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THE HEIDELBERGH CATECHISM.

25. THE CATECHISM IN AMERICA.

As early as the year 1609, the Dutch* found their way into what now forms the harbour of New York, and up the great river which has since borne the name of *Hudson*, the famous sea captain who conducted the expedition. Hudson was an Englishman, who had entered in this case transiently into the service of the celebrated East India Company.

which had been incorporated a few years before by the government of Holland, with immense privileges and powers. The communication thus opened at this point with the new world, was kept up from year to year, for the purposes of trade; till at length A. D. 1614, a fort and trading house were erected near the spot on which Albany now stands, and about the same time a similar settlement established on the south-west point of Manhattan island. The first position received the name of *Fort Orange*; the second was called *New Amsterdam*; and the whole territory thus taken into possession, was dignified, in compliment to the fatherland, with the appellation of the *New Netherlands*.

The first emigrants were drawn across the Atlantic, of course, by the hope of acquiring wealth. They came under a patent from their High Mightinesses, the lords States General of the United Netherlands, but were in a short time placed under the care of the Dutch West India Company, to which a grant of the country was made by the States General, for the purpose of promoting the growth of the colony. With all their zeal for making money, they brought with them also their attachment for the principles and order of the Reformed Church, in the bosom of which they had been educated; and measures were soon taken to secure religious privileges under the same form, in the land of their pilgrimage. There is some reason to believe that a Church was organized at Fort Amsterdam, as early as the year 1619; although no authentic records of its history are to be found, reaching farther back than 1639. The first minister of this Church, was the Rev. Everardus Bogardus. The Church at *Albany*, may claim perhaps as high an antiquity, as that of New York. In the course of some years, as the colony continued to grow, churches were established also at *Flatbush*, *New Utrecht*, *Flatlands* and *Esopus*.

The settlers, being under the care of the West India Company, naturally applied to that body to assist them in procuring ministers for their churches. The directors of this company were chiefly citizens of Amsterdam, who naturally again referred these applications to the ministers of that city, as better fitted than themselves to select and send out proper men for this remote and arduous service. The ministers thus provided, were obtained accordingly by the Classis of Amsterdam, and continued under its ecclesiastical supervision, with the approbation of the Synod of North Holland, to which that Classis belonged. In this way a particular connexion came to hold between the Churches in this country and the Classis of Amsterdam, which had the effect of giving this body in the end, an almost absolute control over the ecclesiastical affairs of the colony. The relation grew in the beginning out of the natural posture of the parties with regard to each other, and was attended with great advantage. In the course of time, however, it became a considerable yoke. The Classis of Amsterdam and the Synod of North Holland claimed the right of ruling the American Churches, exclusive of all the other Classes and Synods composing the body of the national Reformed Church in the Netherlands; and under such obligations did the American Churches feel themselves to stand in this direction, for the favors they had received, that the claim was submitted to on their part as solemn duty, long after their own interests required them to form a colonial Classis, and to transact their ecclesiastical affairs for themselves. For more than a century, they continued to suffer a servile dependence on the Classis of Amsterdam; looking to it for supplies, referring all controversies to it for decision, and implicitly obeying all its commands. It came to be an opinion with some, that no ministerial authority was legitimate, which did not spring from this source; that no ordination was valid, unless it had impressed upon it the broad seal of the Classis of Amsterdam.

In the year 1664, the colony was seized by a British force, and came under the government of the Duke of York. This changed materially the situation of the Dutch Church in America. It was no longer the established Church. Still the alteration in its circumstances was less than might have been expected. It had been stipulated, that the rights of conscience, with regard to worship and discipline, should be secured to the Dutch inhabitants. "And as those constituted the mass of the population; as the greatest portion of wealth and respectability belonged to the Dutch Church; and as the late Governor, *Stuyvesant*, and some other of the most distinguished men in the colony, were among the elders and other officers of that Church, it was for a long time considered not only as the predominant, but also as decidedly the most respectable, religious denomination in the colony."

In the year 1693, however, an act was passed, which had the effect of fastening on the colony the yoke of a religious establishment, in favor of the Episcopal Church, to which at that time the officers of the government, and their dependants, mainly belonged. From this time accordingly till the year 1776, a period of between eighty and ninety years, the other denominations, besides supporting their own churches, were forced to contribute to the support of the Episcopal Church. This affected considerably the prosperity of the Dutch Church. Many, whose attachment to the religion of their fathers was slight, suffered themselves to be drawn over to the Episcopal standard, by the attraction it seemed to have from the favor of the government. Such transitions continued to be considerable, until the close of the revolutionary war. This changed the relation of the ecclesiastical bodies to each other, and took away the temptation to pass from one to the other, as it had before existed.

"From 1693 to 1797, little occurred in the Dutch Church in America worthy of being recorded. Good order was, for the most part, maintained, and peace and prosperity enjoyed. The doctrines of grace were faithfully preached, and the ordinances of the gospel purely administered. The ministers with a few unhappy exceptions, were learned, indefatigable and exemplary; and the people orderly, and generally attached to that connection with the mother Church in Holland which had been so long preserved without interruption or opposition."

patched to Holland for the approbation of the Classis. At the end of eight or nine years, A. D. 1747, a favorable answer was returned and the Coetus accordingly went into operation.

This body had no power of ordination, except in particular cases as a commission, authorized to act simply for the Classis of Amsterdam. It possessed, in itself, none of the rights or powers which belong to a Classis. Its objects and powers were merely those of advice and fraternal intercourse. It was soon felt to be wholly insufficient for the wants of the Church, and a desire for the establishment of an independent American Classis, with full powers, became prevalent among the more thinking and serious part of the ministers. To such an independent organization, however, there was no small opposition, fostered and strengthened by the influence of the mother Church. Still a variety of circumstances contributed to urge the measure, as necessary and right. Other denominations had adopted means for instructing their youth, and were in the habit of examining and ordaining ministers for themselves. The English language had begun to gain ground, to some extent, in the Dutch churches. The expense of sending to Holland for ministers was heavy; applications were often very tardily answered; the views of congregations could not be properly consulted; great disappointments were often experienced in the character of the men who were sent over. The whole arrangement was felt to be oppressive. In certain cases, candidates had been ordained, at various times, on this side of the Atlantic, under a special license from the Classis of Amsterdam. The ministers thus introduced felt themselves less bound to Holland than others, and were disposed to complain most loudly of the unbecoming vassalage in which the churches were held. Some European ministers took the same view of the case; and thus a party was formed, embracing a considerable proportion of the congregations, which commenced openly a system of measures for withdrawing from that subordination to the Classis of Amsterdam, and the Synod of North-Holland, to which they had so long yielded a quiet submission.

In the year 1754 it was proposed to amend the plan of the *Coetus*, by changing it into regular *Classis*. A plan for this purpose was drafted, and transmitted to the several churches for their approbation. The measure produced great agitation, which continued for a number of years, and threatened the very existence of the Dutch Church in America.

The ministers who were most jealous in opposition to the idea of an American Classic, organized themselves also into a party. A meeting was held on their part the following year, to resist the measure. This meeting was called a *Confereñtic*; which became subsequently a term of distinction for the party, as the title *Coetus* was appropriated to the opposite interest. When fairly formed, these two parties were found to be in numbers nearly balanced. The weight of learning was acknowledged to be on the *Confereñtic* side; but practical preaching, zeal and industry, particularly distinguished the *Coetus* brethren. The popular opinion also was more generally in favor of these last, and their numbers and influence gradually increased.

"The two parties were no sooner distinctly organized, than animosity between them appeared, which, in a little while became violent. The peace of the churches was destroyed. Not only neighboring ministers and congregations were at variance, but, in many places, the same congregation was divided; and in those instances, in which the numbers, or the influential characters on different sides, were nearly equal, the consequences became very deplorable. Houses of worship were locked by one part of the congregation, against the other. Tumults on the Lord's day, at the doors of the churches were frequent. Quarrels respecting the services, and the contending claims of different ministers and people, often took place. Preachers were sometimes assaulted in the pulpits, and public worship either disturbed or terminated by violence. In those attacks the *Conferentie party* were considered as the most vehement and outrageous. But on both sides, a furious and intemperate zeal prompted many to excesses, which were a disgrace to the Christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting."

This unhappy controversy endured for about fifteen years, to the heavy cost of religion, shaking the Dutch Church in America to its very centre. In many places, it produced the most disastrous results and in every direction the virulence of party spirit sat like a baleful mildew on Christian profession, consuming its spirituality and turning its vigor into shams. "The moderate and prudent members of both parties, were greatly grieved to find matters carried to such extremes. They perceived the mischief which this violence was daily producing, and foresaw the ruin to their Church which was impending; but were at a loss for an adequate remedy. To allay the bitterness of prejudices which had been cherished for many years and had become deeply inveterate: to heal a breach which was now so wide, and was daily growing wider and more unmanageable, required a combination of concurring causes which were not easily produced, nor brought into action. Each party tenaciously held its own principles, and refused to yield or compromise. No umpire could be found who was competent to decide, or who could expect obedience to his decision. The separation appeared to be without remedy; hope was expiring, and many valuable members who abhorred discord, and could no longer sustain the evils which it produced, now left the Church, and joined other denominations.

fell in proportion into disuse, English families flowed in upon the colony; the civil courts performed their business in the English language; English schools were established; all the relations of the colony contributed to make the use of the English tongue fashionable and necessary. In process of time, it was found that many were so little at home in the old language, as not to be able any longer to sit with profit under Dutch preaching. Many of the young people, particularly in the city of New York, who had grown up in the use of the English mainly, complained that they could not be edified by the ordinary services in the churches; and the question was raised, whether provision might not be made to relieve the case, by introducing the English, as far as it might be needed, into the worship of the Reformed Dutch Church.

Now this might seem to have been a question, very easy to be decided, and about which there could be but one opinion. What could be more preposterous than to dream, that the Dutch language might sustain itself, and be transmitted in all its purity and vigor, generation after generation, in all the families of the Dutch, while the whole country besides was talking English, and all public business was conducted in the same language? Could this revolution which was going forward every day, with respect to speech, be stemmed at all by efforts to uphold the ancient tongue, when the use of it was only an inconvenience? What earthly purpose, of a desirable kind was to be gained, by perpetuating the Dutch in this way, if it might have been done? And then to think of hazarding for a moment, on such a point, the high Christian interests which were here at stake. What were the claims of the Dutch language, supposing it to be as sacred as that in which Isaiah sung, in comparison with the question whether the children of Dutch Christian families should be compelled to starve spiritually under sanctuary ministrations in an unknown tongue, or to quit the Church of their fathers entirely, in quest of religious privileges as they might happen to find them somewhere else? Was it to be imagined that the faith of the Church was inseparable from the language, in which it was expressed? Did the orthodoxy of the Catechism come into jeopardy, by venturing to appear in an English dress? Or might it be apprehended that the Constitution of the Church itself would grow sickly, and dissolve perhaps by appearing under any other than a Dutch speaking form? Because of Dutch origin, and Dutch spirit, and breathing organically a Dutch life, must the denomination be sworn to talk Dutch forever in order to maintain its denominational identity? Would not an effort to keep itself Dutch in this sense, be most certainly suicidal in the end? By thus undertaking to make the use of the old language a term of communion, the Church plainly must destroy herself. Her members would fall off to other denominations, and she might expect to be left in the end, (the substance sacrificed in pursuit of the shadow,) as a deserted "cottage in a vineyard and a lodge in a garden of cucumbers."

Reflections like these, I say might seem to be on the very surface of the case now in view, and we may well wonder that they should have escaped the observation of any thinking person. But they did escape the observation of many honest people, in the Dutch churches of the colony of New York notwithstanding. Through an infatuated attachment to the language of their fathers, many would not hear of introducing English services into Dutch churches, even after the demand for it came to be of the most pressing kind. They looked upon the proposal as virtual heresy and treason. How could the Dutch Church exist without the Dutch language? It was bad enough to think of being independent of the Classis of Amsterdam; but what could come possibly of this wanton repudiation besides of the old tongue, less than loss of the doctrines, the mode of worship, the system of government, and in the end the very name of the Church itself! The opposition thus felt and expressed on the part of the people, was encouraged especially by the foreign ministers, who could not officiate in the English language, and looked with apprehension at the prospect of its introduction on this account. Much angry feeling was created by the controversy. The opposition assumed a virulent character. Meanwhile the Church was visibly suffering, by the pertinacity of her pretended friends. Numbers dissatisfied with the want of English preaching, or disgusted with the intolerant style in which the introduction of it was resisted, withdrew from her connection, and attached themselves to other denominations. Thus ruinously did the *conservatism* of these sticklers for the Dutch tongue operate upon the true interests of the Reformed Dutch Church in the very teeth of their misguided zeal. They made the welkin ring with their cry, *The Church is in danger*, and were all the time themselves busily employed in their own way, to work its overthrow.

It was the case of the church in the city of New York, that this question first came forward and attained its crisis. Here in the end, a total dissipation of the church seemed to be threatened, by reason of the defection which were constantly occurring, for the want of services in English. Finally the Consistory felt that the case was becoming desperate, and to save the church it was resolved to call a minister to officiate in this language. To conciliate prejudice as much as possible, recourse was had to the Classis of Amsterdam for the appointment of a suitable man. Happily that body was enabled at once to answer the application, in the most satisfactory manner. Mr. *Archibald Laidlis*, a native of Scotland, but at this time minister of the English congregation at Flushing, in Zealand, in connexion with the national Reformed Church, was selected for the important service. In the year 1764 he appeared in New York, and for the first time English preaching was heard in the Dutch Church. Mr. Laidlis, proved a most acceptable preacher. He was distinguished for prudence as well as piety. Greatly attached to the Catholicism of the Church, he had studied it with much care and diligence, and made use of it with the best effects for the instruction of the people. In his labors, preaching, catechizing, and visiting, he was indefatigable. The revival of religion soon took place: his ministry was abundantly blessed; the church grew and gathered strength.

was felt by many to the innovation, by which he was constituted one of the ministers of the Dutch Church. The zealous for the old language could not be reconciled to the idea of English preaching. The more popular it seemed to be, the less was it to their taste; and their thoughts were bent accordingly on securing such an ascendancy, as would enable them to thrust it from the pulpit. A plan was formed to change the consistory. A disputed point, in the case of the election, opened the way for a law suit. A Dutch party stood openly arrayed against the friends of the English service. Negotiations were maintained, with the view of securing some satisfactory compromise; but the Dutch party showed a most untractable temper. One of the Dutch ministers, (there were two associated with Dr. Laidlie in the collegiate charge,) encouraged them in their stiff department. Baffled in their law suit, and made to feel themselves a hopeless minority in the church, they finally relinquished the struggle for the mastery. Their discontented humor did not fail indeed to manifest itself subsequently in other ways. But the English preaching continued to maintain its ground; and such was the prosperity of the church, under the power of it, that it was found necessary before the end of three years to erect a third place for public worship, in addition the two previously established.

Thus was the great revolution commenced by which the Reformed Dutch Church in America completely changed her language. The example of the city had its influence on other congregations. Dissatisfaction and opposition were to be encountered everywhere from some. Still the work went forward, and finally prevailed. Connected as it was in its results and effects with all the best interests of the Church, it deserves to be regarded as one of the most important facts in her history. On its happy issue, hung the question of her existence itself.

As it was, the movement ought to have been commenced, at least half a century sooner. The Church suffered sorely, for the want of English preaching so long. It was cruel, to make so little account of the necessities of her own children, forcing them from her bosom, and making herself strange to their hearts. Prejudice and passion might shut their eyes, and persuade themselves that the policy was wise and good at the time; but it exhibits a pitiful figure, in the light of history. It was an argument of weakness, in the case of its champions, and not of manliness and strength. While it lasted, it was like an incubus or foul nightmare firmly seated on the breast of the Church. Only in its being put to flight, could the warm pulse of life again be restored.

J. W. N.

For the Weekly Messenger.

QUESTIONS RELATIVE TO THE RIGHT OF
INFANTS OF BELIEVING PARENTS TO
BAPTISM.

CHAPTER II.

THE JEWISH CHURCH.

SEC. 2. The second form of the Church is denominated the Jewish, and dates its commencement with the departure of the Jews from Egypt under the conduct of Moses, and subsisted to Christ. It was based on the promise given to Abraham, Gen. 12: 17. Its institutions are similar to those of the Patriarchal. They are the same in essence, but different in form, being adapted to the change of circumstances and the exigencies of the people, and were very much multiplied. They are.

1st. *Sacrifices*. During the journey of the Israelites through the wilderness, under the conduct of Moses, the subject of sacrifices was reduced to some system. Those which had existed under the Patriarchal form were retained, but accommodated to the circumstances of the times, and the number of attendant ceremonies increased. Besides these, there were others instituted, such as the sacrifice for sins, for trespasses, meat-offerings, libations, &c. Like in the Patriarchal age, sacrifices were of two kinds, the bloody, and the unbloody.

The bloody sacrifices were those of living creatures slain as victims, and were the whole burnt offering, Lev. 1: 3; sin offering Lev. 4: trespass offering Lev. 5: peace offering Lev. 3: 1; thank offering Lev. 7: 11-21; consecration offering Ex. 29: 1, and offering of atonement Lev. 16.

The *unbloody* were those in which the fruits of the earth were offered, and were called meat and drink offerings, Lev. 2: 1; Ex. 29: 40–41, and consisted of cakes and wafers mingled with oil, Lev. 7: 12; fine flour Lev. 5: 11; oil and wine Ex. 29: 40. These, with few exceptions, always accompanied the bloody sacrifices, and are to be considered rather as appendages to them, than as a separate class of sacrifices.

2nd. *Purifications*. These were very numerous in the Church under this form, Lev. 11: 24-40, and chapts. 12, 14, 15. Most of the instances of uncleanness ceased of themselves after the expiration of a certain period of time, provided that the unclean person at the expiration of said time, washed his body and his clothes, Lev. 15: 5. But in other instances, unclean persons were unable to free themselves from the stain of their defilement until they had first gone through certain ceremonies of purification prescribed in the ritual, Lev. 12 and 14: 2-32. The ceremonies of purification were not confined to individuals only, who from various causes contracted impurity, but extended likewise to tents, houses and furniture which had touched any thing unclean, or were contaminated by the dead, Numb. 19: 11-22.

3rd. *Sacraments*. There were two sacraments, viz: Circumcision and the Passover. The former which existed as early as the time of Abraham, Gen. 17, was retained; and the latter added to it, being instituted in commemoration of the deliverance of the Hebrews from Egyptian bondage, Ex. 12: 1-13, and designed to be of regular and habitual observance, Ex. 12.

redeemed at a valuation made by the priest, not exceeding five shekels, from serving God in that capacity, Num. 3.

5th. *Worship.* The subject of prayer was left to the feelings of every individual, and no arrangements made in regard to it, further than to prescribe the benediction to be pronounced by the priest, Num. 6: 24-25, and a formula according to which the Hebrews in the presentation of their first fruits were to return thanks to God for the possession of the land of Canaan, Dent. 26: 3-10, 13-15. Hymns were sung on particular occasions, accompanied with sacred dances and instruments of music, Ex. 15: Judges 5. But nothing else is said of any other public devotional exercises, which may be called prayers, except in the following passages, 1 Kings 8: 14-21, 23-53; Ps. 72: 2; Neh. 8: 6, and a few others in which mention is made of the singing of psalms in the Temple.

Public worship in the Jewish Church consisted in offering sacrifices, performing purifications, the celebration of festivals, and the reading of the law to all the people at the end of every sabbatic or seventh year, during the continuance of the feast of Tabernacles, Deut-31: 10-13. Sacrifices could not be offered except in the Tabernacle, in the wilderness, and in the Temple at Jerusalem, although the other exercises of religion were restricted to no particular place, (for we find that the praises of God were sung at a very ancient period in the schools of the prophets), and that those who felt any particular interest in religion, were assembled by the seers on the sabbath and new moons, for prayer and religious instruction, 1 Sam. 10: 5-11; 19: 18-24; 2 Kings 4: 23.

There were therefore in the Church during this form, *fixed* places for worship, viz: the Tabernacle, and afterwards the Temple where sacrifices were to be offered, and where all adult Jews were to present themselves three times a year with presents, viz: at the celebration of the great festivals, the Passover, Pentecost, and feast of Tabernacles, Dent. 16. 16; and the synagogues in which a part of the Law or Propheies were read, Luke 4: 17; addresses made to the people, Luke 4: and prayers offered, Matt. 6: 5.

During the Babylonish captivity, the Jews who were then deprived of their customary religious privileges, were wont to collect around some prophet or pious man, who taught them and their children in religion, exhorted to good conduct, and read out of the sacred books, Ex. 14: 1; 20: 1; Dan 6: 11; compare Neh. 8: 18. These assemblies or meetings became in progress of time fixed to certain places, and a regular order observed in them. This was the origin of synagogues.

6th. *Sacred Days.* The number of these was considerable, some being of Divine appointment, and the rest subsequently introduced in commemoration of some remarkable events. Those of Divine appointment, were the Sabbath, Ex. 20: 8-11; New moons Num. 10: 10; 28: 11-14; the feast of Pentecost which continued one day, Ex. 34: 22; the Passover which continued seven, Ex. 12: 1-28; the feast of Tabernacles which continued eight days, Lev. 23: 34; the first and last in both cases, being properly festival days, in which no employment further than was necessary to prepare food, was permitted Ex. 12: 16; Lev. 23: 7; and the day of Propitiation, Lev. 16: 1-34; Num. 29: 7 which was a day of fasting, and the only one during the whole year on which food was interdicted from evening to evening, Lev. 23: 27-29; 25: 9. The other sacred days were anniversary fast days, introduced about the time of the captivity, in memory of the attack and capture of Jerusalem, Zech. 8: 19; Jerem. 52: 6, 7, 13; the burning of the Temple, Zach. 7: 3; 8: 19; and the death of Gedaliah, Jer. 41: 4; Zech. 7: 5; 8: 19; and two festivals the feast of Purim, Esth. 3: 7; 9: 26-28; and the feast of the purification of the Temple or feast of Dedication John 10: 22.

7th. *Tythes*. These were of three kinds, viz.: the tythe of fruit, of grain, and of animals. One part thereof belonged to God as the Ruler of the state, and were assigned to Him as a sort of salary to the Levites for their services, both sacred and civil, Lev. 27: 30, Num. 18: 20-24; Deut. 14: 22-23; Neh. 13: 5-12; another part was appointed for feast and sacrifices, Deut. 14: 22-23, and on every third year the people were required to bring forth all the tythe of their increase the same year, and make a feast at their own houses for the servants, widows, orphans, the poor, and the Levites, Deut. 14: 28-29; 26: 12-15. The Levites made a subsequent division of the tythes, and gave a tenth of them to the priests, Num. 18: 25-29; Neh. 10: 28; 13: 10-14.

Besides the foregoing, there were several things introduced which did not belong to the Church under the Patriarchal form. These are as follows:

1. An *order* of priests instead of the first-born.
2. The people were confined to *one* altar and *one* place for the performance of all their sacrifices, and other ceremonies depending upon them. Deut. 12: 5-11; Kings 9: 3.
3. They had a *written* law in which a their moral as well as religious affairs were regulated and other duties specified. Deut. 31: 25-20.
4. A series of prophets are raised up for their instruction.
5. The number of sacred days is considerable, and some of them made rigidly "days of rest." Ex. 20: 8-11; Lev. 16: 29.
6. They were confined to *one* country, of no great extent, and made cultivators of the ground.

7. They were taught to regard God himself as their king. Many of their institutions had no other object than that of preventing familiar intercourse with the Gentiles, Deut. 22 : 11, and of maintaining among them the knowledge and worship of the one true God.

(To be Continued.)

SINGULAR.—In the town of Wittingham, in Widdham county, there reside six brothers by name of Blinckard, five of whom are married and have families. They comprise an organized school district. The school is kept by an unmarried brother, and is composed of the children of the married ones, nineteen in number, eighteen of which are between the ages of four and eighteen, and all are of one name. And further the district equally divided between male and female.

Clarendon Eagle.

Original.

LUTHER AND ZWINGLE; ZWINGLE'S DOCTRINE.

Messrs. Editors:

In the last "Messenger" you state that the republication of Dr. Nevins' Essays on the Heidelberg Catechism are repeatedly asked for, and you express a hope that you shall soon be able to announce to your readers the Author's willingness to comply with the request.

The Essays in question would form, I suppose, a book about as large as the first volume of D'Aubigne's History of the Reformation, and with a single correction it would afford me very great pleasure to hear that it had left the press. To my mind it is clear that Zwingle has not been justly dealt with in all the aspects in which he has been contemplated by our learned and excellent professor. I believe that he has been presented in a light too strongly rationalistic. I have no doubt that this is the light in which he is presented in the works consulted by Dr. Nevins, but then it must be remembered that there were certain reasons why the authors of the works alluded to presented Zwingle in this light. It is not necessary that these reasons should now be stated. I merely wish to call attention to the fact (for such I consider it) that Zwingle has been presented in the Essays in a light too strongly rationalistic.

I suppose it may be truly said, that there has been no writer on the Reformation more disposed to present the great Reformers in their true and proper light than D'Aubigne. The peculiar position he occupies places him above undue prejudice, and the means of information within his reach have given him every opportunity of doing full and ample justice to Zwingle, Luther, and their noble coadjutors. He has had access to manuscripts never before consulted, and which throw much light on the commencement and progress of the Reformation. Hence it is that we find so much in his history that is new and original.

A few days since I conversed with a distinguished clergyman of this city on this very subject, and he told me that D'Aubigne assured him, when he visited him at Geneva in 1838, that those who had presented Zwingle in a rationalistic light did him great injustice. Desirous to correct any unfavorable impression that may have been formed concerning the doctrine of the great and good Zwingle, I send you the following for publication in the Messenger. It is from D'Aubigne's History of the Reformation, 2d volume.

"Zwingle's faith, says our Historian, is the same as Luther's; but it rests more upon argument than his. Luther is carried forward by the internal impulse, Zwingle by the attraction of the light revealed to him. In Luther's writings we find a deeply seated conviction of the preciousness of the cross of Christ to his own soul; and this earnest, unflinching conviction gives life and energy to all that he says. The same thing, undoubtedly, is found in the writings of Zwingle, but not in the same degree. His contemplations have been fixed rather on the Christian system as a whole; and he reverts to its surpassing beauty, for the light which it sheds on the soul of man, for the everlasting life which it brings into the world. In the one the affections are the moving power;—in the other the understanding;—and hence it happens that persons not experimentally acquainted with the faith which animated these two distinguished disciples of the Lord, have fallen into a gross error, and represented the one as a mystic and the other as a rationalist. The one is more pathetic, it may be, in the exposition of his faith—the other is more philosophic; but the same truths are embraced by both. Secondary questions, perhaps, they do not always regard under the same aspect; but that faith which is one, that faith which renews and justifies all who possess it,—that faith which no confession, no formula of doctrine, can ever adequately express,—is the property of all alike.

The opinions of Zwingle have often been so erroneously stated, that it seems necessary to give a summary of the doctrine which he then preached to the people who flocked in crowds to hear him in the cathedral of Zurich.

"Zwingle beheld in the fall of the first man a key to the entire history of the human race. 'Before the fall,' said he, in one of his discourses, 'man had been created with a free will, so that if he had been willing he might have fulfilled the law; his nature was pure—the disease of sin had not yet tainted it;—his life was in his own hands. But having desired to be 'as God,' he died;—and not he alone, but all that are born of him. All men, then, being dead in Adam, must ever remain so, until the spirit, which is God himself, raises them out of death.

The people of Zurich, who listened eagerly to the impressive preacher, were overwhelmed with sorrow when their eyes were first opened to the sinful condition of mankind; but the word of consolation was next administered, and they were taught the remedy by which the life of man is renewed. 'Christ, very man and very God,' said the eloquent descendant of the shepherds of the Tockenburg, 'has purchased for us an everlasting deliverance. He who died for us is the eternal God; his passion, therefore, is an eternal sacrifice, and has a perpetual efficacy; it satisfies the divine justice forever upon behalf of all who rely upon it with a firm and unshaken faith.'—'where sin is,' said the Reformer again, 'death must needs follow. But Christ had no sin, neither was there guile found in his mouth; nevertheless he suffered death.—Wherefore? but because he died for us in our stead. He was content to die that he might restore us to life; and forasmuch as he had no sins of his own, the Father in his infinite mercy, laid upon him the iniquity of us all.' 'The will of man,' argued the Christian orator, 'had rebelled against the Most High; it was necessary, therefore, for the re-establishment of the eternal order of things, and the salvation of man, that the human will should, in Christ, give place to the divine.' It was a frequent remark of his, that the expiatory death of Jesus Christ had taken place for the benefit of the faithful, or the people of God.

"The souls that hungered after salvation in the city of Zurich found comfort in these good tidings; but there were some errors of ancient growth which their minds still harbored, and which it was needful to extirpate. Following the great truth that salvation is the gift of God, Zwingle pleaded powerfully against the pretended merits of human works. 'Since eternal salvation,' said he, 'proceeds solely from the merits and the death of Christ, the notion of merit in our works is no better than vanity and folly—not to call it senseless impiety. If we could have been saved by our own works, Christ's death would have been unnecessary. All who have ever come to God have come to him by the death of Jesus.'—Zwingle was not ignorant of the objections which this doctrine excited amongst a portion of his auditory. There were some who waited on him for the purpose of stating those

objections. He answered them from the pulpit thus: 'Some persons, rather speculative than pious, perhaps object that his doctrine makes men reckless and dissolute. But what need we care for the objections and plans that may be conjured up by the speculations of men. All who believe in Christ, are assured that whatever comes from God is necessarily good. If then the gospel is of God, it is good. And what other power is there that could bring in righteousness, truth, and love among the children of men?'—'O God, most merciful most righteous, Father of all mercies!' cried he in a transport of devotion, 'with what marvellous love hast thou embraced us—even us thine enemies. How great and how full is the hope that thou hast imparted to us, who merited no other portion than despair! To what a height of glory hast thou vouchsafed, in thy beloved son, to exalt our meanness and nothingness! Surely it is thy purpose by this unspeakable love, to constrain us to love thee in return.'

"Pursuing this idea, he next showed that love to the Redeemer was a law more powerful than the commandments. 'The Christian,' said he, 'delivered from the law, depends entirely upon Christ. Christ is his reason, his counsel, his righteousness, his sanctification, his whole salvation. Christ lives and moves in him. Christ alone leads him on his way, and he needs no other guide.' And can we deny that love is the most powerful of lawgivers? Are not all its requisitions immediately fulfilled. Does not the beloved object live in our hearts, and therefore obedience to all he has enjoined? Accordingly Zwingle assuming a still bolder tone as he proceeded testified to the people of Zurich that love to the Redeemer was the only motive that could impel man to the performance of actions acceptable to God. 'Works done out of Christ are worthless,' said the Christian teacher, 'since every good work is done by him,—in him,—and through him, what is there we can lay claim to for ourselves? Wherever there is faith in God, there God himself abides,—and where God is, there is awakened a zeal which urges and constrains men to good works. See to it only that Christ be in thee and thou in Christ,—and fear not but he will work in thee. Of a truth the life of a Christian man is but one continual good work, begun and carried forward and brought to completion—by God alone.'

"Deeply impressed with the greatness of that love of God which is from everlasting, the herald of grace adopted a strain of impassioned earnestness in the invitations which he addressed to the irresolute and fearless. 'How is it,' said he, 'that you fear to draw nigh to that tender Father who has chosen us? Why has he chosen us of his free mercy? Why has he called us? Why has he drawn us to himself? To this end only, think you that we should shrink from approaching him?'

"Such was the doctrine put forth by Zwingle. It was the doctrine preached by Jesus Christ himself. 'If Luther preaches Christ, he does what I do,' said the preacher of Zurich. 'He has led to Christ many more souls than I;—be it so. Yet will I bear no other name than that of Christ, whose soldier I am, and who alone is my head. Never has a single line been addressed by me to Luther or by Luther to me. And why?—that it might be manifest to all how uniform is the testimony of the spirit of God,—since we, who have had no communion with each other, agree so clearly in the doctrine of Jesus Christ.

In the 3rd volume of D'Aubigne, Zwingle's view concerning the Lord's supper is stated at some length. The following passage will answer our present purpose.

"A practical tendency predominates in the character of Zwingle and the Reformation which he had begun, and this tendency was directed to two great ends—simplicity in worship and sanctification in life. To adapt the form of worship to the wants of the soul, seeking not outward ceremonies, but things invisible, was Zwingle's first object. The idea of Christ's real presence in the Eucharist, which had given rise to so many ceremonies and superstitions in the Church, must, therefore, be abolished. But the other great desire of the Swiss Reformer led him directly to the same result. He judged that the Romish doctrine respecting the supper, and even that held by Luther, implied a belief of a certain mystical influence, which belief he thought, stood in the way of sanctification;—he feared lest the consecrated bread, should no longer earnestly seek to be united to him by faith in the heart. 'Faith,' said he, 'is not knowledge, opinion, imagination;—it is a reality. It involves in it a real participation in divine things.' Thus, whatever the adversaries of Zwingle may have asserted, it was no bearing towards rationalism, but a deep religious view of the subject which conducts him to the doctrines he maintained."

Such were the truly scriptural doctrines held and preached by the pious and learned Zwingle. May God be pleased to raise up many men in the Church in these days of Zwingle's extraordinary natural abilities, varied and profound learning, and sincere and ardent piety—Amen.

S. R.

A TRIP TO OHIO.

YORK, PA., June 27, 1842.

Dear Brethren:—A week ago I returned from a jaunt through Western Pennsylvania and Ohio, of which I feel inclined to give you a short account. If you think proper, you may give it a place in your columns. It will, at least, fill up.

I went from Harrisburg to Pittsburgh by Canal and Rail-Road; which to one who has nothing to hurry him, is decidedly the pleasantest route. The scenery along the Susquehanna and Juniata Rivers, is indeed beautiful, and often grand; and to look out upon it, for several successive days, in its ever varying beauty—and when, as in the spring, it wears its loveliest garb, at times stretching as far as the eye can carry you—is truly a feast to the lover of picturesque nature. The man who has no heart to admire and adore, when every thing is so calculated to fix attention and to draw out the soul to "Nature's God," must be brutish indeed. Besides this, we were favored with fine weather, and (which is not always the case) agreeable company. Among our warblers in Rhode Island, who amused us not a little, with his description of the recent "famous battle," which we could enjoy the better, we had on board also the Rev. Mr. —, of which the late Gen. Harrison's family belong, and with which he himself was wont to worship. His account of the General "at home," was to me highly interesting, and could not but increase my veneration for him as having been (politely aside) truly a great and good man. Besides this Presbyterian clergyman, we had also several Episcopal ministers in our company; and at least one Philologist, who with book in hand, discoursed much and large-

ly of the wonderful achievements of the young, but mighty science; and who in undertaking to tell the occupation of a fellow-passenger, discovered, to say the least, considerable prudence: for besides fingering the bumps of his head, he examined also the inside of his hands! However, it proved to be a stubborn case—for neither head nor hands would tell the profession of his subject; and so he was compelled to give it up. And then—speaking of our company—I had almost forgotten (which would have been criminal) the couple, whose manner and ever smiling faces told, that they had just come from that "magic Altar"

That refined life's dull ore to gold,
And changed its weeds to flowers—
and who, of course, constituted the most important parcel of our load. The world then, you know, could scarcely have moved without them.

I would not be understood, however, as intimating, that every thing on this route is just as pleasant as could be desired. For you must calculate on spending three nights on board the boat—stretched out on a berth, which, though it is not that exactly, may yet remind you of the grooved edge of a plank with a tape string cover. Thus stowed away—jolted by the boat striking against the locks, of which at one place, there are 40 within a distance of 38 miles—the hands, and now and then a straggling passenger jumping down upon deck with a crash well nigh, as if one of the huge rocks that hang on the mountainside had rolled down—the unusual sound of the steersman's horn, and the hallooing of the men calling to one another, grating continually upon your ear;—thus stowed away, you may now Morpheus and enjoy "nature's sweet restorer, balmy sleep" to your heart's content—if you can. Still it is preferable to passing the night in the stage coach on a rough turnpike.

Another thing that I did not like so well—for it took several dollars more out of my pocket—was that the company has, it seems, one price on its handbills, and another in the boat when you come to pay. You may, it is true, complain of this; but then all the satisfaction you can expect to get, you must take out of the cold reply, "that the fare has been raised within the last ten days."

We arrived at Hollidaysburg on the second morning after leaving H. and at 10 o'clock took the cars across Allegheny. Whatever cause of complaint there may have been in former years on account of detention at the inclined planes, with which this road abounds, there is none now. We found every thing so arranged, that we passed over them with scarcely a moment's delay.

The third morning found us on the Kiskiminnis; the coal-pits along which, and the thick black smoke issuing from its salt factories, admonished us that we were drawing towards the "famous city of smoke and soot." We arrived there at seven in the evening. Pittsburgh is remarkably dull at this time. Most of its manufacturing establishments have been stopped by the pressure. It is painful to reflect on the distress which this must have occasioned in hundreds of families among the laboring classes. In passing along the streets, I perceived, in some instances, whole blocks labelled "to let." The landing is lined with steam-boats waiting for passengers and freight; and at every stopping place you encounter their runners, who, like so many hungry sharks, seem ready to devour you the moment you arrive.—They and the baggage-men—for, by the way, I don't know which of the two are the greatest annoyance.

At Pittsburgh I took the stage for Wooster, Ohio. As the road follows the river as far as Beaver, we had an opportunity of seeing the fine and beautifully cultivated lands of the celebrated RAPP ESTABLISHMENT, as also the singularly built Economy—the tavern being the only house in the place having a door towards the street. (A query for your correspondent "O. P. Q."—Was the design of this building perhaps, to guard the inhabitants against the "Athenian Disease?") From what I could learn, the colony is distinguished for its industry and order. Some of their manufactures have attained a high degree of perfection. All kinds of silks are now made here. Their house of worship is a fine spacious building.

Near this place we stopped to take breakfast. The landlord professed to keep a Temperance house; and several passengers, who, on entering applied for liquor, were promptly refused, with the remark, that nothing was given at the bar but water. Presently, however, a more elderly man who evidently loved the "retort" got around him, and in a very sociable manner told him all where he was going—and how a little gin would do him so much good after travelling so far before breakfast;—the result of which, I am sorry to say, was, that the bottle was brought out from its concealment, and not the old man only, but those also who had at first been denied, helped themselves to the poison. The truth is, he was an accommodating landlord—a little too much so—for after entering the coach and comparing notes, we ascertained that besides having given us all our breakfast, he had also the broker also, to about the half of our number, having shared all those who paid him with paper money, at the rate of 33 cents on the dollar!

From Beaver our road lay through New Lisbon, Canton, Massillon, &c. Massillon is situated on the Ohio and Erie Canal, and is decidedly the handsomest and most stirring place for its size, through which I passed. I admire the cleanly white dwelling, set back from the street, with its tasteful cornice and doors, and the green yard in front with its handsomely arranged shrubbery and flowers; and nowhere did I see so many of this kind of buildings as at M.

The road between this and P., we had in some places, found extremely bad; and several of our number having already been upset twice since leaving home, to which their bruises bore testimony, we were at times in not a little dread of broken limbs. And then those Western Rail-roads, are a horrid thing to pass over, especially if you are at the mercy of a careless driver. It would seem enough to loosen every joint in one's body. It is scarcely necessary to remark, that the rails are laid cross-way.

At Wooster, I spent the Sabbath. The Reformed and Lutheran here, worship in the same Church. The edifice is new in its appearance, and the interior chaste and rather high. The Lutheran brethren occupied the day. A strange brother led the service, with whom I hoped to get acquainted, but an engagement compelled me to leave before the exercises were over. This sermon was good, but entirely too long for a communion occasion. It was half past 12 o'clock when it was concluded—the service having already lasted 24 hours—and then all the exercises immediately connected with the Lord's supper were still to be attended to. How sadly we mistake, if we suppose, we are edifying a congregation by thus protracting the service. In the afternoon I attended the Plain Church, be-

tween 4 and 5 miles from town. This congregation is under the pastoral care of Bro. STURM, who received me with much cordiality, and at whose solicitation I addressed the audience. The house was well filled, and the congregation attentive. Our young brother here has rather a laborious field, and needs to be cautious that he assume not more than his bodily strength will bear. The Rev. Mr. BARDEMAN of Wooster, also serves a large number of congregations, in several of which, he is obliged to preach in the week. His congregations have only German preaching, except one, where the service is alternately held in French. But I must stop. I may send you another sheet next week.

Yours, &c.

Religious.

GOD ANSWERS PRAYER.

The name of Henry Young Stilling is familiar to every German Christian. He was, in many respects, one of the most remarkable men which the Eighteenth Century produced. The thrilling incidents of his "Life," written by himself, have contributed to kindle a flame of piety in many a bosom. We can never forget the impression which his personal made on our own mind at a very early period.

In an article on Prayer by Professor Stowe, which we find in the Biblical Repository, the following notice is taken of this devoted man, as illustrative of the truth: That God hears the prayers of the righteous.

[Eds. Weekly Messenger.]

But we are not confined to scripture for the verification of these promises. Many a Christian, in every age, has known and felt that his own prayers for particular blessings have been heard and favorably answered; and such instances in the life of a Christian are numerous, just in proportion to the simplicity and uniformity with which he relies on God. A few insulated cases of this kind, might be explained on the ground of accidental coincidence; but when they occur uniformly and through a series of years, it is contrary to all the laws of sound reasoning to explain them in this manner.

I will illustrate my meaning by a few well authenticated examples. Henry Young Stilling was an eminent physician in the service of the Grand Duke of Baden. He died in the year 1812, and consequently was well known to many persons now living. His career was an extraordinary one. By his skill as an oculist, he restored more blind persons to sight than there are miracles recorded of our blessed Saviour himself. I have been acquainted with some of his children and grandchildren, and feel no doubt of the entire accuracy of the facts above related. Stilling was an intimate friend of the German poet Goethe, who will not be accused of credulity or superstition, and it was at Goethe's suggestion that he published the account of his own life from which the following incidents are taken. Goethe, in his autobiography, says of Stilling, 'he had a sound understanding—and an enthusiasm for all that is good, right and true, in the most possible purity. His course of life had been very simple, and yet abounded with events, and a manifold activity. The element of his energy was an impregnable faith in God, and in an assistance immediately proceeding from Him, which obviously justified itself in an uninterrupted provision, and an infallible deliverance from every distress and every evil. He had experienced numerous instances of this kind in his life, and they had recently been frequently repeated; so that, though he led a frugal life, yet it was without care and with the greatest cheerfulness; and he applied himself most diligently to his studies, although he could not reckon on any certain subsistence from one quarter of a year to another. I urged him to write his life and he promised to do so.'

Such is the unequivocal testimony of Goethe, who was most intimately acquainted with him; and surely no one will say that Goethe was a man to be beguiled by religious fanaticism, especially towards the latter part of his life, when he wrote the sentence which I have just quoted.

In youth, Stilling was extremely poor, destitute of the common comforts and necessities of life. After a long season of anxiety and prayer, he felt satisfied that it was the will of God, that he should go to a University and prepare himself for the medical profession. He did not, at first, make choice of a University, but waited for an intimation from his Heavenly Father; for as he intended to study simply from faith, he would not follow his own will in any thing. Three weeks after he had come to this determination, a friend asked him, whither he intended to go. He replied he did not know. "Oh," said he, "our neighbor Mr. T. is going to Strasburg to spend a winter there; go with him." This touched Stilling's heart: he felt that this was the intimation he had waited for. Meanwhile Mr. T. himself entered the room, and was heartily pleased with the proposition. The whole of his welfare now depended on his becoming a physician, and for this, a thousand dollars at least, were requisite, of which he could not tell in the whole world where to raise a hundred. He nevertheless fixed his confidence firmly on God, and reasoned as follows: "God begins nothing without terminating it gloriously; now it is most certainly true that He alone has ordered my present circumstances entirely without my co-operation.—Consequently it is also most certainly true, that he will accomplish every thing regarding me in a manner worthy of himself." He smilingly said to his friends who were as poor as himself—'I wonder from what quarter my Heavenly Father will provide me with money.' When they expressed anxiety, he said, 'Believe assuredly that He who was able to feed a thousand people with a little bread lives still, and to Him I commit myself. He will certainly find out means. Do not be anxious, the Lord will provide.'

Forty-six dollars was all that he could raise for his journey. He met unavoidable delay on the way, and while in Frankfurt, three days ride from Strasburg, he had but a single dollar left. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. As he was walking the street and praying inwardly to God, he met Mr. L., a merchant from the place of his residence, who says to him: Stilling, what brought you here? 'I am going to Strasburg to study medicine.' 'Where do you get your money to study with?' 'I have a rich Father in heaven.' Mr. L. looked steadily at him and enquired, 'How much money have you on hand?' 'One dollar,' says Stilling. 'So,' says Mr. L. 'Well I'm one of your Father's stewards,' and handed him thirty-three dollars. Stilling now warm tears in his eyes; says he, 'I am rich enough—I want no more.' This first trial made him so courageous, that he no longer doubted that God would help him through every thing.

* Stilling was a fictitious name, which he employed in some of his earlier productions. His real name was JOHN HENRY YOUNG.

He had been but a short time in Strasburg, when his thirty-three dollars had again been reduced to one, on which account he began again to pray very earnestly. Just at this time, one morning, his room-mate, Mr. T., said to him:—'Stilling, I believe you did not bring much money with you,' and offered accepted as in answer to his prayers. In a few months after this, the time arrived when he must pay the Lecturer's fee, or have his name struck from the list of students. The money was to be paid by six o'clock on Thursday evening. Thursday morning came and he had no money, and no means of getting any. The day was spent in prayer. Five o'clock in the evening came, and yet there was no money. His faith began almost to fail; he broke out in a perspiration—his face was wet with tears. Some one knocked at the door. 'Come in,' said he. It was Mr. R., the gentleman of whom he rented the room. 'I called,' said Mr. R., 'to see how you like your room?' 'Thank you,' says Stilling, 'I like it very much.' Says Mr. R., 'I thought I would ask you one other question; have you brought any money with you?' Stilling says he now felt like Habbakkuk when the Angel took him by the hair of the head to carry him to Babylon. He answered, 'No, I have no money.' Mr. R. looked at him with surprise, and at length said, 'I see how it is, God has sent me to help you.' He immediately left the room, and soon returned with forty dollars in gold.

Stilling said he then felt like Daniel in the lion's den, when Habbakkuk brought him his food. He threw himself on the floor and thanked God with tears. He then went to College and paid his fee, as well as the best. His whole College life was one series of just such circumstances. He was often in want of money, but he never asked man for it; for he had no man to ask; he asked God for it, and it always came when he needed it. Was he authorized to enter on a course of study with such prospects, and such expectations? The lendings of providence were such, that he had not a shadow of doubt that it was his duty to enter on this course of study; he prayed fervently for divine guidance, and felt that he had it; he availed himself of all the lawful means in his power for the supply of his own wants—and when he had no means of his own, he asked help of God—and never failed to receive what he asked for. He became one of the most useful physicians, and one of the greatest benefactors to the poor that the world has ever seen. He restored sight during his life, to nearly five thousand blind people, and most of whom were very poor, and unable to render him any pecuniary reward.

What stronger proof can we have that God was his guide?

* See History of Bel and the Dragon in the Apocrypha, verses 32—39.

WHO NOW PRAYS AS DID CHRIST:

How many are there at the present day, who are named by the name of Christ, who hail the return of the hour of prayer with sorrow! How many who are obliged to drag the unwilling mind to the closet, and when there, while away in utter listlessness of spirit the time consecrated to the most sacred purpose! How many more who confine their prayers to a few minutes of each day, which will best suit their convenience! How many who cannot forego a meal or a few hours sleep—and others who cannot forego amusement and recreations, for the sake of calling on the name of the Lord! How many who do pray confine their petitions to themselves or their friends! How few have that intense, earnest longing for the salvation of souls—no matter where, nor by whom, nor who receives human applause for the instrumentality, only that the kingdom of Christ may come, and his will be done on earth as in heaven—as will lead them with a holy energy and unbroken constancy, to plead with a prayer hearing God! How few mingle with the overflowsings of a burdened soul, the tear of sorrow that such multitudes will continue the servants of sin—defiling God's beautiful heritage, and wronging their own souls, and adding to the cup of misery that he of Gethsemane drank!

It was not so with him who felt almost consumed by his zeal for the house of God. We have but to open the gospels to find that "while as God he was prayed to, as man he prayed." Indeed he was a life of prayer. He remembered that the promise was, "ask of me and I will give thee the heathen for thine inheritance." He did ask.—Morning, noon and evening, it was all one with him. The eager multitude could not detain him from the solitary desert! Popular applause could not keep him from the lonely mountain's top. Tempest and darkness had no power to deter him from the place of retirement. While others were still locked in slumber, he arose a great while before daylight, like a genuine son of David, seeking God early, and directing his prayers into him in the morning. And often, as at the close of the day, he sought a solitary place to disburden his heart before God, did midnight draw around him its veil of darkness, and when the dawning day dispelled its shade, he was still there in the intensity of his desires, unwilling to let the angel go, and unmindful that the hour had passed in which wearied nature seeks repose.

When our Savior did approach the throne of grace, under the influence of intense longing for a world lying in sin, his soul poured itself out with such eloquence which showed that its whole powers were enlisted in the attainment of the object; and with an agony which showed that he wrestled as one determined not to let the angel go without a blessing. If ever there was one of whom it could be said that he travailed in birth for souls, it was the Lord Jesus Christ in his human nature.

But it was not merely for self he prayed. He had no good to crave, no sins to wash away. It was—

"For others' guilt,
The man of sorrow weeps in blood."

Nor was it friends alone for whom he pleaded. He could well assume the language of the pious psalmist, "for my love they are my adversaries, but I give myself to prayer." Nor were his intercessions bounded by his earthly existence.

"He now before his Father God,
Pleads the full merits of his blood."

There have been some, in all ages of the church, who, like the Lord Jesus, have proved the omnipotence of prayer; and by it have shaken the powers of this world, and made the arch enemy yield his ground, and caused the old kingdom of Satan to totter on its foundation. David, Daniel and Elijah proved its power. In answer to prayer Peter was delivered, Paul was sustained. By it in our lives, pagan altars have been demolished; the darkness of heathenism dissipated; and souls led to Christ, like doves before the impending storm to their windows, and like clouds before the driving tempest. Those who have fought the battle of the Lord, have remembered, as did their great Captain, that

there is no promise to build up the church except in answer to prayer. These were not giants. But they wielded a gigantic weapon—a weapon increasing in power by use in a geometrical ratio—a weapon with which he who wields it may subdue the Lord's enemies though as strong as ramparts from their mountains, and though the ocean rolls its waters between a weapon which the invention of man cannot ward off, nor all the helmets furnished by the bottomless pit shield against its influence. Why is it that so few of the soldiers of the cross will lay hold of this weapon in the armory of heaven, which is within the reach of every one who engages in the warfare? The affairs of the spiritual world have come to a crisis. The watchword is onward. Old plans are now being perfected, new plans projected and means put in operation for the conversion of the whole human family. But the married millions of Israel did not retreat without the Lord. They fainted, retreated and fell. When he stood by, a more hardy full with trumpets and pitchers, and lamps, caused the enemies' fortifications to fall, and their bodies to lie slain, heaps upon heaps. The power of the church now as then, is on high. Let there not then be here a Daniel, there an Elijah, and elsewhere a Paul; but let the whole church be there waiting for the consolation of Israel, and the triumph shall be certain. I do hope and pray that the cloud may disperse. But really it seems, if there is any dark feature now in the condition of the church, it is that so few are bowed down into the dust on account of the sins of the world, and agonize with God in prayer, as if they felt that God alone can rescue souls from the thralldom of sin, and the horrors of the second death—wipe off the foul stains of sin from the earth, and impress on it again his image in its holy purity.—Rel. Mag.

CHRISTIAN FRIENDSHIP.

In the desert that leads to the grave and its rest, in thy friendship a moaning pathway,
In the tempests which life's rugged pathway mol-
let, is that friendship a sheltering bower.

DA COSTA.

Kindred objects, kindred hopes, and kindred pursuits, beget a oneness of feeling, a similarity of views, mutual regard and warmth of affection, between different individuals, even in the commonest affairs of life. How much more, then, does the genuine spirit of the gospel tend to cement, in indissoluble union, the hearts of real Christians. Theirs is one Lord and Savior, their hopes and joys spring from one common source, their pathway, through time tends to the same blissful country, and they look to a participation in the same eternal, joyous rest beyond the grave. The friendship of pious souls is sweet indeed—each striving to promote the other's welfare—each preferring the other to himself—each striving to encourage and assist the other in the world, & on his way to heaven. It is tainted by no selfish principle, it is soiled by no worldly motive. Each sees, faint though it may be, the character of Jesus reflected in the other, and they love each other for their Savior's sake. How sacred, how endearing, then, is Christian friendship. And yet how rare—yes, painful thought—how rare at this day, is real, genuine Christian regard and friendship. In early times, to embrace Christ, was to be introduced to, embrace confidence, the warmest affections, and the tenderest love of the household of faith. All were sedulous to cherish, not to offend one of Christ's little ones. All felt that their interests were one and indissoluble, and that all were bound by the same cord of eternal love, to the same glorious throne on high. But now, how changed! How often, at this day, are the feelings of Christians estranged, the one from the other! How often does the follower of Jesus now stand unloved and uncared for in the midst of his own Christian household! How often does he stand, even amid his own covenanted brethren, hated and despised, with no pitying eye bent upon him, but that of his God, and no heart to feel for him; but that of his Savior. If there is anything that will cause the heart of the poor disciple to ache and bleed, and cause him to weep and mourn in secret places, it is the cold, contemptuous and neglectful treatment of his fellow-Christians, his brethren in the Lord. The jeers, the contumely, and the reproaches of the world he could bear, but to be wounded in the house of his friends causes him keenest anguish. Even such wounds do crucify afresh the Lord of Glory, and cause the infinite heart of the Savior to be pained. How lamentable is this worldly and time-serving spirit which has crept into the church of Christ, & to so mournful an extent displaced true Christian friendship, fellowship and regard!—how is a return to ancient simplicity of feeling and of action to be desired, when all loved as brethren, and lived together in confidence, peace, and amity, strengthening each other's hopes, and brightening each other's graces. Give me but the social cheer, the confidence and warm Christian friendship of Christ's cherished ones, and the benignant smiles of my gracious Redeemer, let my outward lot be what it may, let the storms of adversity beat wildly upon me, nevertheless, I will pass peacefully, and cheerfully down the declivity of life, and when my work on earth is ended, rest calmly serenely in the bosom of the Beloved, the Sovereign Son of God.

From the Home Missionary.

MORMONISM—ITS PRETENSIONS AND EFFECTS.

Another fact, occurred at Potosi, illustrative of the destructive influence of MORMONISM. Every minister knows that whenever God's people are revived, and put forth special efforts for the salvation of sinners, then the devil stirs up his instruments to PROMOTE A REVIVAL OF HIS WORK. Sometimes he uses Universalists; sometimes Infidels, and sometimes the Mormons. In this case, the latter were his tools. As soon as our meetings commenced, a Mormon preacher began to favor the people with his labors, to enlighten them in the mysteries of that system, and with the revelations said to have been vouchsafed to Joe Smith, the prophet of "the latter day saints." He was in the habit of announcing his appointments at the close of our exercises, at which he was frequently present, in these words: "There will be preaching at—by one of the Elders of Israel, commonly called Mormons." He succeeded in drawing away and deluding some, and one case was peculiarly affecting—that of an intelligent young man, who had been recently awakened, and who had even gone so far as publicly to ask the prayers of Christians in his behalf, but whose stubborn heart would not yield to the claims of the Savior. He attended nearly all our meetings, and intense anxiety was depicted on his countenance. But in an evil hour, he went to listen to the Mormon preacher, and there he found a refuge of lies, and in a short time came out a professed believer in that delusion. He was not however entirely easy; he said that he intended to be baptized by them, and if he then found no re-

Poetry.

THE DYING BOY.

"Do not forget me; I would not my name,
As a strange language to your ears become."
Anonymous.

'Twas early summer, pleasant June had come,
Flinging her coronals on every bough,
And from the south-west, with perfume rife, (see)
The light-winged zephyrs wooed the coy young flow-
Took from their icy bondage, and the birds,
Nature's unwearied choir, tuned their clear notes,
And in the wild-wood shades held revelry;
Earth wore her robes of light and loveliness;
There were no clouds athwart the deep blue heaven,
Nought that might tell of darkness or decay;
But in a cottage home, where the green vines
Climbered about the casement, and the sun
Peeped stealthily amid the clustering boughs,
And the red rose gave her sweet odors forth—
There sorrow sat, and claimed her heritage
In human hearts.

Upon his lowly couch,
Lay like a broken lily, a fair child,
Lust'ring beneath his thin bright summer,
His clasped hands were white as braided snow-crests,
His silken hair, once waving lightly
In the summer's breeze, now wet with death dews,
Fell all heavily on his pure forehead.
There was no rose-tint on his wasted cheek,
It seemed like Parian marble, and his eye,
The lid half drawn, shone faintly as a star
Mid parting clouds.

Beside him leant, heart-sick
With hope deferred, and worn with ceaseless vigils,
She who had borne him. There was much that told
Of patient suffering in her pallid face,
For she had struggled earnestly, till faith
Could spread its eagle pinions and soar up,
From the cold bed where she must lay her boy,
To his bright spirit home. O, only they
Who with a mother's speechless agony,
Have watched the life-blood ebb, and the young cheek
Grow pale; counted each feeble pulse; and seen
The full round limbs shrink in undue proportion;
Only they, can tell a mother's sorrow,
And may own how hard to bow submissively,
And say, "Thy will be done."

Hush! he is waking,
The dim eyes re-open, and the white lips,
Long sealed as though in death, and utterance,
She had thought he slept, but when he turned
Those soft dark eyes to hers, she saw that tears
Were on their silken fringe, and o'er his face
Passed a deep shade of gloom. "Mother," he said,
And the faint tones were tremulous with grief,
"Mother, I know soon the time will come,
When I must die; and as I lay but now,
And thought of the sweet spring and summer days,
Which each revolving year makes the green earth
So beautiful, and how they all would pass
Over my grave and I should see them not,
I thought how sad it were to be forgotten.
Will it be so, dear mother? I would care
But little if all others should forget,
But I was thinking, that you too, perhaps,
When you grow older, and your tears were dried,
And I had slumbered long, you might forget
The timid boy who wandered by your side
In the sweet garden paths at close of day,
Or gathered wild flowers in the shady nooks
Of the old pasture meadows; or who knelt
Each morn and eve to his childish prayers
Low at your knee, and grasped your gentle hand,
When the clear Sabbath bells rang joyously,
To seek our heavenly Father's hallowed house;
You might forget the hour when he was wont
To come with bounding step and gleesome call,
From his wood-rambles to your open arms.
Will it be so, dear mother! Must I die,
And you forget your child?"

She pressed her lips
On his cold forehead, and her burning tears
Fell fast with his; but when the first keen pang
Was past, she nerved herself to comfort him,
And told him, in her heart were images,
And gentle names of loved and lost, which ne'er
Could fade from her remembrance, and that he
Would ever live among the brightest there,
Till death should bear her to his arms in heaven.

M. N. M.

MEMORY.

BY WORDSWORTH.

A pen, to register; a key
That winds through secret wards;
Are well assigned to Memory,
By allegoric bards.

As aptly, also, might be given
A pencil to her hand;
That, softening odours, sometimes even
Outstrips the heart's demand;

That smooths forgone distress, the lines
Of lingering care-subdues,
Long vanished happiness refine,
And clothes in brighter hues.

Yet, like a tool of fancy, works
Those spectres to dilate,
That startle conscience, as she lurks
Within her lonely seat.

O that our lives, which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch!

Retirement then might hourly look
Upon a soothing scene,
Age steal its allotted noon,
Contented and serene;

With hearts as calm as lakes that sleep
In frosty moonlight glistening;
Or mountain rivers where they creep
Along a channel smooth and deep.

To their own far-off murmurs listening,
THE DYING CHILD.

BY NEWTON IVORY LUCAS.
I am so weary, dearest mother, sleep
Weighs down my eyes—I cannot see the now:
But weep not, dearest mother—wherefore weep?
I hear thy sob, I feel thy cheek—thy brow
Are wet and hot with tears—and I am cold!
And hark—the storm without! O, press these hands
Upon my bosom, mother—press thy lip
Upon my cheek; so let me sleep and dream
Of heaven—of angels—mother, and of thee!
See—see! the angels stand beside me—now
They bend their heads—they whisper in mine ear—
Or is it thou that speak'st—the voice the same—
So soft—so sweet? But no, I see thy wings!
They rise—they leave me; no—they scatter flowers
Upon my bed; they beckon me—alas!
I cannot come—I have no wings to rise
My body from my bed. Lend me your wings,
Ye lovely beings!—no; they shake their heads;
"Not yet," they say—no yet! and why not yet?
Thou pressest me so close, I cannot breathe,
Thy tears bead on my cheek—why art thou sad?
I have no wings—I will leave thee, mother;
But weep not thus, or thou wilt force the tear
From me—and I have cause to smile; they smiled
Upon thy child—they strewed upon his bed
The flowers—they strew them still—they come
again—
They bend—they whisper—see, they lend me
wings!
Mother, I cannot—I rise—they kiss the child!

Children's Department.

MY SISTER.

"Little Children love one another,"—St. John.

One morning in my early life I remember
To have been playing with my younger sister
Not then three years old. It was one of those
bright mornings in the spring that bring joy
and life to the heart, and diffuse gladness and
animation through all the tribes of living crea-
tures. Our feelings were in perfect har-
mony with the universal gladness of nature.
Even now I seem to hear of my little sister
as she followed me through the winding al-
leys of the garden, her cheek suffused with
the glow of health and animation, and her
waving hair floating with the wind.

She was my only sister, the sole com-
panion of my childish sports. We were con-
stantly together; and my young heart went
out to hers with all the affection, all the fond-
ness, of which childhood is capable. Nothing
afforded me enjoyment in which she did
not participate; no amusement was sought
in which we could not share together.

That morning we had prolonged our play
till near the hour of breakfast, with undim-
inished ardor, when at some slight provoca-
tion my impetuous nature broke forth and I struck
my little sister a blow with my hand. She
turned to me with an appealing look, and the
large tears came in her eyes: her heart was
too full to allow her to speak, and shame
made her silent. At that moment the break-
fast bell summoned us away, and we returned
without exchanging a word. The excite-
ment of play was over, and as she sat beside
my mother at breakfast, I perceived by glances
at her, that she was pale and sad. A
tear seemed ready to start in her eye, which
her little self-possession could scarcely sup-
press. It was only when my mother inquired
if she was ill that she drank her coffee and
endeavored to eat. I was ashamed and grieved,
and inwardly resolved to embrace the first
opportunity, when we were alone, to throw
my arms around her neck, and entreat her
forgiveness.

When breakfast was ended my mother re-
tired with her into her room, directing me in
the meantime to sit down to my lessons. I
seated myself at the window, and ran over
my lesson, but did not learn it; my thoughts
were perpetually recurring to the scene in
the garden and at table. It was long before
my mother returned; and when she did, it
was with an agitated look, and hurried step,
to tell me that poor Ellen was very ill. I
asked eagerly if I might go to her, but was
not permitted, lest I should disturb her. A
physician was soon called, and every means
made use of for her recovery, but to no pur-
pose. The disease, which was in her head,
constantly increased in violence, and she be-
came delirious. It was not till evening that
I was permitted to see her: she was a little
recovered from the severity of the pain, and
lay with her eyes closed, and her little hand
resting on the pillow beneath her head. How
I longed to tell her the sorrow I felt for her
unkindness to her in the morning, and how
much I suffered for it during the day. But I
was forbidden to speak to her, and was soon
taken out of the room. During that night
and the day following she grew worse, I saw
her several times, but she was insensible of
my presence. Once indeed she showed some
signs of consciousness and asked for me; but
immediately relapsed into her former state.

On the morning of the third day I arose at
an early hour and repaired to the sick room.
My mother was sitting by the bed. As I en-
tered, she drew me to her, and for sometime
was silent, while the tears flowed fast down
her face. I first learned that my sweet sis-
ter was dead, as my mother drew aside the
curtain which concealed her from me. I felt
as though my heart would break. The re-
membrance of her affection for me, and my
last unkind deed, revived in my mind, and
burying my face in the folds of the curtain, I
wept long and bitterly.

I saw her laid in the coffin, and lowered
into the grave. I almost wished to lie down
with her, if so I might once more see her
smile, and hear my forgiveness pronounced
in her sweet voice.

Minister's Department.

THE PRESS—THE PULPIT.

If it be supposed that the press is becoming
the great preacher, and will supersede other
preachers, because it speaks easily and cheaply
to all classes and conditions, and sends its
instructions copiously into every house and
every hotel, it is enough to reply that expe-
rience has given no sign of any such event.
All success to the press! Let it pursue, as
diligently as possible, its works of scattering
light wherever light can penetrate! But it
never will nor can take the place of the oral
instructor. Tell me not that sermons, and
exhortations, and counsel, and consolation,
can be read at home, and that better can
be read than can be heard. This will be read-
ily allowed, and yet it proves not by any
means the point interposed. And so can bet-
ter lectures on science and literature be read
at home than can be heard in our lecture
rooms.—And yet our lecture rooms, in town
and country, are multiplying. Lectures
might be printed, and distributed to every
family, instead of being publicly pronounced.
But would the people be satisfied with this
substitution? Do they not flock to scientific
and literary lectures more eagerly than ever?
The truth is, that not only is opportunity se-
cured by the announced purpose of public in-
struction, many going at a specified time to
hear, but there is always something in the
voice of man which will command the atten-
tion of man, there is something in living hu-
man utterance which will interest human af-
fections, till time shall be no more. Neither
the invention of the press, noble as it is, nor
any other human invention, can possibly su-
percede that miracle and gift of God, the
voice of man. In its changeful tones, in its
wondrous compass, and in its indescribable
powers of expression, there is a spirit which
you cannot have on the leaves of a book.
And so it is with the accompaniments of
speaking. There is a charm, a mystery, in
the living face, eye, hand, presence, which is
to be found only in these.—Greenwood.

Temperance Department.

WHAT WILL YOU HAVE?

After a day's work of calculation and copy-
ing, I was under the mortifying necessity of
waiting an hour in the bar-room of a low ta-
vern, to secure the services of a mail-guard, who
was to carry a parcel for my employers.—
Amidst the smoke, the spitting, and the clatter
of a crowd of inn-keepers, I could not find
some subject for reflection. The presiding
genius of the bar was a bloated, carabused, whis-
keyed young man, whom I had long known as
the abandoned son of a deceased friend. I sight-
ed and was silent. Ever and anon, as one alter
another, or squads of two, three or more ap-
proached this shrine to receive and empty
their glasses, and deposit their sippings, I
heard the short, peremptory formula of the
Bauchman minister—"WHAT WILL YOU HAVE?
—brandy? gin? punch? WHAT WILL YOU
HAVE?" And the victims severally made
their bids, for a smaller, a cocktail, a sling,
or a julep, as the case might be. The con-
stant repetition of the "form in that case made
and provided," set me upon a drowsy medita-
tion on the pregent question—WHAT WILL
YOU HAVE?

Metaphors I can answer the question, said I
to myself, as I cast a glance around the mir-
ky apartment; and first to the young shoe-
maker, who, with a pair of newly finished
boots, is asking for "grog." What will you
have? Young man, you will soon have an
EMPTY POCKET!

There is a trembling, ragged man, with
livid spots under the eyes. He is a machine-
maker, and has lodgings in the house. What
will you have? Ah! the bar-keeper knows with-
out an answer, he takes gin and water. Poor
man! I also know what you will have. Al-
ready you have been twice at death's door;
and the gin will not drive off that chill. You
will have TYPHUS FEVER!

There comes my neighbour, the book-binder.
His hand shakes as he raises his full
glass. Ah! Shannon—I dread to say it, but
you will have the PALSY!

The glasses are washed out, not cleansed, in
the slop-tub under the bar-shelf. Now a fresh
very comes up, cigar in hand. Gentlemen,
what will you have? I choose to supply the
answer myself, thus—the baker will have an
apoplexy, or a sudden fall in his shop.
The tailor in green glasses will have or rather
has already, a consumption; and I fear the
three idlers in their train, will have the next
epidemic that shall sweep off our refuse drun-
kards. But what will that man have, who leans
over the table, seeming to pore over the last
Herald? He is scarcely resolved what he shall
drink, or whether he will drink at all. I under-
stand the language of his motions. He is a ren-
egade from the temperance ranks. He has bor-
rowed money this week. John, you will have
lodgings in jail! Sorry, indeed, I am to
see in this den Mr. Scantling, the cooper.
Not to speak of himself, I have reason to be-
lieve that both his grown sons are beginning
to drink. He looks about him suspiciously.
Now he has plucked up courage. He takes
whiskey. You will have a pair of drunken
sons.

That young fellow in the green frock-coat,
and coloured neck-cloth, is a musician, a man
of reading, and the husband of a lovely En-
glish woman. He takes his glass with the air
of a Greek drinking hemlock. You will
have a heart-breaking wife!

What! Is that lad of fifteen going to the
bar? He is! and drinks off his cognac with
an air. You will have an early death!

The old man that totters out of the door has
doublets come hither to drown his grief.
His last son has died in prison from the ef-
fects of a brawl in the theatre. His father
has looked unutterably anguish every sober
moment for two years. Wretched old man! you
will have the halter of suicide!

I must take the rest en masse, for it is Sat-
urday night, and the throng increases. The
bar-keeper has an assistant, in the person of a
pale, sorrowful girl. Two voices now re-
iterate the challenge—"What will you have?
What will you have? Misguided friends, I
am greatly afraid you will have a death-bed
without hope!

My man has arrived, I must go; glad to
escape to purer air; and still the parrot-note
resounds in my ears—"What will you have?
You will have—no sum up!—you will have
a terrible judgment, and an eternity of such
retribution as befits your life.

As I walked home across the common, I
thought thus; and what will he have, who
day after day, and month after month, and
years after years, does out the devil's bun-
dly to his recruits, and receives his sippings
at the over the coffin of his victims? You,
to say the least, hardened tempter, if mem-
ory live hereafter, will have the recollection of
your triumphs, and the vision of their eternal
receipts.—Sentinel of Freedom.

Miscellaneous.

RETRIBUTIVE JUSTICE OF THE INDIAN.
An event took place at Prairie Du Chien,
last week, which strongly marks the savage
character. Two Indians, of the Winnebago
nation, quarrelled, upon which one stabbed the
other to the heart; he made almost superhu-
man efforts to escape, but the moment his
pursuers touched him he surrendered and walk-
ed back and seated himself upon the dead
body, without once attempting to escape. The
relatives of the dead Indian placed him upon
the body, when several gentlemen interfered
in behalf of the captive, and requested that
he might be allowed to go, because he was
not so much in fault as the other. They were
answered, that if "white men" would pay
fifteen dollars to the mother of the de-
ceased, he might go, otherwise he must die.
This condition not being complied with, he
was doomed. During this negotiation the sav-
age sat upon the body of his foe, smoking
his pipe, perfectly indifferent as to the issue,
and when told he must die, he deliberately
removed his pipe, giving the usual "Ugh!"
His executioner then stepped behind him, and
with a single blow of the hatchet, severed
the right arm at the shoulder; upon this the In-
dian resumed his pipe, and began to smoke as
if nothing had happened, in a short time the ex-
ecutioner, with a blow, severed the left arm.
The Indian still retained his upright position,
not a muscle of his face changing; a third
blow across the small of the back brought
him to the ground; even his countenance
was the same, cold, serene and stoic ex-
pression. He was, however, soon cut in pieces
by the relatives of the dead man. This was
an instance of Indian retribution and savage
fortitude.—Dubuque Express.

CONVERSATION.—Conversation is the
daughter of reason, the mother of knowl-
edge, the birth of the soul, the commerce of
heart, the bond of friendship, the nourish-
ment of content, and the occupation of men
of wit.

Advertisements.

The New German Hymn Book.

A beautiful Edition of this long expected
work is now ready for delivery. The follow-
ing embraces, in brief, its characteristics as
compared with the old Hymn Book:—

1. The Psalms are omitted; chiefly on ac-
count of the multitude of metres embraced in
them, and which precluded their use in our
churches.
2. Those Hymns, to which the same objec-
tion applied, are also left out.
3. About 300 new Hymns are added, chief-
ly from Evangelical Collections of Hymns re-
cently published in Germany, from such au-
thors as Krummacher, Knapp, Pfiff, Schmölke,
Miss Von Heeren, Klopstock, &c. &c.
4. Care has been taken to embody a large
number of Hymns suited to Long, Common,
Short, and familiar Peculiar Metres.
5. Various choice Hymns in English, have
been translated in German, such as:—"From
Greenlands Ice Mountains"—"Hear what the
voice from Heaven proclaims"—"Awaked by
Sina's awful sound"—"Vital spark of
Heavenly flame," &c. &c., with the same me-
tres. The whole number of Hymns is nearly
700.
6. The variety of Hymns on particular
subjects has been greatly enlarged, as for in-
stance, on Repentance; Justification; Death;
Heaven; Eternity; Meetings for Prayer;
Missionary Hymns, and others.

It will be borne in mind, that this
Hymn Book was printed at the expense of the
Synod, and not by our Establishment. Those
ordering these books, will do well, therefore,
to make such arrangements, as that payment
can be made immediately, or in a short time,
as a large amount of money is now needed to
pay for paper, printing, binding, &c. &c.

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JOSEPH HOVER, Manufacturer.

DR. N. B. LANE.
HAS the pleasure to inform his friends of his return
to the practice of his profession, to the duties of which
he will devote his entire time and exclusive attention.
His residence, for the present, is in the house lately occu-
pied by Franklin Gardner, directly opposite Bernard Wolff.
June 15, 6 mo.

JUST PUBLISHED.
"The work before us, and the motives to its
performance."
A Sermon preached at the opening of the Synod at Reading,
by Rev. B. C. WOOD, D.D.
Single copies 6 cts.—the dozen 50 cts.
To be had at the Publication Office, Chambersburg, and of
The Author, Easton, Pa.

BOOKS IN MILTON, PA.
THE undersigned has just received an assortment of Books
from the Publication Office of the German Reformed
Church, and is therefore prepared to meet the wants of those
who desire these publications, viz:
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P. McDONALL, Bookseller.
Milton, Pa.,
April 27, 1842.

CERTIFICATES OF DISMISSAL.
We have just published an edition of these, for the use of
Pastors and Consistories.
Price, One dollar per hundred.

Book and Job Printing.
THE Printing Office of the "Weekly Messenger" is prepared
to execute in the most perfect manner, and at the lowest
prices, all orders for the printing of Books, Pamphlets,
Tracts, and all other publications, in German and English.
Books and Pamphlets, Bank Checks,
Hymns and Show Bills, Promissory Notes,
Circulars, Justice's and other blanks,
Way Bills, Catalogues, &c. &c. &c.
ALEXANDER THOMSON,
Late President Judge of this district, has com-
pleted the practice of the Law, in Chambersburg. His
office is at Front street opposite the Post office. He will
attend the Courts of Bedford and Somerset.
May, 23th 1842.—64.

FACTS FOR THE PEOPLE.
IT is a fact that Doctor Swayne's Syrup of Wild Cherry (not
BALSAM) is not only recommended by prominent
Physicians in this County, but used in their practice.
It is a fact that Doctor Humphrey, late of St. Thomas, in this
County used the Syrup of Wild Cherry, personally, during a
protracted illness, in preference to any other medicine he
employed.
The above facts establish the fact that Doctor Swayne's
Syrup is free from the imputation of Quackery. For
further facts read the following Certificate.

FELLOW-CITIZENS.—With sincerity I would advise you one
and all, both sick and well, always to have a bottle of Dr.
Swayne's Compound Syrup of Wild Cherry in your house. It
is invaluable in cases of emergency, such as Spitting of Blood,
Asthma, attacks of violent Cough, which is often the cause
of great alarm, sudden colds from improper exposure, which
are often let up to an alarming extent, for want of means
being ready at hand—and as I have used Dr. Swayne's Com-
pound Syrup of Wild Cherry repeatedly in my family, and al-
ways with marked success—I can recommend it with con-
fidence as being one of the best family medicines which has
ever been offered to the public.—Saturday Chronicle.

Author: Adapted to the Duty of Physicians, and to the con-
venience of the public, by calling immediately at the Store of John
Smith opposite the Saving Fund.
May 25, 1842.

Register and Recorder.
PROMPTED by the encouraging assistance of my friends,
I offer, for publication, a new and useful work, entitled
"A REGISTER AND RECORDER, for the use of the
Churches of the German Reformed Church, in this County."
It is a book of 100 pages, containing a full and complete
system of recording the names of the members of the Church,
and of the children born to them, and of the marriages and
deaths of the members. It is a book of 100 pages, containing
a full and complete system of recording the names of the
members of the Church, and of the children born to them,
and of the marriages and deaths of the members. It is a
book of 100 pages, containing a full and complete system
of recording the names of the members of the Church, and
of the children born to them, and of the marriages and
deaths of the members. It is a book of 100 pages, contain-
ing a full and complete system of recording the names of
the members of the Church, and of the children born to
them, and of the marriages and deaths of the members.
Chambersburg, May 11, 1842.

CLERK OF THE COURTS.
To the Voters of Franklin County.
FELLOW-CITIZENS—I offer myself to your consideration
as a candidate for the Office of CLERK OF THE
COURTS of Franklin County, under and previous to the
election in October next, and respectfully solicit your
support.
Chambersburg, April 27, 1842.

REGISTER AND RECORDER.
THE undersigned encourages by many of his fellow-citizens
the use of a REGISTER AND RECORDER, as a candidate for
the Office of CLERK OF THE COURTS of Franklin County,
under and previous to the election in October next, and
respectfully solicits your support.
Chambersburg, April 11, 1842.

PROTHONOTARY.
FROM encouragement received from various parts of the
County, I offer myself as a candidate for re-election to the
Office of PROTHONOTARY at the coming general election
in October. Respectfully,
Chambersburg, April 11th, 1842. MATTHIAS READ.

ISAAC H. MCGAULEY,
Attorney at Law.
HAS removed to the office recently occupied by R. M.
Hart, Esq., on the north side of Market street, two doors
East of the Court House. Any business intrusted to his
care will be attended to promptly and diligently.
Chambersburg, April 14th, 1842.

Chambersburg Saving Fund Society.
A COLLECTION will be held in the office of the Society
on Saturday, the 28th inst., between the hours of one and
three o'clock P. M., for the purpose of choosing, by ballot,
Officers and Directors, to manage the concerns of the above
institution for the ensuing year.
GEO. A. MADRICK, President.
HOLMES CRAWFORD, Treasurer.
May 11th, 1842.

BOOKS IN HARRISBURG.
JOHN WYETH, Bookseller, Harrisburg, Pa.,
has lately received an assortment of the Books published
at the Publication Office of the German Reformed Church,
such as Hymn Books, plain and fancy binding—Catechism,
Liturgy, Sunday School Catechism, Brownies on Baptism
(English and German) &c. &c., which he will sell at the
same prices, by the single copy or the dozen, as they are sold
at Chambersburg.
April 24, 1842.

CHAMBERSBURG INSURANCE COMPANY.
NOTICE is hereby given, that an election for New Direc-
tors of said company will be held at the Court House
on Wednesday, the 25th inst., at 2 o'clock P. M., and
that the directors then chosen, will call a meeting of the
stockholders on the 1st of May, at 10 o'clock A. M., for the
purpose of electing a new Board of Directors, and of divid-
ing the profits of the company for the last six months.
Chambersburg, May 2, 1842. JOSEPH CHAMBERS, Sec'y.

CHAMBERSBURG SAVING FUND SOCIETY.
The Managers of this Institution have this day declared a
dividend of 3 per cent. for the five months ending April
1st, 1842. The dividend will be paid to the stockholders
on or after the 10th inst.
H. CRAWFORD, Treas.
April 6, 1842.

**SEVENTH ANNUAL STATEMENT OF THE CHAMBERS-
BURG SAVING FUND SOCIETY.**
DL. APRIL 4th, 1842.
To Weekly deposits remaining, \$1157.02
" Special " 365.00
" Transient " 272.00
" Balance on Profit and Loss, 1948.20
\$2038.77
CR.
By Bills and Notes outstanding, \$2570.11
" Cash in Treasury, 926.00
\$3496.11
\$2038.77

HOLLYWELL PAPER MANUFACTORY.
THE subscribers would respectfully inform the public that
they have purchased Hollywell Mills—have introduced the
most improved machinery and are now prepared to furnish all
the various kinds of
PRINTING, WRITING AND WRAPPING PAPER,
as likewise any description of Blank and Bonnet Papers,
of superior finish and at the most favorable prices.
Printers and Publishers can be supplied with any size and
quantity upon short notice.
Orders will receive prompt attention, if addressed to
WOLFF, NITTSCHOLD & CO.
CHAMBERSBURG, Pa.

The best prices will be given for RAGS at Hollywell Mills.
W. N. & Co.

**CRAIG, BELLAS & CO., COMMISSION AND
GENERAL MERCHANDISE, N. W. COR-
NER OF CHERRY AND BROAD STS., BELOW RACE,
PHILADELPHIA.** Will receive and effect Sales of any Pro-
duce consigned to them. Liberal advances will be made
upon receipt of consignment. All goods to be
forwarded by Rail Road or Canal, destined west, shall receive
HUGH CRAIG, THOMAS BELLAS, JAMES BELLAS.
December 23, 1840.

Produce left at the Warehouse of J. S. GRIGG (late
Byler, Hutz & Co.) will be promptly forwarded.
December 23, 1840.

ENGLISH HYMN BOOK.
PRICES:
The following are the standard prices:
1. In plain binding, (retail price \$0.62 1/2)
Per dozen, payable within 3 months,
25 p. cent. off, 6.00
do. for cash, 30 p. cent. off, 5.62 1/2
do. containing Cat. and Const.
(retail price 75) 20 p. c. off, 7.50
do. for cash, 25 p. c. off, 7.12 1/2

2. In Morocco, pocket book form (re-
tail price 1.25).
Per dozen, payable within 3 months,
20 p. c. off, 11.00
do. for cash, 25 p. c. off, 10.45
3. Super extra, in calf, richly gilt,
(retail price \$1.50).
Per dozen, payable within 3 months,
20 p. c. off, 15.00
do. for cash, 25 p. c. off, 13.50

Those who purchase on credit, will
please recollect, that on all bills unpaid at the
end of three months, interest is charged.
In ordering books, always state how
we shall send them. We are willing to send
books, at our risk, either to Pittsburgh, Har-
risburg or Philadelphia, and intermediate places.
But those sent on cross routes are at the risk
of those ordering them.