

Original.

THE HEIDELBERG CATECHISM.

For the Weekly Messenger.

20. FORMATION OF THE CATECHISM.

The Heidelberg Catechism owes its origin immediately to the ancient Church of Palatinate, to which towards the close of the 16th century the second place is assigned among the Reformed Churches. Hence it is called sometimes the Catechism of the Palatinate, or Palatine Catechism, (der Pälzische Catechismus.) More commonly however it carries the name of Heidelberg the celebrated city of the Palatinate, where it was formed and first brought into use.

Heidelberg became early conspicuous in the history of learning, by its university, established in the year 1346. In the fifteenth century, we find a wholesome influence at work in the Palatinate, in favor of letters and religion; which although greatly obstructed by adverse agencies, was clearly contributing much to the great moral revolution of the century that followed. Under the favor and patronage of the elector Philip, surnamed the Ingenious, such men as John Wessel, Rudolph Agricola, Jacob Wimpfeling, John Reuchlin, and John Trithemius, labored for the dissemination of knowledge with happy success. Philip died in the year 1508, and was succeeded in government by Louis, the Pious.

During this reign, the Reformation took its rise. Fond of hunting and building, Louis did not allow himself to be much troubled with the religious questions of the time. His constitutional goodness of heart, however, connected with his disinclination to controversy in matters of faith, stood in the way of all measures that might disturb the peace of his land, and secured an unmolested freedom to the friends of the new creed as well as to others.

In the year 1518, a general convention of the Augustinian monks was called at Heidelberg. Among others, on the 13th of April, came Martin Luther, the monk of Wittenberg, who had shortly before in the case of Tetzel, taken the first step in the great work of the Reformation. His journey was made partly on foot. He came, not without some apprehension, under cover of a warm letter of recommendation addressed by the elector of Saxony to the elector of the Palatinate. Through the influence of Oecolampadius, who now lived at Heidelberg and was entrusted with the education of the young friends, a favorable impression had already been created in the court, with regard to the wonderful man. He found himself at once well received. On the suggestion of some of the brethren of his order, he offered himself to hold a public disputation on the merit of good works and the value of the Aristotelian Philosophy. The fame of the man drew great attention to his discussion, and the spirit and power with which he met the arguments of his opponents, were not lost upon those in whose presence the disputation was carried forward. Among his hearers were found John Oecolampadius, Martin Bucer, Erhard Schnepf, John Brenz, and Theobald Billican; men, whose names appear conspicuous in the subsequent history of the Reformation.

These men exerted themselves, from this time onward for the diffusion of evangelical principles, and the cause thus favorably introduced, continued steadily to gain strength: till it roused the popish interest finally to active persecution, threatening to subvert entirely the old religion. Complaints were urged against it so successfully, that the public lectures of Luther's friends were at length prohibited, and two of them, Brenz and Billican were required to appear and answer for their alleged errors before the academical Senate and the electoral chancellor; which resulted however in nothing worse than the suspension of their lectures. Louis showed no particular zeal against the new doctrines, and the Reformation continued to diffuse itself like leaven, from Heidelberg as a centre, over the Palatinate and into the adjoining territories. Louis died, A. D. 1544, and his brother Frederick II, became palatine in his stead.

This prince was decidedly favorable to the Reformation and under his auspices the work immediately began to go forward in full power, with open and outward change of the ancient worship. The unfortunate issue of the war of Smalcald, however seemed for a moment to crush the protestant interest throughout Germany, imposed a full check in the year 1547, on this auspicious movement. The so called Interim of Charles the Fifth, was admitted into the Palatinate, fastening upon it once more the errors and superstitions of Rome. The old ceremonies which they had been already abolished, were again solemnly restored. But God did not suffer the enemies of his cause to triumph long. Maurice, of Saxony, became unexpectedly, the avenger of his countrymen's liberties, and in 1552 the emperor found himself constrained in the famous Pacification of Passau, to consent to the religious freedom of the German States. Thus the way was opened for the stream of reformation, in the Palatinate, to pour forward once more in its former channel. It would seem however, that the spirit of the old elector was short of its energy in some measure, by the trying times through which the country had passed; so that he showed himself less active, than might have been expected, in urging the good work onward to its proper consummation; though he continued true to the protestant faith, in his own person, till his death.

His successor, Otho-Henry, A. D. 1556, discovered a more active zeal in his favor. The idolatrous mass, and other superstitious Romish rites, were immediately abolished. The city of Heidelberg soon became almost entirely protestant. Several monasteries were suppressed. A new system of Church government was introduced. In the meantime, the protestant interest itself begins to be distracted with conflicting views having respect mainly to the great sacramentarian question of the day. The Palatinate has already three religious parties, ranged under the names of Luther, Zuingli, and Philip Melancthon. Otho-Henry died, A. D. 1559. Few princes have been more deserving of respect. He bears the surname *Magnanimous*.

Without children himself, Otho-Henry transmitted his electoral dignity to his cousin Frederick the Third, whose honorable distinction it is to be known in history as the Pious. The whole heart of this prince seems to have been enlisted in the evangelical cause. His reign was characterized by measures and institutions, having for their object the promotion of learning and religion. His interest in the Reformed faith, extended itself to its

confessors in other languages & in other lands. The struggling protestants of France found him ready to succor their cause with his arms; and French and Flemish refugees, driven forth from their homes by religious persecution, were welcomed to his land as an asylum from the windy storm and tempest.

In the beginning of his reign, the spirit of religious contention, which had been previously more or less smothered, burst forth into an open flame. A private controversy rose rapidly to the form of a general and public strife, drawing in first the university and then the rest of the Church. During a temporary absence of the elector, who had enjoined silence on both parties, the theologians ranged now under two hostile banners, the rigid sticklers for Lutheranism on the one side and the Zuinglians and Philipists thrown together for mutual defence on the other, became involved in angry rabid war; and the pulpits consecrated to heavenly peace, were made to ring in every direction with the harsh tones of human passion. Most prominent in this scene of strife appears the name of Tillemont Heshus, or Heshuius, general-superintendent at Heidelberg, and professor of theology in the university; an uncompromising zealot for Lutheran orthodoxy, to whom the sacramentarians and Calvinists, in every shape were little better than the infidel Turks themselves. Count George, of Erbach, whom the elector had left to represent him in his absence attempted to restore order by requiring the parties to be quiet till the elector should come back. But Heshus, in return for his interference, excommunicated him from the Church. In vain did the wise and moderate employ their influence, to allay the storm. It continued to rage, till the elector's return; and even then mild measures were found insufficient for the purpose. Heshus and his immediate Calvinistic antagonist were both removed from office, as the necessary condition of peace.

The elector now proceeded to take order in the case, for putting the religious establishment of the land on a more satisfactory basis. From the first he seems to have had a leaning towards the Calvinistic views. The harsh violent treatment shown towards the party by their opponents, created a sympathy in their favor. And now, on considering the state & character of the parties in his own dominions, he found himself impelled to decide openly in favor of the Reformed Church. An opinion or judgment of Philip Melancthon given in the case, shortly before his death, had great weight also in determining the new form of worship, and contributed much to recommend it when introduced. The friends of Melancthon and Calvin found no difficulty in standing together on the basis of communion thus established. The more rigid Lutherans were dissatisfied; but the preponderance of numbers as well as the weight and influence of power, was on the other side; and in a short time, the Palatinate was known decidedly as a leading section of the Reformed Church.

Frederick was now concerned to secure within his dominions, not only a settled order of worship, but a uniform system also of faith. In order to this, it was soon felt to be desirable that a Catechism should be prepared particularly for the use of the churches in the Palatinate, that might answer for the religious instruction, and serve at the same time as a public standing creed, to exhibit their true character and position as a branch of the great protestant family. The reasons moving him to provide such a formula, are given by the elector himself in a preface by which the work was accompanied, in its first editions. It is the duty of princes, he says, not only to consult for the quiet and prosperity of their people by wise regulations, touching their common, social & political relations, but especially to take measures for imbuing them with a proper knowledge of the only Almighty, and a wholesome respect for his word, which is the only ground of all virtue in a community; thus having an eye to the eternal, no less than to the temporal welfare of all who are under his care. His predecessors of happy memory had exerted themselves, by various Christian ordinances and institutions, to secure this end; but as yet no satisfactory results, for the land at large, had been reached. Hence he found himself called upon, not only to renew former measures, but to go beyond all that had been previously done, for the promotion of religious knowledge. The youth of his land, he goes on to say, might be said to suffer especially, as it regarded their religious training, both in the schools and in the parish churches; in being in some cases neglected altogether, and in other cases irregularly taught, out of different catechisms according to the fancy of their teachers, without any fixed harmonious system; the result of which was much confusion and great deficiency of sound views. On this account, he had considered it one of the first duties which he owed to the Church and to the State, as the ruler of his people, to correct the evil, both of wrong instruction and of instruction based on no fixed system, by providing, with the assistance of his whole theological faculty and their distinguished divines, a suitable summary of the Christian doctrines, to be published both in the German and Latin tongues, for the use not only of the youth in schools and churches, but as a directory also for all concerned in the business of religious instruction. Under this view accordingly, it is commended to public attention, and all superintendents, pastors, preachers, school directors, &c. are required to make use of it agreeably to its intention and design. Previously to this, a catechism prepared by Brenz had been in use, and others differing more or less on the subject of the sacrament; which gave rise to much contention. It was hoped that the new Catechism might be so framed, as to reconcile and unite in some measure the conflicting views which had before prevailed among the people.

Having resolved on the introduction of such a Catechism, Frederick cast his eyes around for suitable workmen, to be employed in the highly responsible task of its composition. He was not long in settling his choice. It fell on Zacharias Ursinus, or Ursinus, and Caspar Olevian. Ursinus was a professor in the university; Olevian, preacher to the court. They were both young, each of them counting only twenty six years in age; which might seem to indicate a want of ripeness, for so great a task. But the period was one that gave birth to strong minds, and brought them early to maturity. Melancthon published his Greek Grammar, when he was sixteen years old; and in his seventeenth year read lectures on the classics and the philosophy of Aristotle. From the age of twenty one, as professor at Wittenberg, he

stood conspicuous to the eyes of all Europe as one of the most finished scholars of the age, with hundreds of admiring pupils, gathered from every civilized land, sitting at his feet and hanging upon his lips. In his thirty third year, he was held by all to be the fittest man living to prepare a statement of the evangelical faith, for the memorable diet of Augsburg, and so became the father of the Augsburg Confession. But it was nearly ten years earlier than this, that he gave to Europe the first edition of his *Loci Communes*, the primary text-book in divinity for the Lutheran Church. Calvin, as we have seen was only twenty six years of age, when he surprised the world with his *Institutes*, a pyramid of thought, towering high above all previous systems of a similar kind, and destined to fling its mighty shadow over whole centuries that should follow. Ursinus and Olevian are less conspicuous names, it is true; but still they were worthy of the age to which Melancthon and Calvin belonged. At the time now contemplated, they ranked among the most gifted and learned men living, and were counted the ornament of the Reformed Church. The had been only a short time before called to Heidelberg, and established there in the capacities which have been mentioned. These were both Germans and masters of the German language.

Both of these distinguished scholars took part in settling the matter or contents of the work, which they were appointed to prepare; for the particular form however in which it appears, it is indebted to Ursinus. The elector himself is said to have concerned himself also, to some extent, personally, in the preparation; watching over its progress and assisting occasionally with his advice; which circumstance however, though it be of some interest as it regards the character of the prince, cannot be regarded as adding any weight to the worth of the work. In the course of the same year the Catechism was completed and placed in the elector's hands. He immediately convoked at Heidelberg a Synod of the Superintendents and ministers of the entire Palatinate, and submitted the work to their examination, requesting them to give it a strict and thorough review. This was done in several successive sittings; when the Synod with one voice declared itself not only satisfied, but delighted with the force, accuracy & fullness of the compilation as expressing the doctrinal views of the Reformed Church, and begged that it might be printed without any further delay. In conformity with this recommendation, it was shortly after issued from the press, both in the German and Latin languages, in the year 1533. The proper original form of the work, is the German. As many as four editions of it seem to have been published, from the same press in the course of one year; so rapid and wide was its circulation at once in the bounds of the Palatinate.

The Catechism consisted of one hundred and twenty nine questions, with appropriate answers, covering the general ground of the evangelical faith as held in the Reformed Church. The whole presents itself under three general parts, according to a method proposed in the second question and answer of the series. The first part treats of the misery of man, in his natural state; the second, of the plan of redemption; and the third of the proper practical fruits of this salvation, in the life of a regenerated man. The method is said to have been taught from Paul's epistle to the Romans, which in like manner exhibits first the helplessness of the human race under the law, then the gospel method of righteousness from the third to the end of the eleventh chapter, and finally from the twelfth chapter to the end the duties which spring naturally from the principle of Christian gratitude. However this may be, the construction of the Catechism is beautiful, and for the age to which it belongs worthy of all admiration and praise. What can be finer than the question and answer with which the whole is introduced? Perhaps the substance and worth of the Christian salvation, as a whole, have never been presented, so comprehensively and forcibly, in so small a compass. Every word is made to tell, under the most artless and simple construction, so as to speak to the heart no less than to the understanding. Altogether the Catechism excels in this respect. Its instructions are uttered from the standpoint of an earnest experimental knowledge of religion. It is for the heart full as much as for the head. A deep-toned religious pathos flows, like an under current, through all its teachings from beginning to end.

In the first edition, the questions and answers followed one another without being separated or numbered. The 80th question touching the popish mass was left out; considered by the elector perhaps too strong for the times. In the editions following, however it appears in its proper place. The questions and answers were separated and numbered; and the whole arranged into fifty-two sections for the different Sundays of the year.

J. W. N.

Religious Selections.

From the Presbyterian.

MISSIONARY LETTER.
Copy of a letter from the Rev. Benjamin Schneider, to the Churches of the Presbytery of Newcastle, dated Broom, A. S. Minor, Sept. 4, 1841.

Beloved Brethren—
Though I have not yet received any reply to my last two communications, I will not forbear writing to you again, as you are doubtless desirous of hearing of our state and prospects. I am happy to say that there has been no decline of interest since my last date, but rather an increase. The influence of our station, in various ways, has been more effectually and happily felt, than in any equal period of time, since our arrival here.

In this state of things, I find my time all fully occupied. A considerable portion of it is devoted to the instruction of a few young men, both in general knowledge and in gospel truth. Most of these give evidence of piety. Since their conversion, they have all become desirous of increasing their knowledge. Religion has waked up the dormant powers of their minds, and they now wish to store them with useful knowledge. And as they will thus be prepared for more usefulness, I consider the time bestowed on them well employed. The evidence, which I receive at different times, of the salutary influence they exert, is often very gratifying and cheering. They are so many helpers in our work.

Frequent demands are also made on my time by visitors, and calls for books and Bi-

bles. I keep myself well supplied with copies of the word of God and other books and tracts, issued from missionary presses. For some of these applications are made almost daily. Many of them are sent to neighboring villages, and places further in the interior; and the prospect is, that our opportunities for the circulation of Bibles and tracts, will be constantly increasing in a moderate degree. Within a few days past, we sent a man with a large supply to a fair, annually held some distance from here. We hope that many of them will be sold. This opening for books into the interior becomes a very encouraging circumstance from the fact, that in a village a few days journey distant from here, thirty or forty Armenians are now reading the Scriptures daily and meeting together for mutual edification, the only means leading to this having been the reading of missionary books, sent from Constantinople, and the efforts of one man, who has had much intercourse with missionaries. Quite recently we hear respecting a town not named, but probably the same just referred to, of fifty people meeting together twice every Sabbath to read and pray. One priest joins them; and many of the world come and stand round and listen with wonder. No one mocks. No missionary, probably ever visited this place.

Both my weekly Bible classes, the Turkish and the Greek, have been regularly kept up. The exercises are usually interesting to those who attend them; and the truth often affects them every tenderly. Usually my own heart is greatly refreshed, while endeavoring to illustrate and enforce on them the blessed truths of the gospel; especially so, as I have so much evidence that their minds and hearts receive such salutary impressions. The attendance on, and interest in, the public service on the Sabbath, have continued quite encouraging. It is now a year since it was recommended. And although there have not been wanting those, who have spoken against it, still no open opposition has been made by ecclesiastics; and we hope it will remain uncolored from this source, especially as the worldly power of the priesthood has been so much diminished by the new system of laws in the Ottoman empire. There have been over one hundred native hearers in all, though never so large a number at one time. The audiences have usually been quite attentive, and sometimes deeply interested and affected. We cannot doubt that the truth has often been especially pressed hard by the Holy Spirit. Five or six give us pleasing evidence of saving change. These added to the two previously hopeful conversions; make a precious little band of praying ones, whose number, we hope, will be constantly receiving accessions until, in the progress of time, this "little one shall become a thousand." Several others are in an interesting and inquiring state of mind; especially two of them; who seem to be not far from the kingdom of heaven. We hear of many others also, who express a desire to attend the public preaching. Many of these will, probably, come in the course of time, if it be only occasionally. The increasing number of attendants, and the general & almost universal approbation expressed by them, are certainly matter both of encouragement and gratitude.

In view of these facts, briefly stated, is there not the most abundant incitement furnished both to hope and pray? And may we not again, dear brethren, as frequently before, ask for your special intercessions? We never have felt so much, as for the past nine months, the importance of prayer. And could we be present to all, we would ask of each one, particularly to remember these people at this interesting time.

In Constantinople also, though I cannot speak in detail, a great and good work is in progress. Many minds are there moved up by an influence from on high. This influence seems to be felt more and more. The Lord, in an especial manner, is interposing in behalf of his own cause.

My family are all in good health. Mr. & Mrs. Holmes, of the Constantinople mission, are now with us, and are expected to remain till next spring. Thus we are not without Christian society. Yours most truly,
BENJAMIN SCHNEIDER.

From the New York Observer.

EXTRACTS FROM A PASTOR'S JOURNAL.
ENCOURAGE LAY LABORERS.

1. He is the best agent in any business who can set at work and supervise the greatest number of subordinate agents in the same general cause.

2. The ministry are too few and the work too great for them ever alone to achieve the salvation of the world. They must have aid or the work will not be done.

3. Now it is not enough that parents, masters, Sabbath school teachers, church officers, magistrates, &c., each in their appropriate sphere, do what they can. The minister needs the co-operation of the whole church in his onset upon a stupid, wicked and ruined world. He should endeavor to marshal the whole fraternity of the faithful as "the host of God," in the enterprise of holy and benevolent exertion.

4. May there not be departments of labor in which, sooner or later, and occasionally, every member of the church may and should be engaged?

5. Should not every member of the church feel that, to do something in the world to promote the temporal and eternal well-being of his fellow-creatures, is a duty inseparable from his relation to the world, and inseparable from the very spirit of his Christian profession.

6. Is it not evident that the cultivation of this sort of personal individual enterprise, and of this living and conscious connection with the church, is the true way to remedy the evils which we as pastors complain of, viz: coldness, worldly absorption, hardness of heart, a feeling of irresponsibility, and virtual apostasy in the church. Can it ever be that the business of prayer, praise, reading the Scriptures, social Christian conference, however truly and largely they are contributory to the life of the members of the church, will ever be found sufficient to mature that life. And unless the members of the church can be engaged in something beyond the sphere of personal interests, affections and employments, will not the mind stagnate in dull uniformity or corrupt in selfishness. Does not the great law of life that pervades the physical, pervade also the moral man, viz: that healthful action of the human system must be impelled by that which is without, as well as by that which

is within: that the blood, for example, should move, not only by the force of internal laws, but that its circulation should be assisted by external appliances also, such as air, friction and exercise.

INSIDIOUS PROGRESS OF POPERY.

"We do not hold that Rome was built in a day," says Archbishop Usher, "or that the great dunghill of errors, which we now see in it, was raised in an age: neither do we hold that Rome could be rebuilt in any country where she has been cast down, in a generation; nor that the reconstruction must necessarily be called Rome, and have all the forms and outward and visible signs of that inward and spiritual departure from grace which is usually denominated Popery. Should we conceive of the grand enemy, actually enjoying a band of men, concealed under the garb of Protestants, (and we may do so for the sake of illustrating without offence,) to lay open a secret road for Popery, into the very citadel of the Protestantism of England, we could readily understand that they would select the most gradual means, as the most effectual; the most noiseless and unseen, as the most insidious; that they would seem to be great opposers of Romanism, in some points while insinuation it in others; would break ground at a distance, where they would be least feared and remarked; get their position fixed in peace, while men slept; then cautiously commence approaches, gradually familiarizing the watchers upon the walls with the sound of their working, and never putting forth a new approach till the novelty of the former was forgotten. We can readily conceive that the weapon of such a siege would not be as the Roman catapult, hurling, in open day, its bolts and fiery darts. Some Christian Archimedes, with the bright mirror of the world, would soon burn up the engine, and put the workers to confusion. But the weapon would be the pick of the sapper, digging at the base; and the foundation selected would be that of the bastion, which, while in reality the key of the fortress, is least known in that importance to the multitude, and therefore the least watched; and their object would be like that of the gunpowder Plot, under the senate-house and the throne, to subjugate the whole, in the ruin of the head; and could they only persuade some honored and trusted men of the city, under the sincere supposition, on their part, that they were only searching after hid treasures of antiquity or endeavoring to effect some useful restoration in the old walls of a venerable monument of ancient prowess, to do the digging for them, till they themselves could work unseen in the mine, it would indeed be great gain. By and by it would be seen that a portion of the wall was fallen—then another, but each with such interval, that all lookers-on have grown familiar with the sight of the first delapidation, before the second was permitted. By and by that bastion in ruins, and the city at the mercy of the enemy, but all has gone on so gradually and imperceptibly, that it excites but little apprehension. Now because there is little change to the eye; no change of accustomed names; no overt invasion of old attachments and usages; no hoisting of the flag of the Pope, men may be saying, Where is the fear of his coming; for all things continue as they were from the beginning? But, like Samson asleep, their strength is departed, and the Philistine is upon them. That strong bastion of our Reformed Church is justification by faith; erected upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. That gone, the temple is taken, the ark is in captivity; 'from the daughter of Zion all her beauty is departed.' What, then if there never grow up over the desolate courts of the Lord's house, thorns and thistles, and all those rank growths, whose names are in the breviary of abominations indigenous to Romanism? Satan is well content. The land is desolate. The work is done. A greater display of ruin might make it only the less permanent.—Bishop M'Intaine.

ON BACKBITING.

The word explains itself better than most words do. It gives you the idea of one who comes behind another and inflicts a wound, from which he cannot defend himself because the approach of the enemy is unseen, and he may also hide himself before the injured party can turn round. Thus the sufferer feels the effect of the wound without being able to discover how, or from what quarter, or with what assistance the wound is given. Among the solemn denunciations of the law it is written, 'Cursed is he that smiteth his neighbour secretly; and backbiting is the secret blow which the tongue can sometimes give more fatally than the hand. I should say that backbiting includes every remark likely to lower the person spoken of in the opinion of others, when that person is absent—such as the representation of any story that we may have heard respecting him or any unfavourable constructions that we may ourselves have put upon his words and actions. Or even supposing real faults in both to have come under our observation, still to repeat them to others, instead of telling him of them in the spirit of love and faithfulness, is also backbiting. And let us remember, that nothing so rouses and seems to justify the pride of the heart as being told of ungenerous things having been uttered concerning us to others. I doubt whether a single fault was ever cured in any person by means of backbiting, while many have been occasioned by it. He who hears that he has been so treated will become mistrustful of others, and be exposed to one of two great snares—either he will suffer that anxiety concerning the opinions of others which is a dangerous "fear of man," and above which the Christian ought to rise, or else he will be provoked into an unbecoming contempt of what others may think about him, and so neglect the command to abstain from every appearance of evil, and to let his good be evil spoken of. As an individual, the true Christian will count it a small matter to be judged of man's judgment; but as a member of Christ's body, the church, he ought to be very careful that no offence be given through him to the other members, lest he grieve the glorious Head and cause his holy name to be blasphemed among his enemies.—Charlotte Elizabeth.

REMEMBER THE ROCK WHENCE YE HAVE BEEN HEWN.

The saints in heaven, whose salvation is perfected, and beyond the reach of injury, look back on the sinfulness in which they were involved, but from which they were mercifully rescued, and employ the recollection of it to inflame the gratitude which animates their

bosoms, and pours from their lips, as they sing: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." And if the gratitude of the saints in heaven is kept alive, and increased by the remembrance of that redemption which they experienced here below, as well as by the communication of that felicity which they participate, surely it becomes the saints on earth to be mindful of the change which their spiritual circumstances have undergone—to compare their present comforts and safety with their past disquietudes and danger—to meditate on the guilt, the pollution, the fears, the distresses, the ruin from which they have been emancipated, no less than upon the rich consolations which they enjoy, and the precious hopes with which they are inspired; so that by the contrast they may be led to set a higher value on the salvation of the Gospel, have a stronger sense of the obligation to him who is the author of it, and sing with a warmer heart, and in a higher strain, the song of thanksgiving and praise, "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, to him be glory and dominion for ever."—Rev. Dr. Thomson.

THE GLORIOUS FULNESS OF CHRIST.

If the Lord Jesus Christ were not glorious in himself—strip him of the light he dwells in, silence the praises of heaven, remove far away the ten thousand adoring spirits who worship at his footstool, veil him once again in the body of humiliation—yet this one fact, that all blessedness which sinners ever knew has sprung from him, lays the believer at his feet in adoration and wonder. We esteem him rich, who after supplying his own wants has still where-with to relieve the wants of others; we call him great, who has preserved a nation; but here are riches that have blessed unnumbered millions for ever, and a power that has saved a world. It is this, which causes the Church below to glory in nothing save the Redeemer's cross;—it is this, which the Church above takes as the subject of its loudest praise. It was the prospect of this glory, that enabled Christ himself to "endure the cross, and despise the shame;" it is the enjoyment of this, which now fills and satisfies his soul. And when the Son of man, at the last great day, shall "sit on the throne of his glory," what is it that will make him so glorious there? the hosts of mighty angels around him? an assembled world at his feet? the melting away before his presence of the earth he suffered on, and of the sun which beheld his reproach? No; the salvation of the lost. "He shall appear to be glorified in his saints, and to be admired in all them that believe."—Rev C. Bradley.

Children's Department.

KEEP OUT OF HARM'S WAY.

How well it would be if all children and young people always heeded this old adage. We were strikingly reminded of this by reading in one of the last English papers an account of the melancholy death of young Hugh McNeile. Our young readers perhaps may have heard of a very talented, pious, and eloquent minister, residing in Liverpool, England, by the name of Rev. Hugh McNeile. The lad to whom we refer was his son. The unfortunate youth who was the cause of his death was John M. Ashton. Hugh McNeile, who was fourteen years old, was on a visit to Mr. Edwards, of Toxteth Park, a short distance from Liverpool. Edward Southern, about a year younger, who lived in the neighborhood, called on Hugh, and invited him to accompany him in a walk to Liverpool. Just before these youths started, John Ashton, who was also about fourteen years old, the son of a widow, who resided in Church street, Egremont, opposite Liverpool, joined the two boys, and concluded to accompany them to Liverpool. John had unfortunately borrowed a pistol with a case containing eight bullets, and he also had procured a flask of powder, intending to have some sport in shooting the bullets into the water along the shore. Boys of this age should have nothing to do with fire-arms. The boys were all delighted with the possession of the pistol, and each one in turn wished to fire it off. At first they shot at a little innocent robin in a tree. They continued to reload and fire the pistols at various objects, till the goodness of Mr. Edwards' children, and the Misses Edwards had joined them in the Park road and earnestly requested them to desist. When they got near the town, John Ashton put his hand into his pocket for his glove, and at the same time felt a strong temptation to look again at the pistol. How well it would have been for him had he resisted that temptation! He yielded, however, and took out the pistol, and loaded it again with a ball. He pulled the hammer up for the purpose of putting a cap upon the nipple, but the cap was too small. He was about to knock it down, when Hugh McNeile said something, and John went close to him to hear what it was. The boys were full of glee. John at this time had the pistol in his right hand, with his thumb resting on the mouth of his pocket. The hammer of the pistol was still up, when Hugh said something that excited great laughter with the boys. John bent down sideways and backwards, with laughter; and on rising up again, the pistol suddenly went off, the trigger in some way having accidentally caught hold of his clothes.

The moment the pistol went off, poor Hugh screamed out murder! murder! The ball had entered his bowels, and was lodged in the head of the thigh bone. Poor Hugh fell to the earth. This happened near the dwelling of the Rev. Mr. Nolan, who, alarmed by the cry, came out and bore Hugh, faint and bleeding, in his arms, into his house. Surgical aid was immediately sought. But the help of man could not avail. After a few days, mortification ensued, and poor Hugh was called away from time to eternity, leaving his parents overwhelmed with agonizing sorrow. It is said that young Ashton appeared almost inconsolable; he had killed his young friend!

Will not this incident be a warning to some boy who may read it, to keep out of harm's way?

Children should always consult their parents when entering upon any scheme of pleasure or enjoyment. Had these boys done so, they would not have been permitted to have carried the pistol which cut short young McNeile's existence at ten years old. To heed the advice of our parents, and the law of God, is the true method of keeping out of harm's way.—Epis. Recorder.

Original.

For the Weekly Messenger.
BEHOLD I COME QUICKLY.—REV. 22. 12.

Behold, I come quickly,
Ye boasters and proud;
The heavens in darkness,
The earth will I shroud.
To God in deep anguish,
In fear you may cry;
But in that dread moment
No aid shall be high!

Behold, I come quickly,
In judgment arrayed;
Nor sentence shall linger,
Nor wrath shall be stayed.
The proud and the scoffing,
Tho' long they have stood,
Shall witness with terror
The frowns of their God!

Behold, I come quickly,
Full long have I borne
Your sins and your follies,
Your taint and your scorn.
My patience is wasted—
The mercy it sheds;
Now vengeance deserved,
Is poured on your heads!

Behold, I come quickly,
Ye sinners shall mourn;
And wish you had perished,
When first ye were born.
The doom of the wicked,
What tongue can express?
Your too and your torment,
Your pain and distress?

Behold, I come quickly,
Ye loved ones of God;
Your tears I have witnessed,
Your cries have I heard.
Tho' men may despise you,
Their wrath disregard;
Your end shall be glorious,
And great your reward!

Behold, I come quickly,
Ye saints shall rejoice;
And praise my Saviour
With heart and with voice.
Your hopes now are certain,
You cannot mistake;
The souls I have purchased
I will not forsake!

Behold, I come quickly,
The time is at hand—
Your patience much longer
I will not demand;
In life ye have owned me,
Your master and Lord;
In death may sweet presence,
Shall be your reward!

Behold, I come quickly,
Oh, be not dismay'd;
The car of salvation,
Shall not be delay'd!
On angels' swift pinions,
Your souls shall be borne,
To heaven's high mansions,
To glory's bright throne!

X. Y. Z.

McKeanburg, Pa., April 30th, 1842.

For the Weekly Messenger.
THE MEETING HELD IN OPPOSITION TO
TEMPERANCE SOCIETIES.

(Concluded from our last.)

In the communication published last week, I noticed some of the singular objections and reasonings published to the world by this meeting, and in the present, purpose a few additional strictures in relation to the same proceedings.

Let me commence then, by stating another of their serious objections against Temperance Societies. It is that they *inhibit only on abstinence from drink, while they say nothing in regard to other evils.* This is made the ground-work of their principal Resolution. They solemnly declare it to be contrary to "true gospel doctrine," if I understand them, to protest against *only one evil*, at a time. This is their strong reason for closing their church against a certain description of ministers. They will never agree to have Temperance "dished" up to them unmixed with other things. Well really it must be to them a *nauseous* thing. However, it not seldom happens that this is the character of the medicine, we must require.

Their idea seems to be, that a man must, on every occasion, speak either against "all the evils forbidden in the Word of God," or he may not speak against *any*. Thus, for instance, it is wicked in him, to speak against *profane swearing*, if he does not happen at the same time also to bear his testimony against adultery, covetousness, and all other sins. Either they must find of long sermons, or else they must think this the surest way of not having much said on Temperance: for it is rather inconvenient you know to say *much* on any one subject, when you have at the same time to talk about every thing else; especially if you have to preach two sermons a day, besides riding 12 or 15 miles. On the same principle, I suppose, you might say too, that a man does *wrong to give up a single vice*—that, if he is unwilling to leave off *all* his evil practices, he ought not to leave off *any*—that, if he chooses to continue to *swear*, he ought also to continue to *get drunk*.

But, I wonder that it did not occur to them, while they were thus solemnly protesting against men speaking only in reference to one evil at a time, that in so doing they were in fact condemning themselves. I think they ought to have thought of it, especially when the President had just before, as though to sharpen up their minds, quoted that very appropriate passage, "Therefore thou art inexcusable, O man, that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest, *doest the same things.*" Did they not, I ask, do the same thing? Against what evils, besides the Temperance society, did the "numerous and respectable" "Paradise Church Meeting" bear its testimony? Did they "forget" that there are also other evils? "If not, why so partial between that evil and other evils forbidden in the word of God?"

They "recommend to their christian brethren" the careful reading of certain passages of Scripture which they note, and then wish them "to say whether the word Temperance is fully complied with in abstaining from drink." And as these references may serve to show the impression designed to be made in respect to the great body of ministers of this day, and besides this are quite a curiosity, I transcribe them *verbatim et literatim*. Here they are: "Jeremiah 23 chapter, Malachi 2 chapter, from 1st to 10th verse, the same 3 chap. 5 verse, Matthew 15 chap. 7. to 20, same 23 chap. 1, Corinthians 6 chap. 8, 9, 10 verse, the same 10 chap. 5 to 8 Galatians 5 chap 19, 20, 21 Ephesians 5 chap. 1 to 6,"—These passages they wish "their christian

brethren to read;" and I too would respectfully ask the christian reader to turn to them, and then ask him whether there is any doubt on his mind, as to the design of the author, in asking persons to read in connection with this subject, such portions of scripture, as Jeremiah XXIII.; and Matthew XXIII.—to say nothing of some of the other references? Was it not to make the impression, that what God spoke concerning the false prophets and wicked priests in the most degenerate age of the Jewish church, or the Saviour concerning the scribes and Pharisees of his time, is spoken in reference, or, at least, is *applicable to the gospel ministry of our time*? or, at all events, to that portion that bid Temperance societies, "God speed." And who will say that among these are not found the most enlightened and devoted of *all* denominations?

The above passages are to be read "*carefully*," they say. I wonder, if they themselves thus read them; and if so, whether they did not stop at such passages as these, and reflect whether they might not apply to, or, at least, claim the serious considerations of an anti-Temperance Meeting? "They strengthen the hands of evil-doers, that none doth return from his wickedness."—They say unto every one that walketh after the imagination of his own heart, No evil shall come upon thee!—"In the latter days ye shall consider it perfectly"—"I will bring an everlasting reproach upon you and a perpetual shame, which shall not be forgotten;"—"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch;"—"Nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." But perhaps in their charity, they took it for granted that the whole belonged to their Temperance neighbors and "brethren in the ministry." By the way, it is a pity that the Gamaliel who searched out the above passages, did not happen also to think of the following: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise." "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine."—"At last it biteth like a serpent and stingeth like an adder."—"Wo unto him that giveth his neighbor drink, that putteth the bottle to him." If these do not belong to the subject, they might at least have helped to round off.

But certain "ministers of the gospel," say they, "go into the house of the sanctuary to lecture on Temperance, and then there open with solemn prayer," &c. *Open with solemn prayer!* Well, cannot "our christian brethren" be charged with the same thing in their efforts against Temperance? In their approaches to the Mercy-seat, do they not tell God what dreadful evil the Temperance Society is?—how it restores men to their "right mind" and binds up broken hearts? and do they not from day to day, invoke his blessing upon their efforts to stay its progress? Was not their "numerous and respectable" Meeting opened with solemn prayer? Well really, I may have been too fast. I see now that no notice of any such thing appears on their minutes, which certainly leaves some room to conclude that it was *not* thus opened. But what! professing christians, come together to adopt measures to arrest the progress of a cause so fraught with evil to individuals, the country and the church, and not open the meeting with solemn prayer! Come together to put down the "Beast having seven heads and ten horns," and not ask God's aid!!

What others may think of it, I don't know, but to me it appears as if this had not been altogether according "to true Evangelical Gospel Doctrine in its purity and in the full meaning of the Bible," either—if I may be permitted to borrow one of their favorite expressions. But it may be that they prayed before they came to the meeting.

By the way, there is one thing I would like very much to hear—it is the *prayer of the Christian, when on his bended knee in his closet, he solemnly beseeches God to undo all that, under his blessing, Temperance Societies have accomplished in our land, and to withhold all further success to their efforts*;—to let every distillery thus closed, again send its curling smoke towards heaven, every drunkard thus reclaimed again relapse into his former state of degradation, every family thus made happy, again be what it once was—a very miniature of hell; in short, to grant that, by one fell stroke, every Temperance society from Maine to Georgia, may be annihilated, and the whole face of society become again what it was, when these societies first began their operations. I don't think one need be in much dread of its being answered. And then it would certainly be something "new under the sun." Indeed, were I to hear such a prayer, I would almost be inclined to think that I heard, what the Lord SANGAORI himself never before heard.

However, they tell us, they are not "enemies to Temperance," but "are only adverse to *intemperance* under the name of Temperance Reform." "If they do not our veracity," say they, "and will give themselves the trouble, we will compete with our congregation against any other in numbers for sobriety and temperance in all things." Well, to have a good opinion of ourselves is well enough, provided we do not think of ourselves more highly than we ought to think. Here, at all events, is a long string of names, and the majority, no doubt very sober and respectable men. But the thought strikes me, that if I had one near me, acquainted with *all* the persons whose names are appended to this paper, to whisper in my ear as he was passing his finger over the list, he possibly might not reach the bottom without having to remark in regard to one—"Not a drunkard exactly, but takes a little too much now and then"—and in regard to another, it may be—"sober when liquor is carefully kept away from him"—and in reference to still another—"Much troubled with sore eyes, which his neighbors say is the result of drinking too freely; it being the red flag, which abused nature, groaning in the murderous grasp of the pirate Alcohol, holds out and waves in token of distress." Whether this conjecture comes any where near the truth, those acquainted with any where near the truth, take the list before them and passing from name to name, let them try the thing and see how it will come out. I have been led to this conjecture, by the fact which must occur to every one, that this description of persons would be among the most *anxious* to sign a paper against the Temperance society; especially after having the example set them by the Elders and Deacons of the church. It would be esteemed such a privilege and make them feel so good, that no one surely could be so cruel, as to say to them, "*stand off*."

But it was not a meeting in opposition to Temperance? It was in *favor* of temperance was it? I wonder, if any one present so understood it; or how many of the drunkards in the neighborhood have been reformed through its influence. I wonder how those who were in the habit of drinking too much before, (if any such were present) felt on their returning from the meeting—Did they feel re-

buked, or did they not rather feel that they had encouragement still to hold on to the practice? What impression has been made upon their children? Will they in consequence of the meeting, be more careful that they touch not the "accursed thing," or will they not be more likely to tamper with the poison? Ah, some of those fathers may live to see in their children what may cause them to regret most bitterly when too late, the stand they took at that meeting. God only knows, whether the curse of drunkenness visited on one, or more of the members of their family, may not yet bring the gray hairs of some in sorrow to the grave. And if so, how will they endure the bitter reflection that by signing the proceedings in question, they said of that which has proved the ruin of their child, it is *harmless*; and thus virtually encouraged him in its use! For if such a calamity should come upon any of them, which I pray, God may in mercy prevent, they will then most assuredly be no longer in doubt as to what was the character and influence of their recent meeting.

It was not a meeting opposed to Temperance! I wonder how those poor miserable beings, who hang around every grog-shop like flies around a sugar-hogshead, looked upon it. I wonder whether the proceedings were not read with avidity and highly applauded in every Bar-room in the county; or whether there is a poor miserable sot to be found in all the region, who, if able to "raise the wind" has not drunk the health of its officers. And why should he not, after they have been so charitable as to direct attention even to that saying of the divine Redeemer, "*Not that which goeth into the mouth defileth a man*," in such a way, as if it had been actually spoken in reference to Alcohol and thus applied to his case. He, at least will take it so, whether it was so designed by them or not.

It is but just to mention, that, in what ought to be considered their Preamble, they speak also of the *mirth and laughter* by which Temperance meetings have often been characterized. That this is unbecoming the sanctity of God's house I readily admit; and if, on an application being made to, hold such a meeting in their church, they had refused to open it, not a word could have been said against it. But why get up a meeting and talk against the Temperance Society? Why on this account, condemn Temperance men wholesale as influenced by "impure motives" &c., when thousands of them disapprove of such proceedings in the house of God, as much as our friends of the "Paradise congregation"? If their object was only "to prevent such intemperate conduct under the name of Temperance Reform, in their church," why speak of Temperance societies as dangerous "to our free institutions and our Republican Liberties"? Why pass Resolutions against ministers who have signed a Temperance pledge, or who, on occasions, lecture on the subject?

The truth is, I suppose, that many did not understand fully what they were signing. Some, I doubt not, thought they were only saying that no Temperance Meeting should be held in the church;—that as they held their meeting on the steps, so Temperance men might stay outside too—not thinking, that in giving their names they were endorsing the whole proceeding.

In conclusion let me assure those whom it concerns, that naught has been set down "in malice" and that I can have no other wish, than that they all may be benefited by
COLD WATER.
Crystal-Fount, Pa., April 27, 1842.

Religious Selections.

PAUL AND TROPHIMUS.

"Trophimus have I left a Miletum sick?"—Did you, Paul? And why did you leave him sick, when you possessed the power of working miracles? Why were you so profuse of your miracles in Melita, while you are so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the gospel, than for the private benefit even of the heirs of glory. God is sovereign in this, as well as in every thing else. Jesus healed the ear of the servant of the Chief Priest, while Paul did not heal his friend Trophimus.

The apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, yet of great importance to the children of God. They are not to expect that they will be always free from sickness, or that their sickness will be soon dismissed! They have reason to trust that God will always be with them, and will turn every thing to good for them. But they must submit to him as a sovereign who gives no account of his matters.—Alexander Carson.

A SISTER'S LOVE FOR HER BROTHERS.

In our number for February, we noticed the memoir of Mrs. Sarah L. Smith, and recommended to our young friends its perusal, because it beautifully portrays the character of a most excellent woman, as a sister and a christian.

The extracts which we make below, exhibit the tender affection which she felt for her brothers, and her anxiety for their conversion. We copy them with the hope that they will kindle in the hearts of some sisters, an anxiety equally strong for the spiritual welfare of their unconverted brothers.—Ed.

Her two brothers, younger than herself, and over whose childhood and youth she watched with such anxiety, are more frequently mentioned in her letters to her Christian friends; and her correspondence with them after they left the family home, shows the heart of a christian sister. The following are extracts from a letter written to her eldest brother on new year's day.

"I cannot refrain, my beloved brother, on this interesting anniversary, from expressing by letter, my deep anxiety for your salvation. The subject has ever laid near my heart; but of late, I have felt unusually solicitous that you would improve the present season of comparative leisure and quiet, in securing your eternal happiness; fearing that your accepted time will pass away, and your eternity prove a miserable one. I hope dear brother, that this effort will not displease you, if I were sure it would, still my feelings and my duty would urge me to the step. For we shall meet on that last great day, when I must bear the scrutiny of my Judge in regard to my own efforts for the salvation of those who are dear to me. Could you realize, as I now do, the transitory nature of all sublunary things, and the weighty interests which hang upon our fleeting moments, were I in a state of impotence toward God, your love for me would dictate some exertion from my poor soul.

"The past has been with me, a happy year; for I have set more lightly by the world, and I have with unusual tranquility rested upon

God. I can testify that the ways of wisdom are ways of pleasantness and all her paths, peace. Often when you have returned from your daily toils, weary and depressed, I have longed to have them sweetened by the comforts of religion. You have found that earthly pursuits do leave an aching void; but religious hopes fill the whole spirit.

I have prayed for you every day since I first knew the way to the throne of grace. Precious privilege it is yet mine, and I will use it yet more faithfully. Yes, dear brother, your own apartment shall witness a fervent prayer for you each day, while health continues. And will you not pray for your sister to God? Our years are flying, and we shall soon be beyond the grave. I make this appeal to you with the judgment seat in view. I already see you and myself standing there together; our dear parents, too, and each member of our family, our duties set before us, and their performance or neglect placed to our account."

"Dear affectionate brother, good night. Do not throw this aside as unworthy of your attention. Though worthless in itself, it speaks of that eternity to which you are hastening. Let the subject interest you; and be assured that the heart which dictates it loves you.

YOUR SISTER."

The following letter was written by Mrs. Smith to her second brother, who was at that time residing in New York City.

"My Dear Edward.—My expectation was wrought up to a great height this morning previous to the arrival of your letter; and when I read it, my heart seemed as if it would burst. It was but a few moments, however, when I was enabled to cast you upon an all sufficient Savior, and there leave you. I can do nothing more, nor can any of your Christian friends. I think your situation extremely critical; for should the Holy Spirit depart, you would be surprised to find how indifferent you would become, and how this miserable world would once more assume its reign over you. * * * * *

You are still in 'slippery places.' Haste away my brother; oh, haste. You gain nothing while you delay. You lose ground. Do not prescribe any particular course to God, or expect any precise method. Scarcely two cases agree precisely. Go in earnest prayer to God. Look on Him whom you have pierced, and mourn; and when we next hear from you, tell us that you will join our happy company."

[Mrs. Smith had the satisfaction at length, of seeing this brother rejoicing in christian hope and united to the Church of Christ.

The youngest brother of Mrs. Smith seems to have the subject of our most intense and protracted interest. To him she writes as follows:—

"Wait not, my dear brother, for deeper conviction; your heart can be softened only at the foot of the cross. An impenitent sinner is a hardened sinner; and true penitence carries the soul immediately to Jesus; where pardoning love is secured. There will the 'exceeding sinfulness of sin' be discovered, and there may you mourn over and hate it. Believe me, dear Peter, there is no salvation in convictions. You say that you are determined to find an interest in the Savior. Go to him, then, immediately. Submit your hardened and rebellious heart to his disposal and government. There is peace no where else. There is safety in no other resort; Repent and do believe *now* and the work is done."

"I waited for such a sense of my sins as should make me a worthy object of God's mercy; but I waited in vain. On one evening I was brought to feel that tears and distress could not avail, and that my duty was to believe. I cast myself on the compassion of the Savior, as a poor, blind, hardened, helpless wretch; and that moment found joy and peace in believing."

[Mrs. Smith had the satisfaction also of seeing this brother happy in a Savior's love.]

(Boston Ladies Friend.)

THE FEMALE PRAYER-MEETING.

[Furnished by a clergyman.]

In a western village, long before the blessings of a stated ministry were enjoyed, a few professors of religion were accustomed to meet for the worship of God. The time passed on, new members were added by immigration, and some of the earlier ones were gathered to the tomb. The children became men and women: the men and women verged more and more towards the end of life, and still the moral aspect of the place was like the heath in the desert.

In this state of things there were a few, and but a few, who did not quite lose the savor of a living piety. Among others there were four wives and mothers, who, without other stimulus than their own feelings, (for it is doubtful whether they had ever heard of a female prayer-meeting,) agreed together to meet and plead the promises of God, and wrestle with the Angel of the Covenant in behalf of their families. Of their numerous children, some nearly of adult age, not one was then pious. The engagement was faithfully kept. Through summer's heat and winter's cold, those faithful mothers might have been seen wending their way to the place appointed, and there they mingled their tears and prayers before the mercy seat. Affections attended all those families; although one was wealthy, and others were poor, they felt themselves to be as they really were, alike in need of the support of divine grace. None can know, save those who know by experience, what fervent, sisterly love, grew up between those women?

Years rolled on ere the bread of life was broken to that community by a pastor. Still, amid all discouragements, these females remained faithful. They believed and had patience, and did not faint. And what was the result.

It cannot be told, till the day of the revelation of all things, how far their prayers were instrumental in the organization of a church and the settlement of a minister, and the establishment of all those stated means of blessing which follow in its train; but it may be told even now, that great good resulted to the families of those praying ones. Of all their numerous children, few remain out of Christ. One after another they came to the Savior, and found pardon. One of those mothers, rejoices over the hopeful conversion of all her surviving children, ten in number, one of whom has been for years preaching the Gospel to the heathen, another is yet looking forward to the ministry, while the rest, in other relations, are found among the active advocates of all things that are lovely and of good report. And in the other families similar blessings in kind, if not in degree, have also been enjoyed. And all this is traced to the watching of these good women "unto prayer, with all perseverance."

Pastor's Journal.

ZWINGLE ATTACKED BY THE PLAGUE

While Zwingle was buried among the stupendous rocks that overhang the headlong torrent of the Jamina, he suddenly received intelligence that the plague, or the "great death," as it was called had visited Zurich. This terrible malady broke out in August, on St. Lawrence's day, and lasted till Candemias, sweeping away during that period no fewer than two thousand five hundred souls. The young people who resided under Zwingle's roof had immediately quitted it, according to the directions he had left behind him. His house was deserted therefore—but it was his time to return to it. He set out from Pfeffers in all haste and appeared once more among his flock, which the disease had grievously thinned. His young brother Andrew, who would gladly have stayed to attend upon him, he sent back at once to Wildhouse, and from that moment gave himself up entirely to the victims of that dreadful scourge. It was his daily task to testify of Christ and his consolation to the sick. His friends, while they rejoiced to see him still unharmed, while the arrows of pestilence were flying thick around him, were visited nevertheless with many secret misgivings on his account. "Do good," was the language of a letter written to him from Basle, by Conrad Brunner, who himself died of the plague a few months afterwards—"but at the same time be advised to take 'care of your own life.'" The caution came too late; Zwingle had been seized by the plague. The great preacher of Switzerland was stretched on a bed from which it is possible he might never rise. He now turned his thoughts upon the state of his own soul, and lifted up his eyes to God. He knew that Christ had given him a sure inheritance, and pouring forth the feelings of his heart in a hymn full of affection and simplicity,—the sense and the rhythm of which we will endeavor to exhibit, though we should fail in the attempt to copy its natural and primitive cast of language,—he cried aloud.

Lo! at my door gaunt death I spy;
Hear, Lord of life, thy creatures cry!

The arm that hung upon the tree,
Jesus, uplift—and rescue me.

Yet, if to quench my sun at noon
Be thy behest, thy will be done!

In faith and hope earth I resign,
Secure of heaven, for I am thine!

The disease, in the mean time gained ground; his friends in deep affliction beheld the man on whom the hopes of Switzerland and of the church reposed ready to be swallowed up by the grave. His bodily powers and natural faculties were forsaking him. His heart was smitten with dismay; yet he found strength to cry:

Fierce grow my pains: help, Lord, in haste!
For flesh and heart are failing fast!

Clouds wrap my sight, my tongue is dumb
Lord, tarry not, my hour is come!

In Satan's grasp on hell's dark brink
My spirit reels—ah, must I sink?

No, Jesus, not him I defy,
While here beneath thy cross I lie.

The canon Hoffman, sincerely attached to the creed which he professed, could not bear the idea of seeing Zwingle die in the error which he had inculcated. He waited on the principal of the chapter, "Think," said he "of the peril of his soul. Has he not given the name of fantastical innovators to all the doctors who have taught for the last three hundred and eighty years & upwards—Alexander of Hales, Saint Bonaventura, Albertus Magnus, Thomas Aquinas, and all the canonists? Does he not affirm that the doctrines they have preached are no better than dreams into which they have fallen, with their hoods drawn over their eyes, in the gloomy corners of their cloisters? Alas! it would have been better for the city of Zurich had he ruined our vineyards and harvest for many a year; and now he is at death's door! I beseech you save his poor soul!" It would appear that the principal more enlightened than the canon, did not think it necessary to convert Zwingle to St. Bonaventura and Albertus Magnus. He was left undisturbed.

Great was the consternation that prevailed throughout the city. The believers cried to God night & day, earnestly entreating that he would restore their faithful pastor. The alarm had spread to the mountains of Tockenburg. Even in that elevated region the plague had made its appearance. Seven or eight persons had fallen a prey to it in the village, among these was a servant of Nicholas, Zwingle's brother. No tidings were received from the Reformer. "Let me know," wrote young Andrew Zwingle, "what is the state my beloved brother! The abbot, and all our brothers salute thee. 'It would seem that Zwingle's parents were already dead, since they are not mentioned here."

The news of Zwingle's illness, followed by a report of his death, was circulated throughout Switzerland and Germany. "Alas!" exclaimed Hedio, in tears, "the deliverer of our country, the trumpet of the gospel, the magnanimous herald of the truth is smitten with death in the flower and spring-tide of his age. When the intelligence reached Basle that Zwingle was no more, the whole city resounded with lamentations.

But that glimmering spark of life which had been left unquenched, began now to burn more brightly. Though laboring still under great bodily weakness, his soul was impressed with a deep persuasion, that God had called him to replace the candle of His word on the deserted candlestick of the church. With strong emotion Zwingle now exclaimed:

My father God, behold me whole!
Again on earth a living soul!

Let sin no more my heart annoy,
But fill it, Lord, with holy joy.

Though now delayed, my hour must come,
Involved, perchance, in deeper gloom.

It matters not; rejoicing yet,
I'll bear my yoke to heaven's bright gate.

D'Aubigne's History of the Reformation.

INFATUATION OF SINNERS.

If you saw a blind man laying himself down to take his rest for the night within the precincts of an old tottering tenement, which was hourly expected to fall, and bury him in its ruins; and if no argument or entreaty on the part of the bystanders could convince him of his folly or induce him to escape from his perilous resting-place; and merely because he himself could not see his danger, would you not pity his stubbornness, and feel for his helplessness? Were you introduced into the chamber of a sick friend lying in the last stage of some powerful disease, which was fast withering his vitals, and drying up the fountain of life, but who resolutely persisted in refusing the application of an infallible remedy which already had been completely

successful in the experience of thousands who once were in the same state; and were his refusal of the remedy grounded only upon the fact, that he imagined it to be somewhat bitter at its first application, would you not be astonished at his obstinacy?

Sinner! "Thou art the man." Therefore pity your own stubbornness—feel for your own deplorable blindness, and be confounded at your own hardness of heart! Your state is worse, by all the difference between the infinite height of heaven to earth, and the duration of eternity contrasted with time. You lay yourselves down to rest in great composure after night, with the storm of God's wrath impending over your heads; and though it may burst and overwhelm you before the morning, still you continue careless and unconcerned about your danger, in spite of every warning to the contrary. Your souls are infected with the disease of sin, which, if not removed, will infallibly cut you off, and in sad experience, make you to feel the tremendous woes of the second death; and yet you pertinaciously refuse to allow the balm of Gilead to be applied to your conscience, and the blood of Jesus Christ to be sprinkled upon your soul—balm which heals every wound, and blood which cleanseth from all sin, causing even the heart itself to sing aloud for joy.—What strange infatuation! What deep delusion! To love one's disease to hug one's chains—to sleep in profound slumber upon the very edge of the precipice over the bottomless pit!—Chr. Intelligence.

The confidence of a christian.—The righteous seem to lie by, in the bosom of the earth, as a weary pilot in some well sheltered creek, till all the storms which infest this lower world are blown over. Here they enjoy safe anchorage, are in no danger of foundering amidst the waves of prevailing iniquity, or of being shipwrecked on the rocks of any powerful temptation. But ere long we shall behold them hoisting their flag of hope, riding before a sweet gale of atoning merit and redeeming love, till they make, with all the sails of an assured faith, the blessed port of an eternal life.—Rev. H. Harvey.

Miscellaneous.

BISHOP OF JERUSALEM.

The ensuing intelligence from Jerusalem is among the remarkable "Signs of the Times."

"A correspondent of the London Morning Chronicle, in a letter dated Constantinople, February 25, states, that soon after Dr. Alexander's arrival at Jerusalem, groups of Christians, men and boys, collected at different times round his abode, and expressed their hostility by groans and offensive exclamations. When he went forth for exercise, he was followed by many low vagabonds, among whom were several Jews, reviling and insulting him; and lastly, when he performed Divine service, which took place, it is said, publicly, greater crowds assembled and interrupted him, not only with hissings and menaces, but by acts amounting almost to personal injury.

The Consul complained to the Governor, who ordered that any persons who repeated such conduct should be seized and chastised; but he declined to appoint a regular guard, or issued any firman, which might be construed into a recognition of the Bishop's rank. A report was then forwarded to Sir Stratford Canning; and His Excellency addressed a communication to the Porte, demanding that orders should be issued to the Governor of Jerusalem, to grant the required protection. No specific answer has been returned."

"The Leipzig Gazette of the 23d has an article from Constantinople of the 2d, confirming the personal dangers incurred by Bishop Alexander at Jerusalem, and the insults to which he was exposed from both Jews and Christians, whilst preaching in the open air. The Bishop appealed to Sir Stratford Canning, and represented that if his person was not in safety, he should be under the necessity of quitting the country. The Ambassador immediately addressed the Divan on the subject. Negotiations went on for eight days, when the Porte at last decidedly refused to acknowledge the new Bishop, declared that the Turkish Government would not risk creating discontent among a vast number of its subjects who hold the Greek and Roman faith, and whose privilege it is not to admit into Jerusalem what they term a heretic prelate. Izzet Pacha persisted in this resolution, and after some more representations from Sir Stratford Canning, the Porte gave the following final answer—"As we cannot without evident danger acknowledge by a special firman your Anglican Bishop, we, however, out of respect for Her Majesty Queen Victoria, grant to the said Bishop the protection and toleration which we allow to all other Christians ecclesiastics who make a temporary residence in our empire. Instructions to this effect will be sent to the Tahir Pacha, to whom we will recommend the Bishop of Jerusalem."—Herald.

"The last accounts state that he had broken with Tahir Pasha, because that functionary refused to recognize him as any thing more than an English traveller; and his relations with the Christian population seem yet more unsatisfactory. The Augsburg Gazette tells us, 'It appears certain that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a sermon. The Mussulmans remained neutral' (and no doubt much edified) 'on the occasion.' And from another source we hear, that of many reports prevalent in Constantinople with respect to Syrian affairs, 'the only one which has obtained confirmation from the mouth of an Ambassador is the attack on the Protestant Bishop of Jerusalem; and it is added, that his life was actually in danger.'"

"What is to be the result of the Bishop's troubles, we do not pretend to foretell; but we cannot admire the foresight or management of those who have exposed him to the communications which he comes to conciliate; and would earnestly desire his withdrawal from a position where, with the credit of the English Church and nation depending on him, he can hardly tell whether it is his business to avenge or to suffer—to make himself respected as a representative of our State, or embrace the crown of martyrdom as the Missionary of our Church."

ON HUMAN LIFE.

Often does the question come to us what is a religious use of life? If we change slightly the terms, and ask what is a wise use of life, few would find it difficult to answer. It must be wise, to use life for the greatest good to ourselves and others which it is capable of yielding. And this cannot be done, it cannot be even known, until all the relations of life are known and regarded, especially its duration, its destiny. These, then, must be studied as the first and simplest wisdom. And with these, all the uses of life must be made to harmonize. If you are mortal, and only mortal,

eat, drink, for to-morrow you die. But if you have a mind capable of infinite growth, a heart which thirsts for that which the world cannot give, a conscience that is its own tormentor or rewarder, accordingly as it is used, it must continue indefinitely, if you are living a life always exposed to death, yet nursing in its own bosom, the seeds of immeasurable happiness or misery, seeds sown by your own hand day by day—then it is wise to live soberly, righteously, and godly in this world, and such words are no longer unmeaning. Nor is it a worthless consideration, though a low principle of action, that a good life can lose nothing, and may gain every thing; while wickedness or infidelity has no advantage, and perils all. "What will be your condition, Father, without another life?" "What will be your condition with it?" was the reply.—*Monthly Miscellany.*

THE WEEKLY MESSENGER.

CHAMBERSBURG, MAY 11, 1842.

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.
(By 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.

FROM HOME.—Both the editors expect to be absent during the latter part of the present and a part of the coming week, in attending the meeting of the Mercersburg Classis, at Bedford, Pa.

MCCONNELLSBURG, PA.—Divine service may be expected on next Friday evening in this place, by one of the members of the Mercersburg Classis.

LICENTIATES. A correspondent in the last "Presbyterian" recommends, that the General Assembly of the Presbyterian Church adopt the rule of giving license to preach the gospel for a limited period—say one year with provisions to renew it at the expiration of that time, if deemed expedient. This has been the practice of the German Reformed Church, and has been found, by long experience, to be a wise regulation.

NEW YORK ANNIVERSARIES. These interesting annual meetings commenced in New York last week. We had marked an interesting address delivered by the Hon. Thos. Marshall before the Am. Tem. Union, for insertion in our present No., but it was crowded out. We shall endeavor to select the most important items for our paper of next week, before we leave home.

"NEW YORK WASHINGTONIAN."

Such is the title of a very neatly printed weekly paper, published in the city of New York, by Messrs. Herrick and Ropes, at one dollar a year. It is a spirited temperance paper, and judging from the number before us, we should say, that it is worthy of patronage.

Temperance papers are multiplying rapidly in every direction—and one would be led, upon first sight, to rejoice at it, as something most devoutly to be wished. And if they were, generally speaking, of the right kind, and had a prospect of permanent establishment, it would certainly be matter of rejoicing. But it is easy to foresee, that neither the one nor the other can reasonably be expected.

If such papers are established in almost every other county (as is the case in this state in not a few instances), the patronage is necessarily so small, that its income will scarcely pay for the paper and printing. Of course, the editorial labor is gratuitous, and as its income will not afford the employment of an editor's time, it must get along the "best way it can," sometimes with, and sometimes without, and sometimes with any and every body as its editor. Now it is obvious, that in this way, instead of doing any essential good, it is more than likely, it will in the end do injury; because one half or three fourths of such papers will, in a year or two, become extinct—the subscribers, in many instances being dissatisfied, will refuse to subscribe for other and perhaps better ones, and thus the public mind will be little, if at all, benefited by the local enterprise. Wherever such a periodical can be sufficiently supported, so as to secure the services of an able and judicious editor, who will devote his whole time to it, there let the attempt be made. It will do good. Where this cannot be done, our advice would be: Let it alone. Better introduce a good paper from abroad, than to have a shortlived or an indifferent one at home.

A CONTRAST.

Wisdom, as usually defined, is "the choice of the best end, and of the best means for securing that end." When this definition is kept distinctly in view, the test it embodies is of very easy application. To determine whether any particular course of conduct is consonant with wisdom, we need but inquire into the end proposed therein, and into the means adopted for the purpose of securing that end, and if the end and the means cannot be pronounced the best the case will possibly admit of, the necessary conclusion is that the course of conduct itself whatever it may be, is destitute of the attribute of wisdom.

The application of this test, according to the manner suggested, to the career of the Christian and of the worldling respectively, will set forth the excellent wisdom of the one and the great folly of the other, in a very forcible light. We need but inquire into the ends they respectively propose to themselves and into the means they employ to secure them, to convince ourselves of the correctness of the sentiment here expressed. What then, is the end which the Christian and the worldling respectively propose to himself, and what are the means which each one employs to secure his end? To these questions we will endeavor to return a brief reply.

The end, which the Christian has marked out for himself, is "the glory of his God and the salvation of his own soul." This is implied

in his very profession. For this end it is, that he lives, and for it also he is willing to die. A better end than this cannot be proposed by man to himself, as a rational, intelligent, and immortal creature. It is the very end which God had in view with respect to him, in endowing him with the nature of which he is possessed, and in giving him existence in the present world. And it is also the only end which is perfectly consonant with his own best interests for time and eternity. In prosecuting it, therefore, he is but answering the end of his being and securing his own true happiness. The means employed to obtain this end are the very best which could be adopted for this purpose. They lead directly to the object in view, and are infallible in their efficacy, whenever properly employed. They have been prescribed by God himself, and are perfectly within the power of man and adapted to his peculiar nature and condition. They include all the duties and exercises which distinguish the religion of the Gospel.

The end which the worldling proposes to himself, whatever particular complexion it may assume, is at best when stripped of its disguise, nothing but sheer selfishness. Self is the great object for which he lives. To it he devotes all his time and energies. The gratification of his carnal appetites and passions, constitutes the great interest which he consults to the exclusion of every other. This end is far from being characterized by wisdom. It is directly at war with man's best interests, and is altogether inconsistent with his true dignity as a rational and immortal creature. In all its provisions, it leaves God altogether out of view. It has reference to time only to the entire exclusion of eternity. Its provisions are designed for the body and not for the soul. The means which the worldling employs for the accomplishment of his end, as must be expected, are such as fully correspond with the object in view, and however well adapted, to the purpose for which they are employed, they only tend to display the more fully the great folly of the end they are designed to secure. The course of conduct to which the employment of these gives rise, whilst it may secure the carnal gratification in view, necessarily deprives the soul of all real enjoyment in the present life, and must involve it in the most bitter consequences in the life that is to come.

The contrast between the career of the Christian and the worldling, which has been thus briefly presented in reply to the questions proposed, exhibits the comparative merits of the two, in their appropriate light. The one is characteristic of true wisdom, whilst the other is indicative only of folly. The Christian is pursuing a course wholly worthy of his high nature, whilst the worldling is rendering his condition far more degraded and less desirable, than that even of the inferior creatures, with which he is surrounded. Considerations like these, whilst they serve to encourage the Christian in his career and should prompt him to greater diligence and activity, ought to exert a powerful influence upon the mind of the worldling, and prevail upon him to change the end for which he lives; and well would it be for him, if he were to permit them to have this effect.

Ecclesiastical Record. The Rev. W. WILSON BONNEL, of Philadelphia, has received and accepted an unanimous call from the Reformed congregation of this place, to become their pastor, and will shortly enter upon the duties of his ministerial office in his new field of labor.

THE CROPS.

At no time within our recollection, have the crops generally, presented a more favorable appearance at this season, than they now do. Throughout our extensive and fertile "Cumberland Valley", the dark green fields of grain are full of promise to the husbandman. Whilst our national Sins have cried to God for chastisements; and whilst they have brought down upon us the calamity and distress which might naturally be expected, yet does God bestow upon His distinguishing and unmerited mercies. Truly, it becomes us to be both thankful and humble.

New York School Bill.—It appears, that the Public School Bill, passed by the New York Legislature, is not likely to accomplish any thing for the Roman Catholics directly, inasmuch as it does not give them any control whatever over the School funds. It would seem that the effects of the Bill will be, to frustrate the Public School System entirely. The editor of the New York Commercial Advertiser (Col. Stone) says:

"THE PUBLIC SCHOOLS, as we are informed, have come very near an entire stop! The new law, hurried madly through the Legislature at a midnight hour, and even then carried off by deception and fraud, is so ill-digested that nobody can understand it, farther than that it disturbs the existing beautiful foundation of the schools, and supercedes their simple and excellent machinery by a most comprehensive and unwieldy apparatus—the screws and springs of which are to be imported and moved from Rome."

Law of Copy-Right.—Great complaints—and we think justly—have been made by authors of books here as well as in England, for the want of a reciprocal protection of their works in the two countries. Lord Palmerston has lately submitted the following as the basis of a proposed International Copy-Right Law:

"I. That from the day of the authors of the books first published in the United Kingdom of Great Britain and Ireland, or any other part of the British Empire, shall have the sole liberty of printing and reprinting such books within the territories of the United States of America, during the term of years, and such authors shall have all other privileges, rights, remedies, and protection, to which the citizens of the United States are now entitled, in respect of works first published in the territories of the United States."

II. That from the day of the authors of books first published in the territories of the United States, shall have the sole liberty of printing and reprinting such books within the United Kingdom of Great Britain and Ireland, and every other part of the British dominions, during the term of years, from the first publication thereof in the territories of the United States; and if the author be living at the expiration of the said term, then during the remainder of the life of the author; and every such author shall have all other privileges, rights, remedies, and

protection, to which the subjects of Her Britannic Majesty are now entitled in respect of works first published in the dominions of Her Britannic Majesty."

III. But no person shall be entitled to the benefit of this treaty, in the dominions or territories of either of the high contracting parties, until all the regulations in force in the dominions or territories where the same shall be sought to be enforced, in regard to the registration of books first published in a foreign country, and in regard to the delivery of a copy of such book, have been duly observed."

The brig Sarah Elizabeth, Captain Doane, with missionaries as passengers, sailed from Boston for the Sandwich Islands. Impressive religious services were held on board before she left Union wharf on Monday.

THE BIBLE.

There are four grand arguments for the truth of the Bible: 1st. is the miracles on record—2d. the prophecies—3d. the goodness of the doctrines—4th. the moral character of the penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity.—Thus Christianity is built upon these four immutable pillars; the power; the understanding; the goodness; and the purity of God. The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the mere invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying: "Thus saith the Lord," when it was their own invention. It could not have been the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion—the Bible must be given by divine inspiration.

SIMPSON.

TO THE POINT.—Elder Knapp, on taking leave of Boston, preached at Bowdoin Square, to young converts. A crowded audience was present. His text was, "Lord what wilt thou have me to do?" He answered the question minutely. The last particular was as follows, as we learn from the Watchman:—

Finally, take some religious paper. If we were engaged in a war, we should wish to be kept intimately acquainted with every event, and for this purpose we should take a paper.—We are, if we are Christians, engaged in war with the powers of darkness, and events of the greatest moment are transpiring continually. Besides they contain a great amount of religious reading, at a cheaper rate than in any other form, and coming with news of interest, is most likely to be read.—*Zion's Herald.*

"There are various distinctions in life; and the Scripture does not discountenance them. Neither are we to view them as selfish, or terminating only in the advantage of the superior ranks. The lowest are useful, as well as the highest. The rich benefit the poor; and the poor labor for the rich. The King is the protector of his subjects; and every subject contributes to the support of the King; the King is served by the labor of the field. There is no such thing as independence; and were it not for ignorance and pride, we should never think of it. The under ranks are ever the basis of the community: the lowest parts of the wall sustain the higher. The more we rise, and possess, the less claim have we to independence; as a larger building requires more support than a smaller. A nobleman employs a thousand hands; a peasant wants but two—and these are his own."

JAX.

AN IMPRESSIVE SCENE.

The King of Prussia, during his late visit to England to attend the christening of the young prince, visited Newgate prison in company with the celebrated Mrs. Fry, walking arm in arm. When they had reached one of the female wards, the inmates were all assembled around a table, at the head of which Mrs. Fry took her seat, and explained to His Majesty the circumstances of the prisoners, and the improvement which had been made among them by the introduction of religious services. This prison had long been considered one of the worst in the kingdom, and when, some years ago, she first had the privilege, by the courtesy of the magistrates of London to visit this prison, it was unsafe for the governor, and more so for herself to venture into the female wards. Mrs. Fry then proceeded to read to the prisoners two chapters from a religious work, commenting upon them as she proceeded, with a view to convey to His Majesty an idea of the mode in which she conducted her charitable visitations. Then followed a psalm, which had been concluded, Mrs. Fry knelt down, an example which His Majesty instantly followed, and with the most devout attention, listened to a beautiful extemporaneous prayer to which Mrs. Fry gave utterance. The scene at this moment was indeed a strange one; at one view, the beholder witnessed the monarch of a great nation, a portion of the nobles of his realm, the wealth and authorities of the great metropolis of this commercial kingdom, approaching with prayer their common Creator, in unison with those whom vice and crime had made the occupants of a prison.—*Christian Watchman.*

A BEAUTIFUL THOUGHT.

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine country of Wicklow, during a storm, she was struck by one beautiful effect in the hills. It was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion, piercing and carrying brightness into the depths of sorrow, and of the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.—*Evangelical Magazine.*

TRY.—"Let a man sit down at the foot of a great mountain, to contemplate its greatness, and he will be ready to say, I can never go over it; the attempt is futile. Yet on the second thought, he concludes the task can be performed, not by one mighty leap, but by successive steps, and by the simple process of putting one foot before the other."—*Dr. Johnson.*

ANECDOTE OF THE REIGNING KING OF PRUSSIA.

We have much pleasure in laying, before our readers an interesting anecdote, which has been communicated to us by a gentleman who has recently returned from Berlin.—Some time since, an effort was made to get rid of a windmill, the close approximation of which to the royal palace rendered it in some degree a nuisance, and certainly an eye-sore. Overtures were accordingly made to the sturdy yeoman for the purchase of the obnoxious property; but whether it was that the man was possessed of a strong spirit of obstinacy, or really too deeply attached to his old family habitation, the result was, that the offer, though tempting, were again and again refused. There are generally some individuals attached to a court, who are ready to suggest remedies, direct or indirect, for inconveniences or annoyances offered to royalty. Accordingly, upon a hint from some minion, a lawsuit was commenced against the obstinate miller, for the recovery of certain sums alleged to be due for arrears of an impost on that portion of crown land, which it suggested was occupied by the mill in question. The sturdy holder of the 'toll dish' was not wholly without friends or funds, and he prepared vigorously to take his stand in defence of his rights. The question came in due time before the courts of law, and the plaintiff having completely failed to establish any right on behalf of the crown, the miller obtained a verdict in his favor, with a declaration for payment of his costs in the suit. This was certainly no small triumph; and merily went round the unfurled sails of the old mill, and well pleased, no doubt, was the rough owner with the sound, as they went whirling and whizzing under the influence of the gale; which certainly seemed to blow strongly in his favour. But he was not the first who has found that, when drawn into a lawsuit, particularly with so formidable an opponent, a man is more likely to 'gain a loss' than escape scot-free. With extra expenses, interruption of business, and rejoicings after the victory, the miller found himself pressed by considerable difficulties, and after in vain struggling for a few months against the pressure he at length took a manly resolution, gained access to the monarch's presence, and, after roughly apologizing for having thwarted his majesty's wishes, frankly stated that his wants alone had rendered him compliant, and that he was prepared to accept the sum originally offered for the property. The king, after a few minutes' conversation, handed a draft for a considerable amount to the applicant, and said, "I think, my honest friend, that you will find that sufficient to meet the emergency; if not, come and talk to me again upon the subject. As to the mill, I assure you I will have none of it. The sight of it gives me more pleasure than it ever occasioned pain; for I see it an object which assures me of a guaranty for the safety of my people, and a pledge for my own happiness, by its demonstration of the existence of a power and a principle higher than the authority of the crown, and more valuable than all the privileges of royalty."—*London Paper.*

THE DRUSES.—It is stated in English papers, that the Druses, suspecting some treachery on the part of the British Agent, had assailed the English and American missions, plundered and destroyed their establishments, burned their books and manuscripts, and expelled the missionaries from the country.

Domestic Intelligence.

Pleading to an Indictment.—There was a rather laughable circumstance transpired at the Court of Sessions the other day. A young woman was indicted for stealing a quantity of female apparel, and other articles. Her prosecuting attorney commenced reading the specifications, charging in the redundant language of the law, the stealing of ten times the actual amount taken. As the items were being read over, the culprit stood with expanded eyes, the very picture of surprise and astonishment. After the enormous catalogue was gone through with, the attorney addressing the girl, asked "What have you to say to these charges?"

"I never stole half the articles read over by you!" was the response.

A general laugh attested to the ludicrousness of the scene.—*Rochester Daily Advertiser.*

Death of Judge Paine, of Vermont.—We announce with deep regret, the death of Hon. Elijah Paine, of Williamstown, Vermont. He died at his place of residence, on Thursday afternoon, at half past seven o'clock, at the advanced age of eighty-five. He has gone to his final account ripe in years and full of honors. He is best distinguished for nearly half a century, as an upright, able and impartial judge, a good citizen, and an estimable and revered neighbor and friend. He was appointed to the Bench in 1801, by the elder Adams; and resigned his seat the first of last month. He was the father of the present Governor.—*Boston Atlas.*

THE APPORTIONMENT BILL.

The Apportionment Bill which passed the House of Representatives on Tuesday, fixes the ratio of representation at 30,119 of Federal population for each representative. This will make the House to consist of 306 members, distributed among the States as follows:

Maine	10
New Hampshire	5
Massachusetts	14
Rhode Island	2
Connecticut	6
Vermont	5
New York	48
New Jersey	9
Pennsylvania	34
Delaware	1
Maryland	8
Virginia	21
North Carolina	13
South Carolina	9
Georgia	11
Alabama	9
Mississippi	5
Louisiana	5
Tennessee	15
Kentucky	14
Ohio	30
Indiana	13
Illinois	9
Missouri	7
Arkansas	1
Michigan	1

The Florida War. It is confidently expected that the war with the Indians will now be terminated.

Affray in Clarke County.—An unfortunate affray occurred in Clarke County, (Mo.) near Waterloo, on Tuesday, the 19th ult., which originated in a settling; the partnership concern of Messrs. McKANE & McALLISTER, who had been engaged in the business of distilling, and resulted in the death of the latter, who was shot down by McKANE because of his attempt to take possession of seven barrels of whiskey, the property of McKANE, which had been knocked off to McAllister at a sheriff's sale at \$1 per barrel. McKANE immediately fled, and at the latest dates had not been taken. This unfortunate affray caused considerable excitement in the neighborhood, as both the parties were men with large families depending upon them, and stood well in the community.

Mortality.—The Newport (Perry Co.) Standard mentions the death, in that place, of Mr. Henry Stuefer, aged twenty-one years, and adds: "A brother, who lived with him, died on Tuesday evening, the 19th instant. On Friday, the 22d, his third child, and on Tuesday morning, the 25th inst., the eldest, were wrested from the embrace of fond parents. The second, and only surviving one, is also lying at the point of death not expected to live until this paper reaches its place of destination."

Philadelphia, April 22. The case of Messrs. Biddle, Cowperthwaite and Andrews was disposed of this morning. It was brought up on habeas corpus, and Judge BARTON delivered his opinion of the Court that there was no probable ground for the charge, and the parties were discharged.

Lead in Iowa.—The Iowa City Standard says that a lead mine has been discovered in Johnson County, in that territory. The discovery was made by Mr. Jesse McCart, on the banks of Iowa River, about nine miles above Iowa City. He found "a load of lead fifteen inches thick by digging fourteen feet below the surface." The Standard considers the discovery a very important one for that region.

Extraordinary Change.—The Island of Jamaica, formerly exported a large quantity of sugar: now it imported into that island. Mr. J., a respectable and enterprising merchant of this city, within four months shipped a large quantity of sugar to Jamaica. The article sold so well, and to so good a profit, that he is preparing to repeat the adventure.—*N. Y. American.*

Refined Sugar from Beets by the first process.—Among the valuable items of news contained in a recent letter from the very able Paris correspondent of the National Intelligencer, we find that a premium was awarded by the Society for the encouragement of National Industry, at its annual assembly, on the 23d March, to Mr. Boucher, a manufacturer of beet root sugar, near Pantin, France, for a process by which the raw sugar of the beetroot, is converted into refined sugar without being taken from the mould, and that the process is also applicable to cane sugar. The value of the premium is 400 francs. The discovery is one of immense importance, and will add from 30 to 60 per cent to the value of any juice from which sugar may be manufactured, that may be thus treated.—*Am. Farmer.*

Progress of Intelligence.—Twenty-three citizens of Pirbright have addressed a petition to the authorities of the Mormon church, at Nauvoo, Illinois, requesting that body to supply them with a regular preacher.

Death of Rev. Dr. Moss.—The Newburyport Herald of Tuesday morning, says: "We are pained to hear that the Rev. Dr. Moss, Rector of St. Paul's Church, who has been sick for several days, died this morning."

Rhode Island.—The suffrage party have held their election, and "King Charles' party," as the friends of the old charter are called, have held theirs. There has been no fighting. The suffrage party will proceed to organize their government on the third of May, and the charter party will organize theirs the day after. "Little Rhody" will then present the singular spectacle of two governors, two senates, and two houses of representatives.—The suffrage party have issued a very call upon all military companies, favorable to the people's cause, to sustain them on the third of May. It is signed by B. Arnold—an ominous name!

Colonization Society.—The American Colonization Society is making a great effort to send an expedition to Liberia. They have been anxious for many years, to introduce the culture and manufacture of sugar into their Colonies, and an opportunity of doing so is now offered. A gentleman from New Orleans, has lately freed more than eighty servants—after giving them such instructions as have fitted them for becoming useful citizens. Besides other things, these "sugar-makers, sugar kettle setters, sugar mill builders, builders of sugar house chimneys," &c. This whole company have applied to the Society for a home in Liberia, and they have thought it their duty under all the circumstances, to grant the request. A fine large ship is going round to New Orleans, and they come to this port, and take in such emigrants as may be collected here. Probably more than one hundred and fifty settlers will go out in the expedition.—*Norfolk Herald.*

From the Boston Daily Times of Saturday.

Melancholy and terrible Disaster.—Twenty-six lives lost.

It is our melancholy duty to record the most awful catastrophe which our harbor has ever been the scene of. About 9 o'clock yesterday morning, the boat belonging to the Farm School on Thompson's Island, with one of the teachers, Mr. Peabody, the boatman and twenty-seven pupils of the School, on a fishing excursion. As she was returning in the afternoon, between Fort Independence and Thompson's Island, the boat struck the rocks, and before she could shift the helm, she capsized, and twenty-six, out of the twenty-nine met a watery grave. As the schooner H. B. Foster was coming up the harbor a short time after this most heart-rending accident, her crew discovered three of the boys clinging to a box, and they were immediately rescued. On the arrival of the schooner at the city, the three boys who were saved, were carried to the house of Deacon Grant, where they received every care and attention which could be bestowed upon them. The names of these three are William B. Wallace, George F. Gould, and Frederick S. Simonds.

The names of their unfortunate companions are as follows:—*List of the Drowned*—Thomas J. Peabody, of Boxford, Schoolmaster; Joshua Oakes, boat keeper; George Chase, Henry M. Lane, R. G. White, Johnson, Henry Lucas, Isaac Major, James Filmore, Abraham Spence, William E. Clarke, Peter Pastouch, Stephen Vose, James Tracy, Samuel Deacon, Thomas F. Blake, Patrick Sheen, body found, James M. Chandler, Samuel Walker, Robert Walker, Henry Barnham, Charles Austin, Thomas Dalton, John Call, James Walker, and one other whose name we were unable to obtain.

We are informed by one of the boys who was saved, that the three remained nearly half an hour on the box before they were picked up.

A Cherokee preacher named Bushyhead, spoke at one of the Baptist Anniversaries in New York a day or two ago. He said: "that a religious awakening had sprung up among their bands when on their march from Georgia to the great West, which has continued to some extent until this day. Among a population of 15,000 souls, there are now 1,000 exemplary members of the Christian church. They have a regular government—representative in its form, with a settled magistracy; and the people are engaged in building school houses, opening schools, establishing churches, and in the adoption of such other measures deemed to be necessary to bring order out of their late confusion."

Notices.

Local Agents for Marshall College, Seminary, &c.

The undersigned respectfully gives notice to those interested, that the gentlemen whose names are added below, are authorized to receive, and will attend to the collection of Subscriptions in their respective neighbourhoods, for Marshall College, Seminary, &c. He would also state for the information of local agents and others who may wish to forward contributions for Centenary purposes, that monies inclosed in a letter addressed to WM. HEYER, Esq. TREASURER OF SYNO, CHAMBERSBURG, PA., will reach their appropriate destination. It is particularly requested when monies are forwarded that the name of the donors and the object for which they have been contributed, be specifically stated.

JACOB MAYER.

Gen. Agent for Marshall College, Seminary, &c.
Bernard Wolff, Esq., Chambersburg, Pa.
Danl. H. Doll, Martinsburg, Pa.
Martin Biechenbach, Hagerstown, Md.
Frederick, Md.
Henry Cox, Jefferson, Md.
Wm. Brantworth, Leesburg, Pa.
Rev. H. Wagner, Abingdon, Va.
Abraham Ludwig, Abingdon, Va.
Rev. W. F. Coffey, Abingdon, Va.
Jonathan Weller, Abingdon, Va.
Rev. J. Casper Bucher, Middletown, Md.

ADJOURNED MEETING OF THE GOSHENHOPPEN CLASSIS.

The members composing this Classis are requested to attend an adjourned meeting, to be held in the Limerick church, Montgomery county, Pa. on Tuesday, the 17th day of June, at 10 o'clock A. M. A punctual attendance is requested.

J. A. STRASSBERGER, Secretary.

May 11th, 1842.

NOTICE.

By Divine Permission, the Rev. Dr. NEVIN will preach in the German Reformed Church, in this place, next Sabbath morning and evening, at the usual hours.

NOTICE.

To Subscribers and Members of the Bible Society. The demands upon the Treasurer of the Franklin Bible Society, for Bibles procured, are such as to make it desirable, that all those who have subscribed towards this laudable object, should pay their subscription to the Treasurer. It is hoped, that this will be sufficient to all the friends of the cause.

J. LOGAN SMITH, Treasurer.

MEETINGS OF THE CLASSES.

Mercersburg Classis. At Bedford, Pa., on Saturday, May 14th, at 7 o'clock P. M.

Maryland Classis. At Westminster, Carroll co., Md., on Friday evening, the 13th of May.

Virginia Classis. At St. John's church, Augusta co., Va., on Saturday, May 14th, at 10 o'clock A. M.

BALTIMORE MARKETS.

FLOUR.—Howard street.—Sales have been slight during the week at \$5.75. The wagon price is \$5.75.
GRAIN.—Wheat.—We quote prime Md. reds at \$1.25 a \$1.21 per bushel. There are no supplies of moment in the market.
Corn.—Sales of Md. white have been made at 55 a 56 cents, and yellow at 61 cents.
Rye.—Sales have been made at 74 a 75 cents per bushel.
Oats.—Last sales of Md., at 42 cents per bushel, and Penna. at 44.
CATTLE.—The sales embrace about 162 head at \$4.50 for inferior, & \$6.00 per 100 lbs. for prime quality.

Acknowledgements.

LETTERS RECEIVED.

Rev. J. G. Fritchey, (1 sub) Rev. Jacob Ziegler—the members will not be so forgetful of their duty; Johnson & Smith; J. Seebold; D. Y. Heister; L. H. Doll, (see notice by Genl. Ag.) Dr. William Swoope; W. Z. Culbertson; John Coulter (L. R. com. no 130, has now paid \$6—owes still \$2 50—A. H. S. owes \$6 50; J. H. Keller, Rev. W. C. Bennett—to late; T. Finley—W. H. C. & C. Keller, not taken out!

MONIES RECEIVED.

David Essom (Chambersburg); J. John Kefauver (Middle); 4, and J. A. Main; 2; J. J. Kefauver (N. C.) from Sam. Lantz, Geo. S. Ramsour, Dr. A. Ramsour, M. & D. Finger, Jacob Ramsour, L. Reinhardt, Rev. J. H. Crawford, Sol. Ramsour, Sol. Warlick, David Ramsour (tanner) Miss A. Wilson, David J. Ramsour, John Hoke, Geo. P. Shuford, Warlick & Finger, W. P. Reinhardt, Rev. J. Ramsour, John Moltz, J. & D. Ramsour, John Coulter, each 2, and Jno. Carpenter, J. Jas. Duffell (Cham.) 2.
By Rev. J. G. Fritchey from Ab. Albert (N. Oxf.) 2, By C. Sohn, from Dr. P. W. Little (Mercersburg) 4, By D. H. Doll from Jacob Shower, (Urban O.) 5, Mrs. Mary Miller (Martinsburg) 2, Anthony Rosenberg 2 & Michael Seibert 2; From Rev. Dr. Nevin for Mrs. C. Jenkins (Churchill) Rev. Dr. Nevin, (Sewick) T. H. Nevin, (Pittsburg) Rev. A. Brown (Canons) Dr. Finley, (Niles, M.) and Rev. Dr. Nevin 10.

To Ministers and Agents. In remitting money to us, please send the amount in as few notes as possible, at least when the letter is not franked by the Postmaster. We lately received a letter containing 6 dollars, in as many one dollar notes—the postage on it would therefore amount to \$1.25, or nearly one fifth of the whole amount! Another letter contained four dollars in the same way. Now if the former had sent us a \$5 and a \$1 note, the postage would have been reduced by one half. A similar

Original Poetry.

For the Weekly Messenger.

DOMESTIC ECONOMY.

Domestic economy: what a bright word!—More useful to nations than arms or sword.

In the city or country it serves to increase Enterprise, Industry, Virtue and Peace.

Wherever it dwells its blessings are felt Old cornucopia, luxury's loud laugh is heard.

And peace was never known where it never dwelt. Old cornucopia, luxury's loud laugh is heard.

Laughs all to scorn who echo its worth; Simplicity, over and over again.

In guileless halls, luxury's loud laugh is heard. From the lips of the nobles ne'er fell such a word.

As domestic economy—national star—A blessing in peace—a protection in war.

With abundance surrounded, they of happiness dream And earnestly strive to catch its first gleam.

The echo reverberates, as they frequently call, But alas, 'tis long coming, or ne'er comes at all.

In saloons of enjoyment, they happiness seek; Of pleasure, of peace, they constantly speak.

But its dignity, greatness ne'er yet did forsake To descend and of luxury's acquaintance partake.

The proud shades of Persia once so did think And unconscious they dozed 'till on ruin's brink.

They awake and behold, (but alas 'twas too late To retract,) their sad doom, their own self-wrought fate.

But not they alone, for all nations likewise That lent not ear to economy's cries.

Proud virtues have fallen, engaged in this cause As obscurity's chasm stretched forth its jaws.

But we like those nations, in luxury stand Upon that same brink—in this happy land.

It has down from the east, and perched in the west, And here it reclines in its soft robe of rest.

Simplicity's spirit we've certainly lost. Would that every American proudly might boast.

That foreign infatuations have been fled, And domestic economy reigns in their stead.

Long—long has our nation watched the dim gleam, And indulged the illusions of this hopeless dream.

And e'er the dark shades of ruin's end night, In their gloom shall enshroud us forever from light.

Time we awake and that spirit exults, Their offspring as ensigns, should constantly wear.

Domestic economy is the good trait That hovers around our dear country's fate.

Whilst it grows afield and continues in bloom And waits through our nation its healthy perfume.

Our country will flourish, our commerce increase, And our flag will be crowned with the sceptre of peace.

And the breeze that will dangle its stripes and stars Shall cross the wide ocean to European shores.

And proclaim to all despots and nations around, How real—true happiness alone may be found.

And luxury false from our country shall grow; In its stead a lovelier—Bianian shall grow.

From whose branches around us a halo shall fly, That will wake up the people to join in the cry.

And the shout shall be heard all over the land, That the long sought Millennium now is at hand.

And safe in the shade of the Liberty tree Freedom reclines with Domestic Economy!

LEYDON BARD.

*The Indian tree of many branches.

*The writer of the above article, for a youth, evinces some poetical talent. He ought, however, to remember, that to render his efforts fit for the press and to secure for them a favorable reception with the public, a little more care and attention ought to be bestowed upon them, than the one before us has evidently received.

Original.

For the Weekly Messenger.

A SHORT WAY WITH THE BAPTISTS.

"I speak as to wise men; judge ye what I say."

It is not my intention, on this occasion, to enter upon an explanation of the verse just cited, but I will confine myself to a brief explanation of the words and sentences of Baptism.

And in my estimation, the Old and New Testaments are so interwoven, that the one could not more exist, without the other in completing the plan of redemption, than a piece of cloth could exist without the warp or filling.

And hence we shall take the liberty in this treatise of quoting from both. And especially, are we induced to do so, since the Apostle Paul has said, 2 Tim. 3, 16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God be perfect, thoroughly furnished unto all good works." And it is to exceedingly regretted, that the different families of the Church of Christ, should have been so frequently distracted, on the mode of Christian Baptism. All should have been left, to pursue that mode, that they deemed the most in accordance with the Holy Bible, without laboring to unchristianize each other, as has frequently been the case. All are agreed, in the administration of the other holy sacrament, that a small piece of bread and a few drops of wine, are all that are necessary, to represent the broken body and shed blood of the Lord Jesus Christ: although the Greek word for this holy sacrament, means a full Supper. And we think, that as much water sprinkled upon a man, woman or child, in the name of the Holy Trinity, as will represent the necessity of having the never-dying soul sprinkled with the sin-atoning blood of Jesus, is all that is necessary. And if any should wish a larger quantity of water at their baptism, they would do well to "think, and let think." It is generally admitted by learned men, that exclusive immersion in Baptism, originated in Africa; and men and women were dipped, after having been stripped of their clothes. This was the practice of the Latin Fathers.

1. We will take into consideration, the mode of Holy Baptism. And here

1. We will notice the Greek words *bapto* and *baptizo*.

Some 275 years before the birth of our blessed Saviour, the Old Testament was translated into Greek, from the Hebrew, by order of Ptolemy Philadelphos, king of Egypt. And in this Greek Septuagint, and in the Greek of the New Testament, *bapto* and *baptizo*, (1 baptizo), frequently do not mean immersion.

I will only notice three or four proofs under this head. Joshua 3, 15, "And the feet of the priests that bare the ark were dipped in the brim of the water." Here but a small portion of the body was baptized or dipped.

It was confined to the feet: as when a person is sprinkled with water in Baptism, it is confined to the head. Dan. 4, 23, "And his body was baptized or wet with the dew of heaven." &c. The insane King of Babylon was not immersed, but sprinkled with the dews of heaven. Matt. 23, 23, "He that dipeth (or baptizeth) his hand with me in the dish," &c. We cannot think that Judas baptized his whole hand in the dish of herbs: only his fingers. Here is no immersion. Rev. 19, 13, "He was clothed with a vesture

baptized in blood." Here is an allusion to the ancient mode of dying clothes. And which was by sprinkling. Hence Joseph's coat of "many colors." Our Divine Redeemer's clothes were not dipped in blood! They were sprinkled or stained with it. And if there were only one place, instead of many in the Holy Bible, where *bapto* or *baptizo* does not mean exclusive immersion, then our differing brethren's argument, drawn from these Greek words, is unscriptural.

2. We will notice John's Baptism. Matt. 3, 5, 6, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." This baptism differed widely from Christian Baptism. It was confined to the Jewish nation. Christian Baptism is administered to all nations. John's followers are baptized in the name of the Holy Trinity: and are thus admitted into the invisible Church, and received into covenant with God. We have frequently wondered, that any should have resorted to John's Baptism, to prove the mode of Christian Baptism. Neither were John's followers immersed, as has been supposed by many. "John baptized in Jordan," and "in Enon, where there was much water." The Greek word *Enon* is more than a hundred times in the New Testament rendered "at," and in a hundred and fifty others, it is translated "with." "John baptized at Jordan." And, "much water," should have been translated "many streams." John 3, 23, "And from our English Bible, we can prove, that there was a time, when individuals were literally in Jordan, and stood on dry ground, and others had only the soles of their feet wet. Joshua 3, 15, 17, "And the feet of the priests that bare the ark were dipped in the brim of the water, &c." "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan."

And it was necessary, that John and his congregations should have been assembled at Jordan or where there were many streams: although he should have sprinkled his followers. It should be recollected, that John did not commence his baptism, at either of these places. John 10, 40, "And (Jesus) went away again beyond Jordan into the place where John at first baptized; and there he abode." Our blessed Saviour lived where John commenced his baptism. He did not live in Jordan, nor in much water. The most natural conclusion is, that he lived in a house. And when great multitudes flocked to John's Baptism, the house being too small, he was under the necessity of holding his meetings at Jordan or where there were many streams. Not that his followers might be immersed: but it would seem, for the accommodation of themselves, and their cattle. And such places are the more pleasant, when large congregations are assembled, on any occasion. And John is the best qualified to inform us, of the design and mode of his Baptism. John 1, 31, "And I know him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." John's Baptism was preparatory to Christian Baptism. And the mode which he adopted, he informs us, was not under the water, nor in the water, but with water. And it is highly probable, that many of John's disciples, were baptized on the day of Pentecost. We are certain, that some of them were re-baptized after that day. Acts 19, 3, 4, "And he said unto them, unto what then were ye baptized? And they said, unto John's Baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

3. We will notice our Saviour's Baptism. Matt. 3, 16, "And Jesus, when he was baptized, went up straightaway out of the water, &c." From this verse, we cannot prove immersion. For the priests who dipped the soles of their feet in the water, must have come up out of it. See Joshua 3, 15. And the Greek preposition *apo*, frequently in the New Testament, means from. Matt. 27, 40, "If thou be the Son of God, come down from the cross." Not from under the cross, or out of the cross, but come down *(apo)* from the cross! And when Jesus was baptized, He ascended the bank, *(apo)* from the water. And it should be remembered, that our Divine Redeemer's Baptism differed from all other baptisms. He was baptized without repentance, and without faith, and without its being administered in the name of the Holy Trinity. It amounted to an ordination, as a High Priest, over His Church. This was the reason why He waited until He was thirty years old; and thus "fulfilled all righteousness." Num. 4, 46, 47, "All those that were numbered of the Levites, &c., from thirty years old and upward, &c." Heb. 6, 20, "Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." And from the Old Testament, we learn how priests were ordained. Water was sprinkled, and oil was poured upon them, on these occasions. Num. 8, 7, "And thus shalt thou do unto them: (the Levites) sprinkle water of purifying upon them, &c." Leviticus 8, 12, "And he (Moses) poured of the anointing oil upon Aaron's head, &c." In the investigation of truth, we must take all the evidence into consideration. And we dispassionately come to the conclusion; that our Saviour was sprinkled with water, and anointed with the oil of gladness. See Heb. 1, 9. And He was unquestionably received as a member of the Church, when He was circumcised. Luke 2, 21, "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, &c." And the Apostle Paul tells us, that "circumcision is the seal of the righteousness of faith." See Rom. 4, 11.

4. Immersion cannot be proven from John 3, 5, "Except a man be born of water and of the Spirit, &c." This is a part of an evening's conversation, that passed between the Lord Jesus Christ, and Nicodemus: while they lived under the Old Testament dispensation; and the Apostles were not yet commanded to baptize all nations. And consequently we do not think, that the Saviour had allusion to Christian Baptism. Nicodemus had manifested notwithstanding his extensive information, profound ignorance, concerning the doctrine of regeneration: and had applied to the body, what should have been applied to the undying soul, and which he considered, an insurmountable objection. Hence, the necessity of an explanation of this important doctrine. Nicodemus was acquainted with the properties of water. He knew that if his face, or hands, or clothes, were defiled, that water would wash them clean. And to be born in the manner in which the blessed Saviour contended for, was that the unregenerated soul be defiled with sin; and must be washed with the Holy Spirit, or it cannot be saved; the word water, being used by way of illustration. And the baptism of fire, Matt. 3, 11, may be explained in the same way. Fire purifies metals, and the Holy Ghost purifies our hearts.

5. Immersion was impossible on the day of Pentecost. Acts 2, 41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Here we have the introduction of Christian Baptism. The first that was ever administered, in the name of the Holy Trinity. And it is highly probable, that many of John's disciples were re-baptized on this interesting occasion. Having been previously instructed, they were the better qualified for the introduction of the Christian dispensation. And when the Apostle Peter's congregation were infants, they had no opportunity of being baptized in the name of the Father, Son, and Holy Ghost: and hence, it was necessary for Peter to say unto them, "Repent and be baptized." And all our Reformed clergymen, when they meet with those who were not baptized in infancy, say with Peter to such, "Repent and be baptized." And thus, "circumstances alter cases." This Pentecost meeting was in Jerusalem, and the great multitudes that were assembled, and were added to the Church, could not have made previous arrangements to be immersed. They had not the most distant idea, that they were to be baptized that day, only a few moments previous. And the Apostles were too few, the time too short, and the water too scarce, to have immersed them. They were baptized, we will say, by eleven Apostles, at a late hour in the day, and in a dry season of the year. The river Jordan, some twenty miles distant, the brook Kedron running through Jerusalem was nearly dry, and the pool of Siloam would not hold more than three or four persons at a time. The most natural conclusion is, that they were sprinkled by fifties or hundreds.

W. C. B. Lisburn, Pa., April 9th, 1842.

(To be Continued.)

Advertisements.

CLERK OF THE COURTS.

To the Voters of Franklin County.

BELOW CITIZENS—I offer myself to your consideration as a candidate for the Office of CLERK OF THE COURT in Franklin County, and respectfully solicit your support.

JOHN WOOD. Chambersburg, April 27, 1842.

REGISTER AND RECORDER.

THE undersigned, offering himself to the consideration of the voters of Franklin County, for the Office of REGISTER AND RECORDER, at the General election of October next. Respectfully,

THE partnership heretofore existing under the firm of *Scott & Grier* has this day been dissolved by mutual consent. The books are in the hands of Dr. Grier, on whom those knowing the business, will call for the settlement of all accounts, and closing their accounts without delay.

THE partnership heretofore existing under the firm of *Scott & Grier* has this day been dissolved by mutual consent. The books are in the hands of Dr. Grier, on whom those knowing the business, will call for the settlement of all accounts, and closing their accounts without delay.

ENGLISH HYMN BOOK.

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