign Missions, faithfully to execute the great purpose of spreading abroad the Holy Scriptures, for which their charter was granted them by the Commonwealth. By order of the committee,

THEOPHILUS PARSONS.

Another Missionary Fallen.—A letter just received by a friend in this city, over land, from Rev. S. Hutchings, Ceylon, informs us that the Rev. J. Knight died at Colombo, after a severe and protracted illness, early in October last. Many will recollect the visit of Mr. Knight to this country two years since. He also visited England, being a missionary of the Church Missionary Society. He was ill on his return voyage, and on reaching Colombo was unable to proceed to Nellore in Jaffna, where he labored for twenty years, co-operating with our American missionaries with as much cordiality as if they had been under the care of the same board.

Mr. Hutchings says—His end was peace. He suffered very much on the voyage and at Bombay, where he was detained for some time. Br. Poor and wife (as sister of Mr. Knight) arrived at Colombo, in time greatly to aid and comfort him. Br. Knight longed very much to come to Jaffna, even if it were only to die "among his own people," as he said in his letter to me. A greater loss could not, as far as we can see, have happened to us. He was, as you all know, probably the most accurate Tamil scholar in the country. He was a man of devoted humble piety and sound judgment. As a friend he was beloved by all.—Evangelist.

Something wrong.—The North American states that one of the banks in this city has received a notice that about fifty missing drafts

upon it from the West, which were regularly mailed at various points, most of them in Illinois. We hear that the other bank had had similar notices, and even money remitted to this city is missing. There is something "rotten in Denmark."

Adenda. We have not missed any drafts sent to us by our patrons, but our subscribers on one of the mail-routes have for the second and third time in succession not received their papers, when they were actually sent. There certainly is "something wrong" between this and Littlestown, Pa. Whether the mail is "robbed" by any "person or persons," we cannot say, but the facts are as above stated.

[Eds. Mess.]

### TRAVELLING AGENT.

Mr. D. Kephart, is authorized to receive new subscribers for us, and to collect such outstanding accounts as we may send to him from time to time—both for the "Weekly Messenger" and "Christliche Zeitschrift."

Medical Department of Pennsylvania College in Philadelphia.

The catalogue of this Institution, (which has been politely forwarded to us,) represents it to be in a flourishing condition. The faculty is composed of six professors. Forty three young gentlemen are said to have graduated in 1841.

PICTORIAL GEOGRAPHY OF THE WORLD, by Goodrich. In another column our readers will find an advertisement of the appearance of this elaborate work, and that an agent is now in our vicinity with a view to its circulation among the community. In appearance, it is neat and tasteful; in size, a large octavo, of 1008 pages, comprising something more than one thousand engravings. Considering the exterior, then, both as regards bulk and mechanical execution, we think that it is a cheap work—still, cheap books are often far from being good books; and hence we must say something that will inform our readers as to our opinion of the real merits of the book, if indeed it have any.

And here it may be proper to remark, that the execution of such a work is exceedingly difficult. To obtain, for instance, correct statistics of the religious denominations in the different States, cannot but be attended with a great amount of labor, and after all, frequent mistakes will occur. Hence we do not expect to find any work of this description free from errors. The one before us is not free from them. Thus for example, in turning to the religious statistics of Pennsylvania, it will be found, that the number of German Reformed ministers is put down at a little more than one half the actual number. In Maryland the Episcopalians are said to have 60 preachers, and the Methodists are only mentioned as if a fractional part; whereas the former are not many by one half and the latter very numerous; and the Lutheran Church also, which has at least as many churches as the German Reformed, is noticed only in a passing way.

These are however slight blemishes, and the superior excellencies of the work are sufficiently great to outweigh even more important errors, if they existed. We therefore take pleasure in recommending it to the public, as a very interesting and useful work, written in a popular style, and adapted to the capacities even of youth and children to whom it will minister instruction and amusement too.

We learn that Mr. Alden has been very successful in our town, as well as in other places, in procuring purchasers for this work.

The late General Sir Joseph Stanton has bequeathed about £70,000 to the College of Edinburgh, being the bulk of his personal property.

The Bible Cause.—We direct attention to the notice in reference to the efforts of the Franklin Bible Society—which will be found in another column. We hope the ministers of the different denominations in the county, and other pious friends, will not suffer another failure to occur in so laudable an effort.

Discontinuance of the Sabbath Mail.

From some of our exchange papers, it appears that the Post Master General has discontinued the Sabbath Mail on several important routes. It is to be hoped that the reformation will go forward until there shall be no Sabbath Mail within the whole jurisdiction of the United States. The reason assigned for the discontinuance, is the want of funds; and although this is the ostensible one, yet it is to be wished that some better motive may have aided in producing the result. At all events if the facts really are as they are represented, it is not, we presume, saying too much, that a righteous providence has designedly ordered them so, in order to bring about by necessity, that which ought to have been done by a Christian nation from choice.

### CENTENARY INTELLIGENCE.

Tulpehocken Church, Lebanon Co. Pa.—The Rev. Jacob Mayer writes, that on account of the severity and inclemency of the weather, the Centenary operation in bro. Leinbach's charge has been partially retarded. He is encouraged however, in the hope that the ancient congregation of Tulpehocken will raise at least three or four thousand dollars.

Cavetown, Washington Co. Md.—This Church held a Centenary meeting on Sabbath the 14th inst.—We understand from a friend that the exercises were highly interesting and that the "centenary offering" of this congregation will exceed One Thousand Dollars.

For the Weekly Messenger.

Messrs. Editors: In reading the Messenger of Wednesday, 17th ult. No. 22, I found an article under the caption, "The Drunkard an Idolator." What could have been the object of the writer in taking the trouble, to give us a very extensive description of the exterior appearance, as well as the ornaments of the interior part of the Temple, its decoration, the altar, the sanctuary, the chamber of the priest, vessels, and other things belonging thereto, (a sure sign that he is not entirely ignorant of the rights, and privileges there to be enjoyed;) as also to take the pains to give us a denunciation of the person, who officiates in the capacity of priest, and how they are initiated into that order of Priests, (generally called Landlords.) I do not profess to know. If it was to amuse himself, or to give us a display of his wit, at the expense of the feelings of a large number of respectable persons in every community, loading them with names and epithets, as being the priests of the god of Bacchus; and every one, who may be disposed, either from choice or necessity, to stop at a respectable hotel, to be considered a worshipper, at the shrine of this Idol—if this was his motive, he certainly has bought his pleasure at too dear a price, wounding the feelings of many individuals, wantonly and without cause. I question very much, whether any individual, but an enthusiast, would say that among that large number of persons therein denounced, either as priests, assistants or worshippers, there is not one to be found, who is indeed and truly a worshipper of the ever-living God; though we be the least of all, who are God's children.

No Scripture authorizes us to believe, that a "Wo" is denounced, (and in the Bible it stands recorded, against all such, as wantonly assail even one of the least of his little ones.—If his object, had been to instruct his readers and put down the vice of drunkenness, by showing the alarming extent of this vice, and its deadly influence upon the human family at large, and making the proper distinction between a well conducted tavern, and those holes of iniquity or tipping shops, in which a decent person would blush to be found, then perchance his article would have done some good. But to take them as a mass, and denounce

them, as priests of the God of Bacchus, is too unguarded and unqualified.

If O. P. Q. had ever travelled in the far west, in inclement weather, had roads, weary mud and slush up to his horses knees, weary and exhausted, night coming on, and perhaps a heavy storm gathering in the west, and straining his eyes as he ascended every elevation, not knowing whether he should be so fortunate as to find a shelter for the night, wherein to rest his weary limbs and to get some refreshment for himself and faithful animal, he would have known something of the feelings of a traveller, when he unexpectedly espied, even at a distance a sign of a temple he so faithfully portrayed. And how his heart would leap for joy, to think, that he was so lucky, as to find a place to shelter him from the peltings of the tempest, which commenced to pour down its torrents of rain, intermingled with hail and snow, at the same moment he arrives at the house and dismounts from his horse! If the writer of that article, had often been in such a fix, he would have felt the necessity of such Temples; would rejoice to find more of them, as they should be, well regulated, and furnished with "meat offerings," as well as "drink offerings."

It seems, that the Apostle Paul, had not such scruples, in regard to the propriety of stopping at a house of public entertainment, or he would not have felt so joyful, when he saw his brethren, who had come from home to meet him, as they rushed out of the three taverns, when the cry was heard, now they are coming. Indeed, every vice might be taken in the same way; and the innocent denounced with the guilty. For instance, the votaries of pride, going to the merchant's shop, could also be styled idolaters, worshipping at the Temple of the god of pride, sacrificing their all to satisfy their insatiable thirst for finery, comfort and show. The same epithets might be dealt out as unparaphrasing against the merchants and their clerks, en masse, as being the officiating priests at the altar of Pride. And in the same way, we might expose to public view, a large number of the prevailing vices of the day; and indeed, a very small class of persons, if any, would escape being called priests or their assistants, in some one or other of the temples of idolatry—even not excluding the worshippers in the Temple of the living God. For says Pollock, "Man may steal the lively of heaven to serve the devil in."

As to the question, the writer asks, "what will become of the chief priest and his assistants?" If the priest, (or in other words the Landlord) whose business it is, to attend to the duties of the altar, and furnish the worshippers, (as they are styled by the writer) with all the necessary articles of provision, rendering his guests comfortable and happy in a Christian manner, that they can partake of "meat offerings," as well as drink offerings; and that having enjoyed sweet repose, by the coming morning, they may be refreshed and strengthened, both in body and spirit, so as to enable them to pursue their journey, to another temple; and thus going from place to place, till they arrive at their blessed home, the altar of peace and happiness—I say if the priest, faithfully, conscientiously, and in the fear of God, discharges all his duties, he shall certainly receive a blessed reward. He will have an approving conscience for having done his duty to his fellow travellers to eternity. And there will be frequent opportunities for doing good, like the occasion improved by the good Samaritan, who brought a wretchedly mangled creature, to the Inn and placed him under the care of the host or landlord, for which he was so highly commended. I say, if he will in true faith perform, all the duties of his calling, Christ has mentioned his reward to which I will refer the reader. (See Math. 24. 35.—36.) On the other hand, if he be a selfish priest, that will only look to the fleece of the worshipper, and only try to strip him thereof; and if he has nothing to offer him, though he be worthy, will pass him by or send him off in his distress, like the priest and levite of old, the balance of the chapter will give the full explanation as to what he shall receive.

I am a subscriber, and faithful reader of the Messenger; and have often received much benefit therefrom. Its proselytizing remarks, heart and having heard sundry remarks made, in relation to the article of O. P. Q., that it was too unqualified, taking the persons referred to in a mass without respect of character, loading them with improper epithets; I hence considered it my duty, as well as my privilege, being one among the many implicated, to pen this article, and forward it to you, with the fond hope, that it will find a favorable reception. The Messenger has had many readers in my Bar and Reading Rooms; and who can tell, how many lasting impressions, it may have left on the mind of the readers. There are many landlords, that feel much concerned for the welfare of the Church of Christ; and some with whom I am particularly acquainted, feel a special interest in the prosperity of the German Reformed Church, of which the Messenger is the organ.

I would therefore advise my friend, O. P. Q. hereafter to be more careful and confine himself more particularly to the vice and persons who commit them; and not apply his remarks to the whole in a mass without exception.

A LANDLORD IN THE WEST.

March 5th, 1841.

REMARKS.—The above communication has been sent to me by a subscriber in the West, and distinguished friend of the German Reformed Church. We entertain sentiments of the highest respect for the writer, and trust, that we fully appreciate the motives, which prompted him to pen this article. We cannot however, forbear expressing our surprise that our friend should have been led to take the view he has done, of the subject discussed, and trust he will kindly receive the remarks we feel ourselves obliged to make in this connection, being assured that they proceed from the best of feelings.

"O. P. Q." certainly did not intend to condemn indiscriminately all persons who are engaged in keeping houses of public entertainment, and we think his language sufficiently guarded on this point. The very caption of his article itself ("The Drunkard an Idolator.") shows what kind of Landlords those are, to whom he has reference, and if this should not be deemed sufficiently expressive of his design, we refer our friend to the description given of the "drunkard's temple," and of the character of its priest.—The former is descriptive of any thing else than a well conducted tavern. The picture corresponds on to those dens of iniquity, by whatever other name they may be known, in which "the making of drunkards" is evidently a distinctive part of the employment of their occupants. And the closing clause of the latter viz, "Night and day he (the priest) officiates, permitting the most mean and contemptible to have free access to the altar, and willing to serve the most abandoned, provided they come with an offering for him," is certainly not applicable to one, who can justly claim to be a landlord of unexceptionable character. If our friend will carefully read again the article to which his strictures are intended to apply, we presume he will perceive the correctness of our interpretation.

Every one who takes a deliberate and enlightened view of the subject, is prepared to admit that there are many good men and even Christians too, amongst the numerous class of persons, who are engaged in

keeping houses of public entertainment, and this sentiment, we believe, is held as firmly by "O. P. Q." as by any other. But then, it is a question of some importance, and worthy of the most prayerful and careful consideration, whether those good men amongst this class of persons, would not be led to abandon their employment so far as the traffic in ardent spirits is concerned, if they were to examine the subject thoroughly, availing themselves of all the light that is thrown upon it at the present day. Good and pious men, may often be found engaged in improper practices; but they should always be willing to try their conduct by appropriate tests, and will cheerfully and immediately abandon at any sacrifice, every practice they discover to be wrong.

Houses of public entertainment in our cities, in our towns, & in the country are indispensably necessary. No one we presume, will venture to deny this. But it must be admitted that, to constitute such houses, it is by no means indispensable, that ardent spirits should be retained in them. These are not necessary to the comfort, health, or entertainment of the traveller, and the peace and quiet of the house is not made greater by their presence. Were our public houses all to be kept upon "temperance principles," it would add very much to the pleasure & comfort of most travellers, who often now find themselves obliged, from the want of such houses, to stop at places, from which they would gladly retire if they could; and at the same time, it would furnish one of the most powerful auxiliaries in freeing our race from the blighting influence of drunkenness.

The "Inns" to which the writer refers, and all the houses of public entertainment in the time of the post-roads, were not characterized by the traffic in ardent spirits. Distilled liquors belong only to the few last centuries; and hence could not have been distributed in those places.

We agree with our friend, that God will richly reward in time and eternity those who are given to hospitality, and "entertain strangers" in a right manner, & also freely admit, that a "Wo" is denounced against all such as wantonly assail the character of their fellow-men, which charge however, our correspondent "O. P. Q." is far from being guilty. But at the same time, we presume it will not offend him, if we remind him of the fact, that a "Wo" is pronounced upon all such as "give their neighbor drink, that put their bottle to him, and make him drunk." Habakkuk ii. 15. The sin of drunkenness is pointed out in the word of God, and those who knowingly in any way, make themselves auxiliary to it, are no less involved in the consequences than the drunkard himself. Our friend professes to be a Landlord by occupation. We have reason to believe, that he is none of those who keep a disorderly house. No drunkards are allowed to pollute his dwelling. In view of this fact we are rejoiced. But we would be still more rejoiced, were we to learn, that ardent spirits are not kept for the entertainment of his customers, if such be not the case already. Shall we soon be greeted with this cheering intelligence?

ECCLÉSIASTICAL.—The newly formed charge, composed of Grindstonehill, Fayetteville, Marion and Fulkston, in Franklin Co., Pa., have unanimously called the Rev. John C. Guldin, of Trappe, Montgomery Co., to become their pastor, and it affords us pleasure to state, that Mr. G. has accepted the call, and will enter upon his duties in his new field of labor in six or eight weeks.

FIRE.—The fire on Wednesday evening last, and which we have seen many miles west of us, originated in a stable of Mr. Joseph Chambers, occupied however as a carpenter shop. The progress of the flames was so rapid, that it had communicated to two adjoining stables before our Engines were ready for action.

The new stable of Mr. Armstrong and the one in which the fire originated, were consumed.

### Editorial Correspondence.

Centenary movement of the Third District Synod of Ohio.

MESSRS. EDITORS: According to promise, I now take up my pen to furnish you with a table of calculation, which will present to the view of your numerous readers in a tangible form, the possibility of our District Synod, raising the contemplated \$20,000 as a Centenary offering. There are, according to our statistics, something more than four thousand communicating members belonging to Synod; besides the scores who annually are in the habit of absenting themselves from the communion table. These latter unfortunately, have all been excluded, or left out of the account in computing our numerical strength.—That this is the fact, is evident from the consideration, that some of the brethren have reported to Synod their number of members as being considerably less in a subsequent, than in the preceding year. Now, according to the plan suggested by our worthy Elder at Synod, on an average calculation, we may confidently expect from each member for the space of five years, one dollar annually, which will make the round sum of \$20,000. True, there are many whose circumstances are so limited, that it would be uncharitable to ask, or unreasonable to expect, any thing from them; and others who may be in the possession of ample means, yet will refuse to contribute of their abundance, for reasons which to themselves may seem satisfactory. This deficiency however, we are authorized to believe, will more than be made up by the liberality of our wealthy members, and others who have the prosperity of the Church at heart. And further, we are sure that we are not transcending the bounds of Christian charity when we affirm, that we anticipate a friendly and hearty co-operation from brethren in connexion with sister denominations and from others, who have not, as yet, identified themselves with any branch of the Christian Church.

By viewing the subject in another form, we can easily see, that we have not over-rated our strength, and that the undertaking, which by divine aid, we purpose accomplishing, is not so incredible, as at first sight, it might appear to many. May we not reasonably expect, that out of the 4000 members, 50 will contribute one hundred dollars each, (not four, on an average, to each ministerial charge,) and that 75 will give \$50 each; one hundred and twenty five \$25 each; two hundred \$15 each; six hundred or even one thousand \$10 each; fifteen hundred \$5 each.—This would make upwards of \$30,000; ten thousand over and above the sum to be aimed at in our centenary enterprise. Where is the individual, who has the prosperity of the Redeemer's kingdom at heart, and is sensible of the fact, that we sing in one of our hymns on charity, that "the gold and silver are the Lord's," who can satisfy his conscience, by giving to benevolent purposes, less than ten dollars annually, if the Lord has, to an ordinary extent prospered him in the good things of this world? I am not now speaking of the wealthy, who of course, will give in proportion as the Lord has prospered them, their talents and fittes. Let each individual, now determine prospectively, how and to what purposes, his charities shall be applied; and then, instead of being a Centenary Worker, we may almost regard it as, we want to say, an every day undertaking.

According to this latter plan, there will be a balance of upwards of one thousand members, who are not included in the calculation, being an allowance for those who cannot and will not, heartily engage in the Centenary affair. I have not included in the above calculations, any thing, (and we may even expect much,) from those out of our own ecclesiastical connexion, in endeavoring to show the feasibility of raising the \$20,000 for Centenary purposes.

It is my candid impression, that the brethren in the ministry, who are to take the lead in this matter, will for the most part, be among the highest contributors, on the plan last laid down, besides what may be given, by the rest of their families. My wife had thought of giving \$25; but now says, that she is almost ashamed to give so little, since she has read in the Messenger some of those noble resolutions, which the Lord has put into the hearts of some of her own sex. Some of the rest of my female members, have resolved on \$50 as their Centenary offering. Their minds, I have discovered, are actively engaged in devising ways and means to raise their contemplated sums. This is as it should be.

Besides, may we not fondly hope, that there are yet those among us, like our noble minded Riedy, who have their thousands, and five hundreds, in their will, intended as legacies to the Church. Now is a suitable time for these bequests to be given. And I have been credibly informed that our lamented Conrad Riedy, had the sum of one thousand dollars written in his will in legal characters as the amount of his donation towards the Seminary; but was induced to reduce it to \$500, because, as we were so slow in laying our hands to the work and in pulling together, he feared that the enterprise might still fail through at last. I think I can safely say, that I am personally acquainted with some individuals, who have seriously revolved these thoughts, again and again in their own minds. It is my deliberate conviction, (and more so now than ever,) that if we do fail in raising the contemplated \$20,000, it will not be, because we have over-rated our strength, but rather the unwillingness of our hearts.

W. H.

March 7, 1841.

### Domestic Intelligence.

Florida.—On the 2d inst, the Indians again attacked the whites near Fort Russell, under command of Lieut. Albertis. Having only 24 men at his service, he was compelled to retreat, taking with him five of his men wounded, he again made his way with July 17 men through the Indians, in order to communicate with Capt. Barnum, the Com. of Fort Russell.

At Orange Creek they met the Indians, emerging from the hammock and offering battle to Albertis. The Indians kept up a constant fire upon the white men, but killed only 1 whilst running through their ranks.

The Steam Boat Creole.—This Boat was burnt on her passage from Natchitoches to New Orleans, and it is supposed 12 or 15 lives were lost. The rest saved themselves on bales of cotton, or escaped on shore, where the boat touched momentarily, during the fire.

The Case of McLeod.—It is currently reported, and we presume upon good authority, that Mr. Fox has demanded from our Government the delivery of McLeod. The question at issue now lies between the Government of the United States and that of Great Britain. The former has refused to deliver him, we presume, upon the ground that the destruction of the Caroline was authorized by the Queen's Government. The chief point of difficulty seems to be whether or not the General Government can or ought to interfere with the course of proceedings now going on in the case under the authority of the State of New York.

The Produce of the Gold Region in the United States is estimated at two millions of dollars per annum. Within the last three years there have been mined from these mines, \$4,337,550.

The President, by and with the advice and consent of the Senate, has appointed GEORGE HOFFMAN to be District Attorney for the United States for the Southern District of New York, in the place of R. F. Butler resigned.

WILLIAM PINKNEY, Esq. has also been appointed Surveyor of the Port of Baltimore.

KING OF BAVARIA.—It is rumored that his sovereign designs to imitate the example of Charles 5th, and pass the remainder of his days in a monastery.

### Hymenial.

Married, by the Rev. J. W. Hoffmeyer, on the 31st inst, near Sharsburg, Mr. CHRISTIAN REINHART of Virginia, to MISS ANN CATHARINE youngest daughter of Mr. Philip Groves of Washington Co. Md.

By the same, on the 16th near Bakersville, Dr. ROBERT F. KENNEDY of Sharsburg, to MISS SUSAN, daughter of Christian Hervey deceased, both of Washington Co. Md.

By the same, on the 18th near Bakersville, Mr. DAVID GREENER, to MISS SUSAN, eldest daughter of Mr. John Bonberger, both of Washington County, Md.

By the same, on the evening of the same day in Bakersville, Mr. JOHN COETZ to MISS SARAH, daughter of Mr. Mordecai Boon, both of Washington Co. Md.

In Uniontown Ohio, by the Rev. A. Kuhn, the Rev. J. W. HANCOCK of the German Reformed Church, to MISS JULIA ANN WEIMER, of that place.

Near Middletown, Frederick Co. Md. on the 7th inst, by the Rev. J. C. Bucher, Mr. FREDERICK UGER, to MISS CAROLINE MULLER, all of Middletown Valley.

At Gettysburg, Pa. on the 11th inst the Rev. Mr. M. Jones, of the Baltimore Conference, to MISS SOPHIA WALTER, daughter of Mr. George Walter, of Adams county, Pa.

Also, on the same day, JOHN WILLIAMS, of Gettysburg, Frederick county, Md. to MISS LOUISA ANN WARMUS, of Gettysburg.

On the 10th inst, GRAFTON GRIMES to MISS ANN REBECCA GISSON, both of Maryland.

On Thursday evening, 15th inst, at the German Reformed Church, Second street, by the Rev. Mr. Heiner, Mr. JOHN B. MATHIAS to Miss ADELINA GLASSGOW, all of Baltimore city.

At West Chester, Pa. on the 11th inst, by the Rev. G. T. Beyer, Mr. HENRY S. EVANS, editor of the Village Record, to Miss JANE, daughter of Dr. William Darlington, all of the above place.

### Obituary.

COMMUNICATED.

Departed this life on the 7th inst, in Dayton, Ohio, aged 25 years, 4 months and three days, Mrs. ELIZABETH R. WHITE, widow, consort of John W. Whitmore and daughter of H. B. Crawford, of Franklin County, Pa.

Three years ago, she entered upon a married life with a glow of health and looked forward with pleasing prospects of seeing every event of her life crowned with happiness and pleasure. She left her home, and bid adieu to dear relatives and kind friends, and sought a home among strangers. But a few months had elapsed, after reaching the destined place, before it pleased her heavenly Father to lay upon her the rod of affliction; since which time she has been greatly and fearfully afflicted, which finally terminated in pulmonary consumption.

About fifteen months before her decease, she became the subject of converting grace, and attached herself to the Church, of which she continued a consistent member, until translated to the Church triumphant above. Her unaffected piety and devotion to God, and her amiable disposition endeared her to all with whom she became acquainted; and in whose affectionate remembrance she lives imperishably. "Who sorrow not as those who have no hope."

For months previous to her death, while wasting away under the influence of a disease that bid defiance to human skill, she was uniformly resigned to the Divine will. She kissed the rod, and said by her lamb-like submission, "Not my will, but thine be done, O God." And as she drew near the awful hour, all was peace and tranquillity. The gracious presence of her Redeemer banished her fears. Death had lost its sting. And it may be said of her, that "her peace flowed as a river." She looked with ardent desire for the moment to arrive, when she would be released, and expressed great willingness to depart and be at rest, and could say to the last, I have exact heavenly peace.

She was never heard to utter the slightest complaint, but endured her sufferings with patience, as seeing him who is invisible. When asked, if her confinement was still unaltered, and if she felt a peace within



