

For the Weekly Messenger.

A Sermon Preached at the Ordination and Installation of W. W. Bonnell.

The life of Jesus Christ, among men, was altogether peculiar. No life was ever more uniform in its character, and consistent with itself, from its commencement to its close; but it was as a whole altogether unlike the lives of other men in his time. It lay, as it were, in a separate track, quite apart from the general course of feeling and action that was going forward around him. Other men indeed had their diversities of character, and their varieties of life, among themselves; but still they were not so much apart in this respect, but that they could enter with mutual sympathy into one another's views, and feel themselves to be walking in the same direction. The spirit that animated them was generically the same spirit, and under all the different modifications of existence they presented, there reigned, sensibly to themselves, a common principle, which made them intelligible one to another, and assured them still that they thought and felt essentially alike. The man of pleasure might despise the man of money, as one who in comparison with himself egregiously mistook the value of life; but he felt at no loss to interpret the secret economy of his mind. He could feel that both he himself and the object of his contempt, set out from the same point, and were reaching toward the same end; that their different lines of life, however they might diverge from each other, lay still in the same plain, and looked in the same direction; that they were at the bottom men of the same moral make and temper. And so it was also with the man of ambition, and the man of learning, and the mere man of ease. They understood one another; they were held together in the bonds of a mystic fellowship, which taught them to look upon themselves, and to notice each other, as sharers of a common nature, and under a common law of hopes and fears, joys and sorrows. But the character and life of Christ exhibited a distinction of a far broader and deeper kind. There was no common bond between him and the surrounding world whatever, as it respected their modes of thinking and feeling. The course of his life lay quite off from the course of theirs. It was altogether of its own kind. It admitted no fellowship with the general state of mind around it. It had a spirit that was manifestly incapable of any sort of union with the spirit of the world. It was radically and intrinsically different. It sprang from a different principle; it was made up of different elements; it moved towards a different end. Hence there could be no sympathy between the mind of Christ and the mind of this world. The world esteemed him a fool, or hated him as the enemy of its happiness; and he declared concerning it, that it knew not God, and could not receive his truth.

My design in bringing forward this passage, on the present occasion, however, is not so much to explain the character of Jesus Christ himself, as to illustrate in the light of it the character that is proper for his ministers in every age of the world. The spirit of Christ was emphatically the spirit of Christianity. We enter into the same, only as we enter into the other; and to be like Christ, therefore, have the same mind that was in Christ, as it is the simplest and easiest idea that can be formed of religion, is also the end evidently wrought which, as the first interest of their being, all must strive who love it in their hearts to be his disciples indeed. We have a right therefore to use the light of his holy example, in order to interpret the requisitions of his gospel with regard to *all* Christians. In fact, we never can interpret them safely by any other light. But especially we called to have recourse to this light, in undertaking to estimate the duties & responsibilities of those who are put into the work of the *gospel ministry*. The spirit of the life of Jesus is the spirit *emphatically* which ought to be in them; and they cannot be said to understand their commission at all, except as they can already say in some measure, and are laboring to say with more and more energy and decision, *Thy will for himself, 'I live in the world, not to do mine own will, but the will of Him that sent me—the will of Him that called me, and clothed me with the solemn commission I have, to do his work in the world.'*"

Let us consider this commission then as it is interpreted by the spirit of the life of Jesus Christ, so graphically and comprehensively presented in the declaration of our text. Who is it that may be in the light of this holy example, to sustain the character of an able and faithful minister of the New Testament? What spirit is he called to exercise? What should be the complexion of his soul, and what the form and manner of his life? The answer to the inquiry may be advantageously contemplated perhaps, for the sake of order and distinct impression, under three general heads. Such a minister must have the work of God for the *business* of his life; he must stand upon it *as* the work of God, referring all to Him as its author and its end; and he must do it *in* God, working in the light and with the spirit of God's holy and infinitely perfect mind, and not in the light of his own mind.

HE MUST HAVE THE WORK OF GOD FOR THE BUSINESS OF HIS LIFE. He may not devise a plan of life, according to his own imagination or pleasure; but is held to accept and abide by the plan which God has prescribed to him for *his own glory*. He may not think even of uniting any separate and independent scheme of action with that which God has called him to follow; it claims, and he is prepared in his heart to yield it, not a part merely, the half or more than the half of his time, and talents and strength, but the undivided whole.

the work of God for which ministers are required to live, is substantially the same for which Jesus Christ came into the world. The will of God with regard to the world, which he designs to reach by means of the gospel, remains in all ages the same. He is setting up among men a kingdom for himself; a moral kingdom, a spiritual domain, consisting in righteousness, peace and joy in the Holy Ghost, established in the hearts of a willing people. This object he holds to be of higher account in the history of the world, than all its other percepts put together. The great political revolutions that are going forward from age to age, and the mighty flow of human opinions upon the changing influences of science and art, are with Him comparatively insignificant, except as they may have a bearing upon this design, and are found to contribute in some way to its ultimate triumphs. For this, he sent his Son into the world. For this Jesus lived, suffered and died. This was that work which he came among men to do according to the tenor of his special commission, and which in his view was of interest enough, as the work of God, to overwhelm all other claims of ambition, covetousness or sloth, and to absorb all the powers, as it engaged all the cares of his life. And this same work, his disciples, and especially those of them that are "set for the defence" of the gospel, are called to make their own after the same manner. It was left to them by solemn commission from the Redeemer himself, when he was leaving them to return to heaven. The will of God then for which ministers are requested to live, is easily to be understood. No one need be perplexed with the question, what is that work, which it is the will of God that I should be doing every generation? No one need doubt for a moment as to its general character. It is the work for which Christ lived, and it is just as much as the spirit of the life of Christ itself, to every one that reads the history of the gospel. No obscurity or confusion attaches to the subject, as here represented. You look at it, and see at once what is intended. In the life of Christ the work of God is brought into view, with broad and clear distinction from every other mode of exist-

Now it is a characteristic of a faithful minister, that he gives himself up habitually to this work. The kingdom of God among

men, is the great interest to which he has consecrated all his powers and all his days. As every other man has some ruling object in view, that may be said to order and control all his thoughts and ways, so with him it is the end and business of life, the great central principle and reason of all his movements, to make known the glorious gospel of the Son of God and to win souls to the obedience of the faith which it reveals. Other considerations, however they might strike his mind if looked upon simply with relation to himself and his present standing in this world, and however they may in fact weigh with others who thus judge of their worth, sink into nothing with him, just in proportion as they are found to be less remote from this first design of his being. If regarded at all, it is only as subordinate altogether to this, and so far as they are seen to be necessary or auxiliary to this, in the full economy of action it may seem to prescribe. The interests to which other men give up their lives, may not be altogether neglected by him; for that might be in many cases to defeat the very object he is called to pursue; but none of them are allowed to be *main* interests with him, none of them are regarded as worthy to be cared for simply on their own account.

He cannot turn aside from the work of Christ, to work only for himself, or to take part in the pursuits of the men of this world, who live to do their own will and not the will of God. He says in his heart to himself: "Let the dead bury their dead; but go thou and preach the gospel." And should he find himself drawn away at any time into connexions and plans of a questionable bearing with regard to this object, his own soul is ever ready with the searching interrogation, "What dost thou here Elijah?" or with the deeply significant reflection, "It is not *reason*, that *we* should leave the word of God, and serve tables?" He cannot therefore stand among the politicians of this world, to discuss affairs of government, and contrive schemes in this way for moving the state of the country, according to his own wisdom and for his own glory. He cannot set himself, to find out inventions and open the way to improvements, by which new stimulus may be given to the industry and enterprise of his race in secular things. These may be important ends in themselves, but they are not *his* work. They enter not into that "will of God," which he is in the world to do. So neither can he live for the riches, or pleasures, or quiet comforts, of this world. He cannot lay himself out to make money, whatever facilities for the purpose may seem to throw themselves in his way. It may do for others to mind their merchandise, or their trades, or their farms, for this purpose; but *his* business is to carry on the work of Christ. He cannot give himself, even up to the service of science, excellent and noble as it is confessed to be; the object he has before him, is still more lofty and grand, and he is drawn away by it from the highest as well as from the lowest of human interests. He cannot so much as enter into a compromise between the will of God in this case, and what might be his own will if that were out of the way. He dare not think of saying, "I will unite the work of God with the work of my own worldly wishes; I will try to do something for the cause of Jesus Christ, while at the same time I urge on with a portion of my time and strength some separate secular concern for myself." He can never satisfy himself, that it is proper for him to be about the business of his Master only in certain ways, or at certain times, that leave him at liberty when their claims are satisfied to do business for himself, exactly as others give all their time to this object. If he is ever induced to lend himself to any secular employment at all, it will be only because the higher service in which he is engaged may seem to call for it, only that he may have it in his power to attend with better effect on his main business; just as Paul was willing to labor with his own hands, that he might the more freely and powerfully preach the gospel; and then the employment becomes itself a part of the "will of God," the great evangelical work, which he is in the world to do. Under this relation, any form of business may claim and receive his attention. He is willing to till the ground, or to follow a trade, or to do the business of a merchant, if it be necessary to open the way for preaching Christ with the most happy success; but only because it may be thus necessary, and only so far as this necessity may reach. To be occupied with any such employment to a greater extent than this, or even to any extent whatever under the influence of any other motive, he would hold to be wrong. The work of God is one work; it asks all his cares; and he has made it the law of his life to "spend and be spent in it," while life shall last.

II. THE FAITHFUL MINISTER ATTENDS UPON THIS WORK AS THE
 ORK OF GOD REFERRING IT ALL TO HIM AS ITS AUTHOR AND ITS
 ND. He does not turn the sacred office into a merely secular con-
 ern ; he does not seek his own things by means of the agency in
 hich he is called to be employed for God ; but devotes himself to it
 the will of God himself, having this for the reason of his diligence
 and regarding it as the grand end of all his service. He is in the
 orld not to do his own will, as such and separately from the
 ea of God, even in the-work of promoting Christ's kingdom ; but to
 the will of Him by whom he is sent.

A man *may* attend on the work of the ministry in another way altogether. He may attend upon it as a work to be done for himself, and with the same views that influence other men in the pursuit of their common secular employments. He may be diligent in study, zealous for the truth, constant in duties, and yet be doing his own will in all things, and not the will of God.

He may be working merely to provide a support for himself and his family, or to make himself rich. His ministry may be to him an occupation only or a trade, useful indeed to society, but regarded by him mainly as the craft by which he has his living, just as the merchant looks upon his business in the counting room, or the lawyer his services in the office or at the bar. True, the ministry is for the most part, under this aspect, a poor calling; it offers but few opportunities of making money, and should rather repel than attract the avaricious of those with whom the highest end of life is simply to make money. Still, however, it has some temptations in this way. It offers frequently the opportunity of a quiet, moderate independence, if of striking affluence—a present, respectable maintenance for a family, if not a fair inheritance for years to come; and, in some instances, with care and management, it may be made to bring in even a yearly return of profits, light indeed in comparison with the proceeds of corresponding secular employments, but large enough to feed the principle of covetousness in a covetous heart. In fact, this principle does not need large occasions, in order to its action and its growth. It can find matter to feed upon in the most narrow, as well as in the most ample, conditions of life; amid the paltry calculations of a common street beggar, as well as the speculations and projects of the most lordly merchant in the land. Nay, the very straits and men's circumstances may become an occasion, to call into exercise the grasping and hoarding spirit in their bosoms. At all events, covetousness is not dependent for its life on outward condition. It attaches as an evil naturally to the fallen state of our race; and at all times, and in all circumstances, it is ready to take advantage of the soul and to fill it with its dark and withering power. The work of the ministry is given by no means exempt from the danger. Among the solemn cautions given with regard to it in the Bible itself, none is more plain and direct than that which is pointed toward the love of *filthy lucre*; and the experience of the Church in all ages has shown, that ministers may be covetous in the very work that they are called to do. God, having an eye to their own gains in the whole service, and desiring these fruits of their labors in more account than any harvest glory they should bring to Him in whose name they come.

A man may be diligent in the ministry also, only or mainly to acquire credit and make himself a name among men. The pride and ambition of his heart, finding themselves shut up to this avenue of distinction, or laying hold of it by free choice as well suited to the purpose, may turn all their force in the direction in which it leads, and demand their gratification here, as imperiously as the desires of the other aspirant after fame on his own chosen walk of life. The love of distinction, like the love of many, is confined to no condition of department of society. It may absorb the bosom of a chimney sweep, in the sphere of his own humbleshooting, as fully as it ever pervades the breast of Alexander or Napoleon Bonaparte. No wonder, then, if it should find room for action amid the varied avocations of the freed office. It may be taken with the honors of theological learning; it may be led captive by the praises of pulpit eloquence; it may become awed with the credit of senatorial wisdom, acknowledged and honored in the deliberative assemblies of the Church. And it is necessary, finally, that a man should stand among the highest of his own rank, in order to come under this unholy power. If he cannot be the first in a whole church, he may labor to hold this pre-eminence in a part of it, a Synod, a Classis or a large neighborhood. Finally, he may shut his eyes upon all comparison, that would carry him beyond the precincts of the single village, or congregation in which he preaches. It is enough for him, perhaps, to hold a lofty stage-ground, when compared with the little community at whose feet he stands, as the representative of letters and the authoritative founder, as well as the living exemplar in his own person, of the virtues of religion; that he should be regarded as the oracle of truth to those he lives; that his own people should think him one of the best men, and one of the greatest ministers, living in his time, and that he should be found willing to yield him, on every occasion and in every place, the homage and reverence due to so exalted an opinion. Thus it is, that in any station a minister may be lifted up with self-importance,

in these very things in which he is required to live altogether for God; and instead of doing the will of Him that sent him, even whilst employed with his work, may be doing only his own will, by pursuing an end that is altogether selfish and worldly.

3. A man may, in close affinity with the temper just described, bestir himself in the work of the ministry merely or chiefly to advance a party interest. The views with which he acts, may be in all essential respects of the same sort with the views of an active partizan in politics. The triumph of the party to which he belongs, is felt to be an interest that comes at once into close communion with the idea of self. It cannot fail to reflect credit at least, if not to bestow still more substantial advantages, on himself as a constituent member of the entire body ; and then, it is always pleasant at any rate to carry it with our opinions, whatever they may be, over the opinions of our fellow men.—That a man, therefore, should wish to spread religion in this way, at least as to its notions and forms, for his own sake rather than for the glory of God, need not seem strange ; especially if he happen to stand officially connected with this cause as a minister, set for its defence and propagation, and in that respect more fully identified than others with its character and fortunes. Christianity, as a system, may thus be maintained, in opposition to atheism or infidelity and to every other religious creed ; and so under this general standard, one particular form of the Christian faith may be contended for earnestly, against the pretensions of all others. A man may study hard, and preach zealously, and talk a great deal in the way of his ministry, and after all be governed by no higher motive than the one now described. And this may be, even where he himself has no suspicion whatever of the state of his own mind, in this respect. He may not discern at all the secret spring of his diligence and zeal, but may look upon it all as an argument of his being honest and true in the work to which he is called, and be ready to condemn perhaps those that are behind him in demonstrations of the same sort, as wanting in faithfulness. It is an easier thing, indeed, than most persons imagine, to be carried away and controlled by the spirit of party, in things that pertain to religion ; and little does that minister know of himself, who has not learned to feel himself in danger from this quarter, and been led to exercise a holy jealousy over his own heart on its account.

4. A man may rise still higher in the motives by which he is mainly influenced in the work of the ministry, and still fall short of the proper principle. He may appreciate the excellence of the Christian system, and enter with interest into the philosophy of it, as a scheme devised of heaven for the improvement and salvation of the world. He may see it to be worthy of his studies; he may feel that his profession as connected with it, is serious and important; he may have his mind habitually in a frame to approve and reverence the moral ends for which the whole has been designed. He may have trained himself even to take an active interest, in the application of the resources with which he is furnished, to the great work of raising and reforming his race. He may stand ready always to vindicate the truth, because he holds it in honor as truth; to ply all evangelical agencies because he considers them powerful to promote knowledge and virtue, and has it in his heart to be servicable to his generation in this way; to devise and prosecute liberal things for the world, because his soul is large and liberal in its nature, and he counts it a better ambition to be useful, than it is to be either rich or great. And with all this, it may not be true of him in the end, that his works are done in God. The light that leads, and the power that upholds, the activity of his soul, may be after all but the light and power of his own will; refined and exalted, it is true, beyond the common reach of humanity, but still merely human, and standing in no living contact whatever, by means of faith and love, with the holy and all-perfect will of God. Philosophers and statesmen, possessed of liberal minds, and trained to a just sense of the superiority of mind over matter, have often come under the power of this noble ambition; and some of them have seemed to be taken even by a passion to be useful to society, by promoting education, diffusing knowledge, or correcting wide-spread evils and abuses in the social system. And yet it has been manifest that the mind which actuated them was still of this present world. It was only the wisdom and policy of man, turned away from their ordinary purposes, and laid out on ends in themselves worthy of their best exercise. It fell utterly short of the mind of Christ, as described in our text. It worked to do its own will, and not to do the will of God. And is it saying too much, then, to affirm that ministers of the gospel may come short in the same way?

The gospel requires men to set the Lord before them in all their ways, and to make his will the great end of their conduct in all things. Even to servants it says, "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men." How then could it demand less, in the case of that work which God has made specially his own in the world. The man who would be faithful in the ministry must attend upon it diligently, as the work of God; not for the sake of gain; not maintain his own importance among men; not with the feeling of mere partizan; not simply out of a philosophical conviction of its excellent design. He must lay hold of it, and follow it from day to day as the will of God, and because it is the will of God. He must enter into, and abide in holy fellowship with the mind of God. He must identify his own interest and honor with the success of God's work; so that he shall be able to find in the work itself, under this eak, both the chief motive and the chief reward of his activity.

(Concluded next week.)

For the Weekly Messenger.

¶ 26. THE CATECHISM IN AMERICA.

The prospects of the Reformed Dutch Church in America, as they now have been presented, were sufficiently gloomy. She had suffered greatly by not sooner yielding to the demand for English teaching; and now prejudices of the most formidable kind were to be encountered, in completing the transition from the old language to the new. The crisis called for the undivided energies of a body, in other respects harmoniously sound and compact. But the church was torn with dissension, resting on other grounds. The *infernitis* and *Coltus* caused the notes of war to ring perpetually, rough all her borders. Finally, the latter party, finding it necessary to make provision for that ecclesiastical independence which they were resolved at all events to maintain, formed the plan of erecting a college, for the express purpose of preparing young men for the gospel ministry. They accordingly obtained a charter, A. D. 1770, from the governor of New Jersey, (which colony now includes a respectable section of the Church,) incorporating a literary institution, to be located in the city of New Brunswick in that colony, under the title of *Queen's College*. This decisive step tended to cut off all hope of a reconciliation with the churches, which made it a part of their religion to receive their ministers from the *Classis* of Amsterdam, and to render a permanent separation inevitable. "Under these circumstances, it began to be feared reflecting men, that the very existence of the Dutch Church, to do nothing of her prosperity, was seriously in danger. They became apprehensive, that she would soon sink into insignificance, absorbed by surrounding denominations, and cease to be a distinct Church in America."

this critical and alarming state, it pleased God, by unexpected means, to bring relief, and to open brighter prospects. A healing agency was happily brought to bear on the case from Holland, only quarter from which a successful mediation, in the circumstances, could be reasonably expected to flow. The main instrumentality in securing this must be ascribed to the late venerable *John H. Livingston*, whose name afterwards became so conspicuous in the Church. While prosecuting his theological studies in Holland, he felt himself powerfully urged to improve the acquaintance and friendship he had formed with the principal ministers, by laying before them such representations with regard to the state of the churches in America, as he trusted might induce them to unite in some proper plan to remedy the evils which had become so deplorable. A favorable ear was lent to his negotiation, and a Classis of Amsterdam was constituted by the Synod of North Holland a permanent committee, with full powers to conclude and assist, without further instructions, as they might see proper, the interesting concerns of the American churches. Invested with this plenipotentiary authority, this body, it was now understood, should acquiesce in a plan which had been proposed by Dr. Livingston for healing the breach, as soon as the same might be officially adopted before them by the consent of the contending parties. Dr. Livingston, having been ordained in Holland, returned in the year 1770, and became settled, as a minister of the collegiate church in the city of New York, in connection with Dr. Laiffille and the Rev. Messrs. Ritzema and De Ronde. Cautiously he proceeded afterwards to communicate with different persons belonging to the two parties, on the subject of his plan for a union. Finally, when the way seemed to be sufficiently prepared, the Consistory of New York church was engaged to send circular letters, inviting

all the ministers in connexion with the Dutch Church, and an elder from every congregation to meet in general convention at New York, for the express purpose of healing the divisions, and forming a plan of union and general peace. The call found a favorable response; and on the day appointed, October 1771, a full representation appeared. A pacific temper prevailed, in a remarkable degree. The hearts of a divided people were evidently more prepared for reconciliation than ever before. A committee was appointed, to digest and report articles of union. Their action resulted in the adoption substantially of the plan already matured by Dr. Livingston; and after some discussion, was accepted again by the convention without a dissenting voice. The whole was now formally transmitted to the Classis of Amsterdam, for its approbation, and the convention agreed to meet again the following year, to carry out, in case of a favorable answer, the good work thus happily commenced. The Classis, of course, were ready to sanction and approve what was done, and in October, 1772, the final ratification of the plan followed as a regular consequence. With the utmost cordiality and joy, it was signed by every member of the convention.

"Thus after a conflict which had lasted for many years, and which threatened the existence of the Reformed Dutch Church in America, peace and confidence were restored. Ministers who had been long separated, came together on terms of fraternal cordiality. Societies which had been long torn by dissensions, were again blessed with harmony and union. Order and respectability succeeded to confusion and threatened ruin. A new and auspicious era commenced."

Under the plan of union thus adopted, the authority of the mother Church in Holland was duly recognized and honoured; while, at the same time, judicatories were established, (five of a classical or presbyterial nature, and one with higher powers composed of delegates from these) for the transaction of all ecclesiastical affairs, belonging to the churches in this country. The right of ordaining ministers was claimed of course, along with other powers. For peace sake, all who were acknowledged as ordained ministers by the *Cetus*, though by some the power of this body to ordain had before been questioned, were now to be recognized as in good standing by the Church in general. A report of the proceedings of the highest judicatory was to be made, every year, in due form to the Classis of Amsterdam; and in certain cases, important questions were to be referred to this body, or through it to the Synod of North Holland, for decision. Thus the *Cetus* party were allowed to carry the point for which they had so long contended; while, at the same time, the principle on which the Conference had taken *their* stand found due respect, in the submission of the whole plan to the judgment of the mother Church, and also in the general recognition of her paramount authority which it was made to involve. There was satisfaction with it accordingly, all round.

The plan of union provided for the establishment of a **Professorate of Theology**, as soon as funds could be raised for the purpose, with reference to the proper training of young men for the sacred office. The Dutch Church had no mind to be satisfied with an unlearned ministry, because she had undertaken to raise up ministers at home. The interests intrusted to her care were too precious, to be put in jeopardy by being surrendered to the keeping of quacks. Steps were taken at once towards the settlement of a theological professor to be obtained from Holland, in connection with Queen's College, in New Jersey. "The Reformed Dutch Church," it has been remarked, "is thus entitled to the credit of having first contemplated and adopted a system of theological education in this country, which has received the approbation, and been followed by the practice of almost all her sister Churches." The Theological Seminaries at Andover and Princeton, it will be remembered, are of a comparatively recent origin.

Before however anything was completed with regard to this matter, the war of the Revolution came on, making it necessary to suspend for a time all general ecclesiastical operations. Previously to this, the Classis of Amsterdam, having taken advice of the theological faculty of Utrecht, had recommended the Rev. Dr. Livingston, as a more fit person to be appointed professor of theology, than any one that could be procured from Holland. After the termination of the war, accordingly, A. D. 1784, he was unanimously elected to this office. He accepted the appointment, and continued to discharge its duties for some time, in connection with his pastoral labors, as a minister of the church in New York. Queen's College was now in a languishing state; its funds greatly reduced, and its students nearly gone. The question, where the theological professor should be permanently lodged was, in the present posture of things, not easy to be settled. Besides, there was as yet no professorate, so far as funds for its support were concerned, to be lodged anywhere.

The Church consisted, at this period, of between 70 and 80 congregations in the State of New York, and about 40 in New Jersey. These were under the care of five subordinate judicatories, and one of a higher order. Each of the first was now denominated a *Classis*, while the last was styled the *Particular Synod*. This was a delegated body, consisting of two ministers and two elders, from each *Classis*, which came together once a year. It would seem, that about this time it was resolved also to have a *General Synod*, to be composed of all the ministers and an elder from each congregation, and to meet every third year. The Church in Holland showed some disposition, even after the Revolution, to exercise a sort of ecclesiastical supremacy, as before, over her American daughter. This last, however, had now attained to such maturity, as no longer to need a foreign supervision. Her organization was that of an independent body, fully capable of self-government, and there seemed to be no good reason, especially since the country itself had become a free and sovereign nation, for hanging any longer on a jurisdiction beyond the seas. The Church proceeded accordingly to take the management of her affairs entirely into her own hands. A conclusive step, in the case, was the formation of a constitution, by which the order and government of the Church were established on a basis, and under a form, suitable to her circumstances in this country. This was prepared with great care by the Rev. Drs. Livingston and Roney, to whom the task was specially assigned, by the Committee appointed for the purpose appointed by the Synod. The work was so arranged as to present the practice of the Church, or her manner of applying to her own circumstances the rules of Church Government established by the Synod of Dordt, in a series of *Explanatory Articles*. These were solemnly ratified in the General Synod held at New-York, the 10th day of October, 1792; and the whole was afterwards published under the title of "THE CONSTITUTION OF THE REFORMED DUTCH CHURCH, IN THE UNITED STATES OF AMERICA."

Favorable notice is been taken of the concern manifested on the part of the Church to secure a proper theological training for her ministry. The college at Brunswick had been originally founded, to serve this interest, and a professorate of theology was afterwards erected, in the most solemn manner, to carry out the same design. But, alas, these good beginnings were sustained by no proper action on the sequel. The College, as has been intimated already, sunk by the failure of its funds into insignificance. The professorate was held for a number of years by the gratuitous services of Dr. Livingston, in connection with his regular ministry in the collegiate church of New York. It was of course defectively occupied, and did not adequately meet the wants of the Church. "A greatly sympathizing," we hear the overburdened professor complaining in sorrowful tones, A. D. 1793, "with the destitute congregations, and as the Lord will send laborers into his harvest soon, to supply the numerous vacancies. There are five or six now with me, who are diligent in their studies, and of whom we may hope much good, most sincerely wish it was in my power to do greater justice to me; but while incumbered with the full weight of the *parochialia* is utterly impossible. Perhaps it may please the Lord to direct, in his good providence, and in his own time, what shall answer our fire." Ten years were allowed to pass away, before any serious movement was made towards the endowment of the professorate, as laid on Dr. Livingston's mind enduring back.

ally. A. D. 1790 the Synod seemed to "wake up to a consciousness, that all this was not exactly right, and that something should be done to place the interest on an independent and enduring basis. It was determined accordingly that a *District-Hall*, as they were then styled it, should be opened in the name of the Reformed Dutch Church forthwith, somewhere in the neighborhood of Brooklyn; and that the congregation at New York should, for the present, be requested to release the professor from a part of his parochialties, so as to allow him, "for the benefit of the churches," to be absent four days in the week to this same Divinity-Hall, where he was desired now to fix his residence; the Synod pledging itself to use most strenuous exertions, in the mean time, "to obtain the means of fixing him in a proper and independent manner," "to obtain the means of the professorate." Nay, such was the Spirit of the Synod at that time, it was talked of endowing two or three professorships, so as to constitute, if possible, a full faculty.

of this engagement, and in obedience to the order of the Church, Dr. Livingston relinquished half his salary with half his services, as a minister of the congregation in New York and having retired to a place which he purchased for the purpose on Long Island, opened there in 1808 his Divinity Hall.

The resolutions of the Synod however again ended in failure. Little or nothing was done, on the part of the churches, towards the endowment of the professorate. The enterprise was too much for the entire strength of the Reformed Dutch Church of America, as yet to sustain. "Whatever so much of good practical individuals may have manifested, to effect a redemption of the pledge which had been given to the professor, and there no doubt were a few who exerted themselves to this end to the utmost of their ability, it is certain that a very culpable indifference with regard to it, pervaded the Church as a body." In June, 1797, the General Synod met again, when, strange to tell, it was resolved to abandon the whole undertaking! "A lion was in the way," and the body, which had shown itself so bold and valiant on paper only three years before, was now fain to sound an ignominious retreat. "It is not expedient under present circumstances," we hear them saying to the professor, "to take any further measures for the support of the professorate." He is thanked accordingly for his past services, and modestly assured at the same time, that "it will be highly acceptable to the Synod if he can still continue to discharge the duties of the office under the discouragements that exist."

This was this important interest suffered to fall, for a time, altogether. Dr. Livingston returned to full service again, in the collegiate Church of the city. The Divinity-Hall was known only as a remnant of former days. The professorate passed, with shadowy dream-like existence, through another ten years' sleep. The Church was waxing fat and wealthy, and did not care to be troubled with matters of this sort. "The time is not come," she said in her heart, reposing on a soft couch in celestial habitation, "the time that the Lord's house should be built." It ought not to be doubted, however, but that this remissness was displeasing to Him who walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand, and that a curse was suffered by the Church on its account.

Finally, A. D. 1807, a more auspicious spirit began to display its power, with regard to the whole subject. A new and vigorous movement was made in favor of the College at Brunswick. The professorate experienced a resurrection we may say, and stood forth to the view of the world as something more substantial than a mere name. Subscriptions to the fund for its endowment were taken up, in the city of New York alone, in the course of a few days, to the amount of more than ten thousand dollars. It became permanently attached to the Brunswick College, and Dr. Livingston, with whose person it had been identified now twenty-six years, was desired to give himself wholly to it at this place, taking at the same time the nominal presidency of the College. In the year 1810, the venerable patriarch nearly seventy years of age, separated himself from the congregation, he had served so long and so faithfully in New York, and removed to this new field of service. Great difficulties it is true, were still to be encountered, so far as the general interest was concerned. The college became involved in new embarrassments. Many were dissatisfied with the location of the theological school, at Brunswick and strenuous exertions were not wanting to have it transferred to some other point. Still the cause went slowly forward. More liberal views came gradually to prevail, with regard to its claims. Conflicting counsels were composed, and put to rest. Measures were taken to carry out the scheme of the theological seminary, to a scale commensurate with the importance of the object and the dignity of the Church. Finally, two additional professorships, with a fund of \$250,000 each, were established, and suitably occupied. All this however, though accomplished with sufficient ease in the end, was a result which required more than another decade of years fully to reach. Before the object was entirely completed, Dr. Livingston was called to his rest. He died, A. D. 1825, having lived just long enough to see his favorite interest surely surmounting the last barriers to its prosperity, and coming "into a large place." Forty years and upwards he had struggled for it, and clung to it, in the wilderness, and was then "gathered into his people," in full view of the goodly settlement which he was not permitted to enter. The year of his death was that precisely, from which we are to date the proper life of *Queen's (now Rutgers') College*. It had entirely failed, it may be said, a second time; but was in this year happily resuscitated, with a more vigorous constitution than it had ever possessed before, by means of which it has continued to flourish till the present time. And in connection with it, the School of the prophets has ever since gone forward, under full organization, with similar prosperity, the ornament and strength of the Reformed Dutch Church in this country.

The College and Seminary at Brunswick form one interest. The College is not strictly an ecclesiastical organization; but it sprang from the Church originally, and still lives by its favor only, in subservience to the great object of the Theological School. By all intelligent friends of the Church, the prosperity of these institutions has ever been felt to be vitally essential to the prosperity of the Church itself. Without an educated ministry it was not expected that the Church would have character or weight; and if such a ministry was to be enjoyed, to any suitable extent, it could only be through the vigorous and efficient action of the institutions, established expressly to provide for the want. The sickly form in which this interest was maintained, through a long series of years, was connected with a languid condition of the body at large, to which they belonged. It did not grow and become strong, as it might have done, by a more prompt regard to its own welfare in this direction. Ground was lost, which has never since been fully recovered. With the new impulse given to her institutions, in 1825, a new order of things appeared in the Church generally. "The increase of our Church," says the Report of the Synod on the State of Religion for 1840, "has always been more gradual than that of others; but this is in a great measure owing to our scanty supply of ministers, at a time when new fields of labor were more immediately around us than at present. Now however we do not labor under this disadvantage." Since the revival of the College, hundreds of young men, a large proportion of whom were sons of the Church, have been prepared for usefulness in the world or the Church. Since the year 1812, about two hundred ministers of the gospel have gone forth from the Theological Hall to proclaim to dying men the unsearchable riches of Christ.

The General Synod of the Reformed Dutch Church in North America, as now constituted, embraces two Particular Synods, known as

the Synods of Albany and New York. The Synod of New York has under its care ten Classes, or Presbyteries, and the Synod of Albany eleven. Of these 21 Classes, two have been organized quite recently in the far West. The whole connexion includes about 240 churches and 230 ministers, with a membership which is put down in round numbers at 25,000. Many of the churches are feeble; but the denomination, as a body, is possessed of great wealth, not being surpassed, in this view, according to its size, by any other in the country. It includes also a large amount of intelligence and respectability. More than half of the churches belonging to the body, have been added to it within the last forty years. This cannot be considered a great increase, as compared with the growth of some other Churches. In the nature of the case however, the Church has not thought so much of extending her territorial limits, as of fully occupying and bringing under thorough cultivation, the field already committed to her care. As the Dutch Church, she has been accustomed to consider herself the guardian particularly of the spiritual interests of the descendants of the Dutch, in this country, while other denominations were expected to occupy the field external to these limits. Multitudes indeed of a different descent have fallen into her communion, and in certain cases in particular whole congregations have been gathered mainly from the German Reformed interest. This however has been in a measure accidental; the Church has been chiefly concerned to build up within her own borders, as indicated by the national distinction Dutch. Her vocation, as so understood, may be said to be now well fulfilled. As it regards what she has been accustomed to consider her specific sphere of action, at home, her wants have been happily overtaken and supplied. Her territory is taken up with the necessary number of churches, and these are provided with the requisite amount of ministerial service. Almost every church has the whole time of its pastor. In the Seminary there are always between thirty and forty candidates, in a course of preparation for the sacred office; which furnishes a supply of ministers, from year to year, more than sufficient to meet all demands as they occur. The Seminary and College too are provided with ample endowments, and full facilities. The professors receive large salaries. There is in connection with these institutions besides, in the hands of the education Board, a fund of nearly \$50,000, consecrated to the cause of beneficiary education; the proceeds of which are extended considerably, by collections taken up from year to year for the same object.

No wonder, that in these circumstances the Reformed Dutch Church should feel herself loudly called upon to take part in the great missionary movements of the day. If any ecclesiastical organization in the land should be distinguished for its zeal in favor of general interests, it might well be expected to become, which beyond all others perhaps may be regarded as at liberty, to give itself wholly to such benevolent care. With her private personal wants, as they may be termed, so happily provided for—her churches all supplied, her institutions amply endowed, her candidates for the ministry more than she can find places for at home, her membership intelligent and well informed, and abounding in wealth—how could she deserve the name of a Church, if the spirit of the Master did not constrain her to be active, for the general extension of his kingdom, in this land and throughout the world? It belongs to the prosperity of Church then, that she is engaged in the work of missions, and that the missionary spirit is making steady progress within her borders every year.

Within a few years past, the domestic missionary operations of the Church have been so extended, as to include a considerable field of action in the remote West. A Classis was organized last fall in Illinois, embracing three churches. Another has been formed still more recently in Michigan, to which four churches belong. A missionary is laboring in Indiana, and another in Wisconsin. It is expected that before long there will be a third Western Classis, and that a new Particular Synod will be created embracing all these missionary churches. The Church received and expended, during the last year, in the cause of domestic missions between five and six thousand dollars; which is a small sum, as compared with her resources.

The receipts into the treasury of the Board of Foreign Missions, during the last year, are reported as \$10,713 78; being upwards of \$2000 more than they were the previous year, and nearly \$7000 more than the amount contributed in 1835. Eight or ten missionaries, with their wives are engaged, in the name of the Church, on the foreign field. Most of them are stationed at present at Pontianak, on the island of Borneo. The American Board of Commissioners for Foreign Missions forms the channel, through which these missionary operations, on the part of the Reformed Dutch Church, are carried forward.

It is hardly necessary to add, that the Dutch language has every where gone out of use, in the Church. For years, it has been reduced to silence, both in the pulpit and at the fire-side. The American Dutch all talk English. And yet the Church lives, and asserts her distinctive character, with far more energy, than ever she did in the good old times even of Peter Stuyvesant himself. By clinging to the Dutch, when it was time to begin to give it up, she weakened her own strength, and had she continued to do so a total dissolution must have followed; but by consenting to swim with a tide which she had no power to stem, she not only saved herself, but acquired a more vigorous constitution than she had before. The revolution was critical and full of danger—made so mainly by the perverse obstinacy of those who refused to see its necessity. It formed the "rapids" in the stream of her history, where the possibility of being dashed to pieces was sufficiently alarming. This danger once happily passed, her course has since been comparatively smooth, prosperous and free. In changing her language, she has made no shipwreck of her faith. She is still as orthodox as the Synod of Dort. The mother Church in Holland has been herself far less true to the common creed. She glories in the old Heidelberg Catechism, and in the old fashion also of constant catechetical instruction. In connection with this, she holds her *Belgie Confession of Faith*, as revised by the Synod of Dort. Her Liturgy is old too; substantially the same, it is believed, that was used anciently in the Palatinate—the proper Liturgy of the German Reformed Church—translated into the English language through the medium of the Dutch.

J. W. N.

For the Weekly Messenger.

Questions relative to the right of infants of her leaving parents to baptism.

3. THE CHRISTIAN CHURCH.

The third form of the Church is denominated the Christian, and was founded by the ministry and death of Jesus Christ, the promised Messiah of the old Testament, Acts 13:

32, 33, who had been shadowed out by the rites of the Jewish Temple worship, for all these were "a shadow of good things to come," Heb. 10: 1, "of which the body is Christ," Col. 2: 17. All these rites, as well as the predictions of the prophet and the promise contained in the Old Testament were fulfilled in him. Luke 24: 44.

We have already seen that the Patriarchal dispensation or form ended as soon as the Mosiac or Jewish commenced, but here we find that the ending of the one runs into the beginning of the other, and that they both subsisted at the same time. The question then arises, at what time did the Jewish ceremonial institutions properly end, and what is the date of the commencement of the Christian dispensation?

The Christian dispensation began with John the Baptist, Matt. 3: 23, who was to "prepare the way for the Messiah as the founder of it, and the Jewish continued till the destruction of Jerusalem, about 37 years after the death of Christ. The dividing point therefore between the two may be said to be the death of Christ, for the Jewish dispensation containing many typical representations of his death could not end until that death took place, nor could the new dispensation properly commence until the old was done away.

The basis of the Christian Church is the complete revelation of the whole counsel of God, concerning man's redemption by Jesus Christ and by the spirit of God, after the departure of Christ from the world. While he remained on earth he made known to the multitude and his disciples, so much of that counsel as they were prepared to receive, John 16: 12, and promised the latter, that after his departure from them, he would send them the Spirit of truth, who was to guide them into all truth, John 16: 13. They were however not immediately put in possession of all necessary knowledge to execute their commission, but were gradually led into it, so that years elapsed before they were in possession of all things. Mark 16: 15, compared with Acts 10: 1 et seq. 11: 1-18.

This complete revelation of the whole counsel of God, concerning man's redemption, was not to be confined to Jews alone, but was to extend to all nations, to be propagated throughout the world, and to be addressed to Jew and Gentile. Mark 16: 15. The Church was to be a universal one, gathered out of all nations of the world; for the promise given unto Abraham, that "in his seed all the nations of the earth should be blessed" had not yet been fulfilled.

The institutions of the Christian Church are few in number. The many rites and ceremonies of the Jewish Church were abolished, Galat. 4: 9-11, but this abolition did not destroy its essence, as they did not constitute it. All of them were typical of the death of Christ, and when that death took place, they must of course cease. The form of the Church was therefore changed but its essence still remained. It was the same olive tree with other branches grafted therein, Rom. 11: 16-28, and membership in the Christian Church therefore remains the same as it was in the Jewish.

The institutions of the Christian Church are 1. PUBLIC WORSHIP. This in the time of the apostles consisted in the singing of psalms and hymns and spiritual songs. Eph. 5: 19 Col. 3: 16. James 5: 13, prayers and the ministry of the word, Acts 6: 6, and the celebration of the Lord's supper, Acts 20: 7-11. 1 Cor. 11: 17-24. The place where the apostles and converts first assembled, for religious purposes was in the Temple, Luke 24: 44, Acts 2: 46, for they were not yet willing to separate entirely from the Jewish Church. Whether they celebrated the Lord's supper there, is not probable, for with respect to the "breaking of bread," which some suppose to mean the celebration of the Lord's supper, we are told that it was done in private houses, Acts 2: 42, 46. They likewise assembled in the Synagogues, Acts 9: 20, 13: 5, 14: 1; and when expelled from these, assembled in private houses, Acts 12: 5, 4: 2. This accounts for the reading "Churches in the houses of Aquila and Nymphas," Rom. 16: 3, 5. 1 Cor. 16: 19. Col. 4: 15.

2. SACRAMENTS. The Christian Church, like the Jewish, has but two sacraments, for those of the latter were not entirely banished but only changed in form. The sacraments are baptism, Matt. 28: 18. Mark 16: 15. answering to, and in the place of, circumcision, Col. 2: 11; and the Lord's supper, Matt. 26: 26-29, answering to and in the place of the Passover, 1 Cor. 5: 7. The former is the initiatory rite, and the latter a commemorative ordinance, designed to be of habitual observance, 1 Cor. 11: 26.

3. SACRED DAYS. Although the primitive Christians had particular days for assembling together for the purpose of worship, as on the first day of the week, John 22: 19, 26. Acts 20: 7. 1 Cor. 16: 2, yet it was not on account of any sanctity in the day, or any positive command to that effect, but only because of expediency. All the Jewish holidays were abolished, Col. 2: 16. They assembled in primitive times on the first day of the week, answering to our Sunday, because it was the day, on which Christ rose from the dead, Matt. 28: 1-6; and they afterwards observed this day, not from necessity, but as matter of choice.

4. PUBLIC TEACHERS. In consequence of the abolishment of the Jewish rites and ceremonies by the introduction of Christianity, the order of priests who had the superintendence & regulation of those rites and ceremonies was rendered unnecessary, and the Levitical priesthood ceased. But in order to secure the accomplishment of the promise given to Abraham, that in his seed all the nations of the earth should be blessed, provision was made by the founder of Christianity for the establishment and propagation of the Truth, by the selection and appointment of teachers, who were divided into two classes, viz: the extraordinary and the ordinary.

For the Weekly Messenger.

SUNDAY SCHOOL CELEBRATION ON THE FOURTH OF JULY, IN POTTER TOWN-SHIP, CENTRE CO. PA.

According to previous arrangement made to celebrate the birth-day of our National Independence, the *Earleystown and Mount Pleasant Sunday Schools* met at half past 9 o'clock, a short distance from the Presbyterian Church, and formed a procession and marched to the church, headed by the superintendents, forming a spectacle full of interest and beauty. Shortly after this, another School, from *Potter's Mills* arrived and took seats. The Rev. Mr. Adam of the Presbyterian church then arose, and after singing and prayer, delivered an impressive address, appropriate to the occasion, in the English language, and was followed by the Rev. P. S. Fischer, of the German Reformed Church, in the German language. This address was replete with excellent and important sentiment. Those children who were familiar with the German language, could easily comprehend him as he used very plain language. He related some

striking incidents about Sunday School Scholars, whose Christian deportment and wisdom was enough to put many adults to shame. The schools were then dismissed for the space of half an hour, in order that the children and others might partake of some refreshments which were provided in abundance. This over, they assembled again in the church, and listened to an interesting address delivered by the Rev. Mr. Houghawout, of the Methodist Church, in the English language. After the conclusion of this address, an Anthem was sung, by the Choir, which was present on the occasion, after which the Declaration of Independence was read by Dr. Wm. J. Wilson, and another Anthem was sung. After this appropriate and well performed Anthem was concluded, the Schools were dismissed and returned to their respective homes.

I cannot refrain from saying a few words in reference to the Choir which was present on the occasion (generally termed the "Bank Singing School") of which Mr. Platt is the Precentor. It met the approbation of all present. If such music emanates from the heart, and from the understanding, it cannot fail to

"Swell with Heavenly hope the pensive mind."

I am informed that Mr. Platt is a scientific Teacher of music, and should he continue his labors awhile longer in this neighborhood, vocal music will undoubtedly be much improved through his instrumentality.

I can only give a report of the Earleystown Sabbath School, as none of the other schools reported their condition.

This school was established in the summer of 1840. I think Mr. and Mrs. Conley made the first efforts to establish it. It flourishes at present under the Superintendence of Henry Booser and George Sweeney, gentlemen of respectability and I believe, of true piety. The scholars and teachers are punctual in their attendance. The average number of scholars is about 50. The Union Questions are used. The Library contains 170 volumes. Prospects are all at present good.

It is gratifying to see, that people are beginning more and more to take a deep interest in these "nurseries of Christianity." They are beginning to understand the beautiful maxim, that,

"Just as the twig is bent the tree's inclined—"

that if they would make the rising generation virtuous and "wise unto salvation," they must follow the counsels of inspiration—"Train up a child in the way he should go, and when he is old he will not depart from it."

Let parents be engaged in promoting this laudable enterprise, so that they may have the pleasure of seeing their children growing up "in the fear of the Lord," and become useful members in society here, and be prepared for an admission into the society of saints above.

J. H.
July 9th, 1842.

Religious Selections.

LIFE, A RACE.

Look upward and look onward! Fix your regards habitually, not on what you are, but what you should be; not in the space you have already passed, but what remains to be run over; not on what man may think your excellencies, but what you know to be your defects; not on the nearer guide-posts only, which may seem to need but little effort to reach, but on the far-off splendors of the goal. That splendor is the blaze of full-orbed holiness. The prize you seek is but the consummation of the process you are carrying on in its pursuit. The happiness of heaven is just the holiness which in the very course towards heaven we have been forming in us. Gaze thou on the holiness in its breadth and length, and god-like height—Meditate long and often on the rich variety of the qualities which make up the conception for which it stands. But where shall we behold this holiness so full, so vivid as it is revealed to us in the face of Jesus Christ? Even inspired words cannot convey to us its perfect image. It is only the living practical manifestation of his living character. He is the great Exemplar of what human nature, quickened by the Divine, can grow to; the only true and perfect flower which ever has unfolded itself out of the root and stalk of humanity! The man Christ Jesus is the model of the species. To study him is to study *Truth and Life*, in one! To look at him is to behold identified the Ideal and Actual; to see man verily existing, breathing, speaking, and acting in that image of God in which he was at first created—to see the second Adam the Lord from heaven, restoring to us the bright model of human excellence, which the first Adam broke into a thousand fragments. In him concentrate all the various rays of holiness, whatever things are true, and dignified and pure, and lovely, and of good report—to form one pure white light of mildness, though intensest splendor! Therefore it is looking unto Jesus, as our Righteousness, our Peace, our Strength, our Model; and our Crown, that we must with "patience run the Race that is set before us."

THE MEMORY OF A MOTHER.

How inexpressibly sweet and soothing to the lone heart, is the memory of a mother! If in early life we miss her kind and affectionate counsels, if the light of her eye is quenched in darkness, if her sweet voice is heard no more on earth, if her radiant smile is seen no more beaming light and gladness around, and her gentle tread is heard no more around our fireside, how often does memory revert to those by-gone days of uninterrupted happiness, when without a cloud to damp the ardor of our young hearts, we sported around her in careless mirth, regardless of the past or the future. She has watched over us in infancy; she has protected us in childhood, and when we most needed her counsel and aid, she is gone. The hand of the relentless destroyer has torn her from her happy fireside and peaceful circle; her tones of love and affection are hushed in eternal silence, and she is "sleeping beneath the cold clouds of the valley." But the remembrance of our Mother is sweet.

And in after years, when the world's heartless sympathy shall come with blighting influence to our hearts, when the finger of scorn is pointed at us, and the sneers of ridicule are heaped upon us, then can we turn and think of her who loved us, and find a melancholy joy. Wherever we may be, in whatever station in life we may be placed, we shall always find that the memory of our mother will shed a brightness around our pathway, stimulating us on the path of duty, regardless of present obstacles. I have not often forgotten my mother yet. No, I have not forgotten her. The melting tones of her voice are still ringing in my ears, and her gentle smile is still bent upon me. And often when the world's cold-heartedness has almost weaned me from it, have I looked upward to the blue expansive vault of heaven and deemed that I could see her there, looking down

upon this lower world, to guard and bless me, and I have fancied I could hear her deep low tones mingling with the seraphic low tones in ceaseless praise to the Great Eternal.

RESIGNATION. "I see God will have all my heart, and he shall have it," was a fine observation made by a lady when news was brought that two of her children, whom she tenderly loved, were drowned.

THE WEEKLY MESSENGER.

CHAMBERSBURG, JULY 20th, 1842.

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

TERMS: \$2 50, if payment is delayed beyond 3 months.

(25 00, if paid in advance, or within 3 months.

FROM THE POSTMASTER GENERAL.

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

ORDINATION AND INSTALLATION.

The Rev. W. Wilson Bonnell, was ordained, and installed as the pastor of the German Reformed congregation of this place, on Sabbath morning, the 10th instant. The Rev. Dr. Nevin presided on the occasion, preached the sermon, proposed the constitutional questions and offered the ordaining prayer. The Rev. J. H. A. Bomberger delivered the charge to the pastor, and the Junior editor the charge to the congregation. The exercises were truly solemn and impressive, and will not, it is believed, be soon forgotten.

The sermon by Dr. Nevin was an able performance, rich in thought and highly instructive. A portion of it will be found in our present number. The remainder will be given next week. The sermon is published at the request of the congregation, and will also appear in pamphlet form. It embodies much useful thought, especially for ministers of the Gospel, and we bespeak for it a careful perusal. Should any brethren wish to furnish themselves with copies of it, they can be had by applying to this office.

ECCELESIASTICAL.

Middleton, Md. charge. We are requested to state, that the Rev. A. P. Freeze has received and accepted a call from this charge, recently vacated by the Rev. J. C. Bucher. He expects to enter upon the duties of his new field of labor on the first of August next, after which time, he wishes all communications intended for him, to be addressed to his new place of residence.

Grindstone Hill charge. This charge has presented a call to Mr. Emanuel V. Gerhart, a licentiate of the Mercersburg Classis, and at present Assistant Rector of the Preparatory Department of Marshall College. We are informed, that it is his purpose to accept the call. He expects to enter fully upon the duties of his new station about the first of October next. In the mean time, he will supply the charge with preaching on the intervening Sabbaths.

The Rev. Mr. Duenger is informed, that we sent a Box of German Hymn books to himself and bro. G. before we received his letter. The Ger. Sunday School Hymn Books and other books ordered by him, will be sent on as soon as we can get them bound. We have no English S. S. Hymn Books.

"Valedictory Sermon" by the Rev. J. C. Bucher, delivered upon the occasion of his leaving his late charge. This sermon, published at the request of the Middleton (Md.) congregation, has left the press. It contains many useful practical suggestions, presented in the author's usual style.

A HAPPY CHANGE.

We have had occasion to congratulate the friends of good order and of our race, upon the happy change that is taking place throughout the whole of our beloved country, for the last two or three years, in the manner of celebrating the Anniversary of our Independence. A year ago, we anticipated much for the progress of correct sentiment by the time our late anniversary arrived. The result, however, has more than exceeded our most sanguine expectations. In looking over our exchange papers, we find that but here and there even a remnant of the former and greatly demoralizing mode of celebrating our independence has been retained. The consequence is, that there is but seldom occasion for recording those "chapters of accidents" which was once so common after our national festival, and for chronicleing those other "numerous ills," which invariably followed in train.

On the contrary, in the place of these things to which we have just referred, we find almost every paper that reaches us, containing the most cheering accounts of the observance of the day, in a manner at once both worthy of the occasion and highly promotive of the best interests of our race. The Sabbath Schools, the friends of temperance, our literary institutions &c., are all faithful in their efforts to give such a complexion to the hallowed associations of the day, as will necessarily tend to further the cause of humanity in their respective spheres. The contrast between the scenes which now distinguish this anniversary and those which once but too generally characterized it, is so great and pleasing, that it cannot fail to awaken the most grateful sentiments in the bosom of every philanthropist, patriot and christian. The happy change that has already taken place must continue to progress, and it is hoped will progress until it shall have become universal.

TO THOSE WHOM IT CONCERNS.

There are several individuals, who have for more than a year past, had monies paid over to them from subscribers for the "Weekly Messenger," but which has not yet been paid over to us! Again and again have complaints been made to us by these subscribers, because the receipt of their money was not acknowledged, and as we have repeatedly requested the individuals alluded to, to pay over what never belonged to them without any effect,

we now give them fair notice, that we will *forbear no longer*, and unless they speedily and promptly remit those monies, we shall give a public exposure of the matter in the "Messenger."

Such conduct is highly reprehensible, and looks very much like dishonesty, although we suppose that they do not so view it. But they must have a code of morals different from that of the generality of good men, otherwise they could not betray their trust and make use of their neighbor's property without his permission.

PROGRESS OF TEMPERANCE.

A fresh impulse has recently been given to the cause in our place. The exercises of our late Fourth of July celebration have not been without their effect. Additional efforts have however been made since, and that with a special view of introducing the Washingtonian principles and measures. The success which has already attended these efforts, is greater than even the warmest friends of the cause, could have anticipated. A large Washingtonian Society has been formed, into connection with which many habitual drinkers and confirmed drunkards have been introduced, whose complete reformation is confidently anticipated, and from which the happiest consequences must result to themselves and to the community. We hope the society will "go on and prosper."

The Board of Visitors of the University of Virginia have appointed Mr. COURTNEY, Professor of Mathematics in the place of Mr. SYLVESTER, resigned.

Mr. CHARLES MONTGOMERY, of Germany, has been elected Professor of Ancient Languages in William and Mary College, Virginia.

Popery Renounced.—We learn from the last Philadelphia Christian Observer, that a gentleman reared from infancy in the Church of Rome, made a public recantation of Popery in the Rev. Mr. Berg's Church, last Sabbath a week—& that he intends to devote himself to the work of the gospel ministry.

Accidents on the fourth of July. As usual a number of persons have been killed and others shockingly wounded by the firing of Cannon on the 4th of July. Although this foolish practice has, in a great measure, been superseded by the sober common sense of the the community—still, there are those, who are so wedded to the elements of destruction, that they will not do without them on the glorious Fourth.

In Pottsville two men were killed by the firing of Cannon.

In Chateaugay, N. York three men were mutilated, one of whom died immediately—another in Maryland lost his life in the same way.

"THE CHRISTLICHE ZEITSCHRIFT."

A correspondent suggests the propriety of giving, if not regularly, at least occasionally, a table of Contents of our German religious paper, the "Christliche Zeitschrift," which he thinks would not be without interest to many of the readers of the "Messenger" who never get to see the former, and might, moreover, stimulate some of our clerical and lay-brethren in the way of furnishing a similar variety of good original articles for the "Messenger."

It is true, that for some time past, we have again been favored with a respectable share of original communications for the "Messenger," for which we are sincerely grateful; but there is still room for more—especially short, practical and pithy articles.

We will not promise to give a regular "Table of Contents" of the "Zeitschrift"—but may do so occasionally, or whenever we think of it. We annex the table of subjects contained in the last two numbers.

No. 139.

ORIGINAL COMMUNICATIONS.

I. Who is born of God, By Rev. J. M. Gumbell, Buffalo, N. York.
II. What are we to believe respecting dreams? By Rev. Isaac Schultz, Hillegas, Pa.
III and IV. Meetings of the Classes of Zion and Goshen Heights.
V. The village Sabbath School. (Ground-work of Felix Neff) By Rev. J. A. Reubell.
VI. Family Government. Translated by S. VII. Eternity, Translated by S.

EDITORIAL.

A Missionary from Asia Minor—Rev. Mr. Powers. The Presbyterian Church—case of the Rev. Mr. McQueen. Seventh day Baptists—Power of Methodist Bishops—Death of Mrs. Jane Schoolcraft—New Subscribers, &c.

SELECTIONS.

Solemnities at Bethlehem.
Poetry—"The unchanging grace of God."
News of the Day.

No. 140.

ORIGINAL COMMUNICATIONS.

I. Catholicism or Rationalism. By Rev. J. A. Reubell, Orwigsburg, Pa.

[This is an able article written in the author's usual vigorous and forcible manner. His object is, to show that the favorite motto of Roman Catholics: "That Protestantism necessarily tends to Rationalism"—is false; and we think he has made out a clear case.]

II. Lines "The Bias of Heaven," by A. G. F. Marshall College, Mercersburg.

III. What is implied by "Evangelical Preaching?" By Rev. J. S. Kessler, Woodstock, Va.

[This is an able, sound and judicious article, worthy of a candid perusal by the Theological Student and Minister of the gospel.]

IV. Remarks on the Religious instruction in Schools. By Mr. S. H. Lind, Mercersburg, Pa.

V. Tour through Eastern Pennsylvania. By Rev. Thos. H. Leinbach, Leb. co. Pa.

The Latter Day Glory of the Church.—

By Rev. D. Willers, Fayette, N. Y.

EDITORIAL.
Journey to Ohio.—Celebration of the Fourth of July in Chambersburg.—Delegates to Synod.—Ordination & Installation. Ecclesiastical Record.—Foreign Missions. Sunday School Books.—The Harvest.—Rationalism.—Why their fruits ye shall know them.—Editorial Correspondence, &c.

SELECTION.
New Prophet in Arabia.—Christ the Great Physician.—News of the Day.
With the exception of about one column of short miscellaneous articles, this entire number is made up of communications and Editorial matter.

To our brethren and friends in Ohio.—As our Establishment is in pressing need of funds, we hope our brethren in the ministry, Agents and Subscribers, will do all in their power, to collect outstanding dues to the "Messenger," and "Zeitschrift," as well as for Books, in order that they may be prepared to hand them over to us, personally, during the expected tour of the Senior Editor.

NEW PUBLICATIONS.
FORMULARY for the use of the German Reformed Church.—This little work, in the German Language, containing 148 pages 12 mo. has just left the press of the Church, and may be had either bound up by itself, or with the English Copy.

- It contains the following Forms.
- I Form of Marriage.
 - II Ordination of a Minister.
 - III Installation of a Minister.
 - IV Baptism of Infants.
 - V " " Adults.
 - VI Reception of Candidates for Church-membership (Confirmation.)
 - VII Administration of the Lord's Supper.
 - VIII Installation of Elders and Deacons.
 - IX Constituting of a Church.
 - X Laying the Corner Stone.
 - XI Dedication of a Church.
 - XII Burial of the Dead.

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THE BIBLE CAUSE.
In Franklin County, Pa.

From the Printed Report of the Pennsylvania Bible Society, with which we have been kindly furnished, we make the following extracts. They will doubtless be interesting to a large portion of our readers in this county. They contain brief extracts from the different societies in the County.

Female Bible Society of Chambersburg.—The Managers of the society report this season, that they have visited their different wards, and found very few families destitute of the Bible. Twenty copies have been distributed, but of these twelve were for the African Sabbath School. We find an abundant supply for our use in the depository of the County Society.

"We have, during the past year, engaged in the pleasing work of supplying the children with the New Testament—agreeably to a resolution adopted last spring. Ninety-three copies have been thus disposed of, but additional ones are required to complete and continue the supply. To procure these, our society resolved, at a late meeting to expend \$10 of its funds. Our society holds its annual meeting on the second Monday of April. It has been called to regret the departure of its most esteemed President and Recording Secretary; the former, Mrs. Helfenstein, by a change of residence, and the latter, Mrs. Fisher, by death.

"The Franklin County Society have taken measures for the supply of their district. A part of the County has been explored, and it is hoped the whole of it will be speedily supplied."

Female Bible Society in Greencastle.—Enclosed you have \$41 dollars; the amount collected by the leaders of the Greencastle Bible Society.

"We have some returns from the several districts in our township. The destination is greater than was anticipated.

"We have no money collected for the express purpose of obtaining Bibles for the township; but we purpose raising a sufficient amount whenever the entire destination is known."

Bible Society of the College and Theological Seminary, Merceburg.

"Marshall College, May 2, 1842.

"Rev. James W. Dale, Agent of Pennsylvania Bible Society.

"DEAR SIR,—In the absence of our Corresponding Secretary, I have been authorized to transmit to you an account of our operations in exploring our county, and supplying its destitute families with the Word of God.

"Last fall vacation we had made preparations to distribute, as the Bibles and Testaments you sent us (three hundred and twenty-four in all) arrived at the latter end of the vacation, nothing was effected, and further action was suspended till this spring.

"By a previous understanding with the Franklin County Bible Society, we obtained the four townships Montgomery, Peters, Warren, and Metal; having presumed our books would suffice these four. We found ourselves corrected in the end. A great destitution prevails, especially in the mountainous parts of our township to embrace. Leaving it to our Secretary to send you a full account of the funds, &c. &c. of our society, I merely send you a report of what our distribution has done.

"In Warren township were sold eleven English Bibles, four German Bibles, twenty-one English Testaments, four German Testaments. For these the full price was sometimes paid, sometimes not. Some families still own no Bibles or Testaments. This township was explored through the English Bible Society, presented two German Testaments, and two English Testaments.

"This township was explored about one half; not having enough books.

"In Metal township were sold thirty-three English Bibles, four German Bibles, twenty-four English Testaments, three German Testaments. The distributor in this township contrived to get at least something for each book.

"In Peters township were sold twenty-three English Testaments, two German Testaments, nineteen English Bibles, and four German Bibles; fourteen English Bibles presented, and four German Bibles and one English Testament presented.

"In all we sold seventy-six English Bibles, present of forty-six; sold eighty-four English Testaments, presented seven; sold seven German Testaments, presented two.

"Our late report you will have the goodness to excuse. Our distributors have just returned, and one is not yet through his district.

"The distributors were treated very friendly throughout. With one or two exceptions they experienced nothing of the rudeness which persons in their capacity frequently receive. While thanks, in some places, were heaped upon them for bringing within their reach the long neglected Bible, in other places prayers were breathed out as they left, that God might reward them for their kindness to their neighbours and friends. In Metal township an older kindly assisted our distributor for several days. The donations were small owing to the pressure of the times. Mr. McGinly, a Presbyterian clergyman, brought the cause before his congregation, and shortly a collection will be raised for our Bible Society.

"Our field as yet is not entirely explored, but I hope it may be, at least by next fall. Should the other societies in our county not have gone over the whole county by that time, the students would do more.

"I am, dear brother,
Your humble and obedient servant,
THEODORE APPLE."
For the Weekly Messenger.

THE CHRISTIAN'S INHERITANCE.
I Cor. 3: 21-23.

Christian! view thy vast possessions,
Lo! the world is all thine own!
Thine the earth on which thou dwellest,
Thine the seas and thine alone!
Christian! lift thine eyes to heaven,
Lo! the hosts yon skies display!
The burning sun—the nightly lamps,
Thine and thine alone are they!

Let the woodlands waving foliage,
And the meads' enchanting looks—
Let the ocean's rolling billows,
And the songs of purring brooks—
Let the day's resplendent brightness,
And the night's secluding shades—
All unite to swell the gladness,
Which thy raptured soul pervades!
Hark! what soft melodious breathings,
Float upon the morning breeze!
And the sweet enchanting odours,
Mingling fill the air with these:
Saint! the songster's lovely anthems
And the flower's, charming hue—
All conspire to breathe the solace,
All are here to comfort you!

Lo! the summer's golden harvest,
And the scene so charming fair—
Lo! the beasts that roam the forests,
And the birds that sail the air—
Lo! the hosts that tread the mountains,
Or traverse the dancing main—
All shall bless the Christian's dwelling,
All shall be the Christian's gain!

Nature yields thee vast possessions,
Blessings thou hast largely shared;
But the richest of those blessings
Are but small with these compared:
Christ has died—the blessed Saviour,
He has saved thy soul from hell!
Christ has risen—lo! in heaven,
Thou shalt with him ever dwell!

High ascended up to heaven,
Christ has opened its pearly gates;
And redemption, dearly purchased,
On thee—wary pilgrim waits—
Waits to crown thee with its graces,
And to cheer thy sinking soul;
Christian! spread thy Saviour's praises,
All is thine from pole to pole!

Merceburg, Pa. }
July 11th 1842. } X. Y. Z.

Editorial Correspondence.

A TRIP TO OHIO.
NO. II.

YORK, Pa., July 13, 1842.

Dear Brethren:—

I last week promised you a little more about Ohio. Here it is. I chose to send it to you in the form of a Journal.

Rowesburgh, May 30th.—This is a little town 12 or 13 miles West of Wooster, on the Ashland road. The Lutheran brethren have been engaged in holding a protracted meeting here, for the last 10 or 12 days. Not having a house sufficiently large, the services are held in a barn. To an Eastern man it is rather an awkward place to speak in, especially at night; and a place in which one travelling for the benefit of his health ought not perhaps to have consented to preach; still yielding to the solicitations of the brethren by whom I was received most cordially, I did venture last evening to address the audience in this ungraceful, though I trust not graceless temple. There has been very considerable excitement during the meeting and quite a number, it is hoped, have turned to the Lord. To-day they purpose holding communion, when something like 20, it is thought, will be added to the church.

There is a good deal of talk here in the West about "Old" and "New Measures," and I am sorry to find, considering difference of sentiment prevailing on the subject among brethren of the same Church. My impression is that too much is made of "measures," and that both sides are to blame in the matter. For my part I look not so much at the "measures" of a man, as at the character of his preaching and his spirit generally. There are "old measure men" to be found doubtless, who like very ice bergs, are freezing the Church to death, and so there are not wanting "new measure men," who exhibit any thing rather than the humble and tender spirit of the Master. And these in fact, are the men for the most part, whose conduct gives rise to the evil, of which I am speaking. From the noisy, disorderly and, in many respects, disgusting procedure of some wild, ranting "upstart," who, though he blusters much about "common sense" and "eminent holiness," shows himself to have neither one nor the other—it is, that the old measure man usually forms his ideas of "New measures," and it being such a hideous thing which he has thus presented to his mind, he feels as if he were rendering God a service by hurling, on every occasion, his anathemas against it as a dreadful innovation. So on the other hand, you hear a new measure man inveighing against "Old Measures," and to make good his assertions, he will be sure to point you to some cold, lifeless minister who is about as far from the spirit of his station as the poles are from each other—sets as an incubus on the vitals of the Church and is a disgrace to the ministry, not because he holds to "old measures," but because he cares not for souls. But why not let the blame rest—where it ought to fall—on

the men! Why be talking all the while about "Old" and "New Measures," and thus build up a "partition-wall" between brethren of the same Church and who show themselves equally concerned for the upbuilding of the Redeemer's Kingdom? Why must the first question respecting a minister be: "Is he a 'revival,' or 'new measure' man?" For my part, I could wish that the terms "old" and "new measures" were blotted out of existence, or rather that they had never been coined: for it is sad to think, how often this simple phrase alienates the feelings of brethren from each other, and how ready still even good men are to say, "Except ye be circumcised, after the manner of Moses, ye cannot be saved!"

Mansfield, Richland County.—Log cabins abound along the road from Rowesburgh to this place. By the way, those constructed in our country two years ago, were not built I now perceive, exactly according to the model. I came here to see my esteemed friend and brother S. B. Leiter, who, to my great disappointment, I find is from home—having gone to Tiffin. Well—disappointments must be borne too. Mansfield contains, I should suppose, between 1500 and 2000 inhabitants, has some good buildings, and for its size a large number of churches, some of which present a fine exterior. I stopped at the Rail Road House. I use to have been built in anticipation. At all events, no body could tell me of a Rail Road being there. However, there may be one in the course of the next generation, and it is well enough to be prepared for it in time.

Brother L. ministers to a large number of congregations in this vicinity, most of which he organized since his residence in Mansfield, and in all of which, from what I learn, he preaches with success.

Mount Vernon, Knox Co., June 3.—Came here from Wooster, through Loudonville. The country from Loudonville to this place is represented as very rough and mountainous. I had no opportunity of seeing, as we came through after night. The stage carries a guard. Mt. Vernon is a considerable town, and remarkably well built for its size; so much so, as to give occasion to one of our passengers to enquire of passing a citizen, "What it was that made a city of their place?" I could not understand whether there is a German Reformed congregation here or not.

Columbus, June 6.—Arrived at this place on Friday last. It is quite a city in its appearance, though not, I should judge so much of a business place, as many others that make less show. The Office Buildings and the House in which the State Legislature hold its sessions, are rather unsightly affairs. They have commenced the erection of new Buildings, but have it seems, not the means wherewith to finish. The other Public Buildings, such as the Court House, State's Prison, Lunatic Asylum, and Asylum for Deaf and Dumb, are all noble structures. The Asylums are represented as being under the best regulations & in a highly prosperous condition. Much interest appears to be taken in them; and why should there not be, when we consider the inestimable blessings which these institutions confer upon the hitherto most unfortunate classes of our race?

The States' Prison is a town by itself;—and certainly the most industrious looking place I ever saw. All kinds of manufacturing going on and every man apparently as busy, as if he had a fortune at stake. The whole number of convicts here now, is four hundred and seventy-seven. I was struck with the large number of young men among them—some of them were mere boys in their appearance, and I could not help being deeply affected by the thought, that doubtless the great majority would never be reclaimed from the downward course on which they had (many of them no doubt unsuspectingly) entered. O sin, what an evil thou art! What shame and sorrow has been brought upon parents, wives, brothers, sisters, children—by the misconduct of the inmates of but this one House! Here are men of every profession; some of them fitted intellectually to occupy with honor the highest stations in the land, and all endowed with sufficient capacity to be useful in the world;—but crime has blasted all!

The NIEL-HOUSE here is a most Mammoth concern—is six stories high and takes up the fourth part of the square: entirely too large, I should suppose, for the place. I could see no Bar about the Establishment. However, these things are beginning to be hid in respectable houses, so that it is still possible, that there may be about it some subterranean "nook," where the "knowing ones," and such as understand how to make the sign, may be accommodated. The "American," another splendid public house, here, has, I find, such an underground accompaniment; though perhaps particularly for the accommodation of the honorable members of the Legislature, it being immediately opposite.

We have no Church here; the organizing of a congregation is, however, I understand, contemplated. The Lutheran Seminary, at the head of which is professor Schaeffer, is located here, and is I believe, in a prosperous condition. The country here is very level and highly productive, though rather a corn than wheat country. Still the wheat crops look remarkably fine this season, as they do indeed in all the parts of the state, through which I have come. I spent the Sabbath in the country with some relatives, five miles down the Scioto; where in the morning I preached in a Presbyterian Church. A few miles from this, there is, I am informed, a German Reformed Church, formerly supplied by brother FENCE. Whether they now have a regular minister, I could not learn.

This (Monday) has been a great day in Columbus. Ex-president VAN BUREN is here; and there has been, of course, much parade display. The town is filled with people from the surrounding villages and country; all sorts of characters, of course. One man, I hear, has just had his pocket picked of a considerable amount of money. To see the European Germans, men, women, & children up to the infant at the breast, exceeds every thing. They are all on tip-toe to see the President.—Have not got rid yet of their Monarchical views and feelings. To-morrow morning, I expect to take the Stage to Lancaster.

Yours &c.
Lancaster Ohio, July 12, 1842.
NEW CHURCHES IN OHIO.

I was particularly pleased to see, that Bro. Schneck still contemplates to visit Ohio. I have a request to make of you, and I hope it possible that my wish may be gratified. On last Sabbath I preached for the first time in our new church on Clear creek. The house was well filled. The size is 36 by 45 feet, one story, frame. We wish soon to have it dedicated, and if possible we wish you to be with us on said occasion. One of the Elders

has just been here and made inquiry relative to the dedication. Please let me know by letter when you can be with us, & if so, the probable time. Another small church east of Lancaster, is completed and will soon have to be consecrated. It was finished on last Sabbath a week. Another Church is about to be built in Sugar Grove town.—A subscription has passed round and upwards of \$300 are subscribed. A committee of superintendence was elected last Saturday. For various reasons I wish you to address me a letter and if not too much trouble to add a list of the outstanding dues in my charge. I will endeavor to have them ready for you. The circumstance will of course urge the subscribers to be in readiness, hearing that you are expected to be here.

May the Great Head of the Church give you a prosperous journey to usward
H. WILLIARD.

According to our present arrangement, we expect to go to Dayton first. Will let you know after we get there.

DELEGATES TO SYNOD.

The following is a list of the members composing the next meeting of Synod, to be held October 20, in Lewisburg, Union Co., Pa. together with their Alternates, and names of members from Corresponding Bodies, so far as they came to our knowledge.

East Pennsylvania Classis.

PRIMARI: Elders:
T. L. Hoffeditz,
J. Zoileh,
B. C. Wolff,
SECONDI: (not known.)
Dr. J. C. Becker,
C. G. Herman,
W. T. Gerhart,

Classis of Goschenhoppen.

PRIMARI: Elders:
Daniel Weiser,
H. S. Bassler,
SECONDI:
Saml. Stahr,
J. A. Strassberger,
P. Roth,
C. Doll,

Philadelphia Classis.

PRIMARI: Elders:
J. F. Berg,
J. W. Hagen,
SECONDI:
W. Cornwall,
J. B. Kuiper,
J. Weber,
J. Haunc,

Lebanon Classis.

PRIMARI: Elders:
H. Wagner,
Hon. J. C. Bucher,
G. W. Glessner,
J. F. Messick,
E. Hoffheims,
SECONDI:
D. Hertz,
J. A. Reubelt,
T. H. Leinbach,
A. L. Herman,

Merceburg Classis.

PRIMARI: Elders:
S. R. Fisher,
B. S. Schneck,
A. H. Kremer,
SECONDI:
J. Ziegler,
M. Kieffer,
J. Mayer,
Dr. J. H. Hofius,
J. B. Orr,
G. Kieffer,
W. Heyser,
M. Irvin,
H. Knoode,

Zion's Classis.

PRIMARI: Elders:
S. Gutelius,
H. Aurand,
J. Cares,
SECONDI:
J. G. Fritchey,
W. C. Bennet,
J. Sechler,
J. Cover,
J. Ziegler,
J. Schrom,
H. Welty,
P. Eich,
C. Otto,

Susquehanna Classis.

PRIMARI: Elders:
A. B. Caspar,
R. A. Fischer,
D. Gling,
SECONDI:
E. Kieffer,
S. Seibert,
H. Weigandt,
Joh. Keller, sen.
A. Braun,
S. Reber,
C. Rebuck,
D. Follmer,
G. Klingler,

Maryland Classis.

PRIMARI: Elders:
J. C. Bucher,
E. Heiner,
J. W. Hoffmeier,
W. F. Colliflowe,
SECONDI:
A. P. Fries,
S. Guiteau,
J. Geiger,
R. Douglass,
J. Fister,
M. Sullivan,
W. Barrick,
F. Troxel,

North Carolina.

PRIMARI: Elders:
G. W. Welker,
SECONDI:
D. Crooks,
J. Ramsour,
J. Barrier,

Virginia Classis.

PRIMARI: Elders:
J. C. Hensell,
D. Feele,
SECONDI:
D. Bragonier,
J. Heller,
A. Rinker,
J. Schitz,
C. Hess,
C. N. Scherer,

Dutch Reformed Synod.

W. H. Campbell, Primarii.
C. Van Cleef,
J. Van Liew,
C. L. Van Dyke, Secundi.

Delegates from the Presbyterian Church.

Robt. J. Brackenridge, Primarius.
D. McKilly, Secundus.

Lutheran General Synod.

(not known.)

County, are earnestly requested to be represented in the Convention by as many delegates as they may deem proper to appoint.

The Delegates are requested to come prepared to report the name of the Society they respectively represent, and the "PRINCIPLE" upon which it is established—the total number of members—the accession and expulsions during the past year—the progress of the reformation within its bounds, and such other information as may be promotive of the good cause.

The early attention of Societies, and friends of Temperance in the County, is particularly invited, to secure a full attendance and representation, and the concentration of the desired statistical and other interesting information relative to the subject.

The friends of Temperance in Franklin and the adjoining Counties, are cordially invited to favor us with their presence.

JOHN SMITH,
President of Convention, 1841.
Chambersburg, July 14, 1842.

Domestic Intelligence.

FATAL STEAMBOAT EXPLOSION.

The St. Louis papers give an account of an awful Steamboat explosion which occurred at the Mouth of the Missouri River on the morning of the 2d inst. The greater number of the passengers were Germans. They were chiefly from near Dusseldorf, on the Rhine, Prussia, and what renders their case of peculiar hardship is, that this accident, so fatal and serious to all, should have occurred when they had braved the hour of separation from their friends and kindred, passed the ocean and its storms, and were upon the last boat, within one hundred and fifty miles of their new homes.

The following is a list of the passengers who were injured by the explosion. Some of them were severely scalded. The editor of the St. Louis Republican says—"It is doubtless very incorrect in many particulars, for in the confusion and excitement, it was impossible to get it very accurate;—neither is it very probable that we have obtained all, nor have we been able to ascertain how many, if any, were blown or jumped overboard."

Germans.—Adam Rosellen, August Wenz, Jacob Schaeffer, Peter Wankum, William Wankum, Reinhard Rosellen, Heinrich Kuechbaum, Arnold Esser, Casper Kreyer, Peter Tranzmann, Johann Bischoff, Heinrich Bischoff, Mathias Strayder, Peter Masen, Karl Schaeffer, Anna Maria Rosellen, John Rosellen, Katharine Kirchbaum, Elizabeth Wankum, Katharine Strayder, Cecilia Strayder, Lucia Strayder, Katharine Tranzmann, Jacob Peter Tranzmann, Gertrude Tranzmann, Barbara Tranzmann—7 children, from 1 to 9 years of age.

Americans.—Elisha Preston, Livingston Co. Mo. 31.
Win. Mc Cormack, St. Louis, 29.
Joseph H. Howard, Clinton Co. O. 20.
M. B. Howard, do 35.
Mason J. Parks, Arkansas, 24.
Maryland Garret, Galloway Co. Mo. 32.
Robert Duff, New York, 27.
James Blaze, Va. 27.
Edward Broadfruit, Maryland, 25.
R. B. Fulton, New York, 26.
August Pigeon, Vide Poche, 15.
Joseph H. Shade, Lexington, Mo. 29.
Charles M. Foster, Galloway Co. Mo. 20.
Charles Conner, 2d Eng'rs, Louisville, Ky. badly wounded, not dead, 30.

—Hendley.
—Evans, dead; Antonia Vincent Martin, Mexico, aged 25; John Jardin, Lancashire, England, aged 33; 2 men, 2 women and 1 child, brought to the Hospital dead; 1 deck passenger and 1 fireman blown overboard and lost.

Colored people.
Nelson Pales, fireman, 25.
S. Baldwin, do 39.

TOTAL.—38 Germans, 12 Americans, 1 French 1 Mexican, 1 English, 2 Colored People—55.

Up to the night of the 3d instant, twenty-eight persons had died, and it was reported that several would die during the night. The dead rooms at the hospital were full, and it was almost impossible for friends and relatives to distinguish some of the corpses.

A public meeting was to be held in St. Louis on Monday evening the 4th inst. for the relief of the surviving sufferers.

The St. Louis Bulletin of the 4th inst. has the following postscript:

P. S. 11 o'clock P. M. We understand that thirty three of the scalded have since died.

Bequests.—Judge Hopkins, Esq., who died at Northampton, Mass., a short time since, left by his will, \$3000 to the Home missionary Society \$2000 to the American Board for Commissioners for Foreign Missions, \$1500 to the American Bible Society, and \$500 to the Tract Society.

Correspondence of the United States Gazette.

HARRISBURG, July 12, 1842.—11½ o'clock, A. M.—Mr. Sharswood, from the joint Committee of Investigation appointed by the Legislature to inquire whether or not corrupt means have at any time been used by the Banks, or their agents, to influence legislation for their benefit, made a report signed by all the members of the Committee, except Mr. Lowry, viz: Messrs. Sharswood, DeFord, Ewing, and Penniman.

This report is a very candid and impartial document, abstaining entirely from any attempt to give color to the facts elicited, and submitting to the whole to the judgment of an impartial public. The committee state that no direct evidence has been produced to implicate either Governor or any member of the Legislature in the manner alleged; but sundry inexplicable innuendoes are contained in the correspondence had before the Committee.

A deplorable casualty occurred in the harbor of St. John, N. B., on Sunday week. A small swift boat, containing eighteen emigrants, who had just arrived in that port, was proceeding to the city, when it was run down by a steam ferry boat, and five of the number perished. Of those who have thus been so suddenly cut off, where three women and two men, viz: Mrs. Coleman, of the city of Cork; Ellen Horley, aged about 70, of Kennagh, County of Cork; Mr. Morgan, of Tipperary, and his wife; and James Shay, aged about 19, of the County of Kerry.

To preserve Books.—A few drops of any perfumed oil will secure libraries from the consuming effects of mold and damp. Russian leather, which is perfumed with the tar of the birch tree, never moulds; and merchants supply large boxes of this leather to remain in the London docks, knowing that it cannot sustain injury from damp. The manner of preserving books with perfumed oil was known to the ancients.—The Romans used oil of the cedar to preserve valuable MSS. Hence the expression used by Horace, "Bisignæ cedre," meaning any work worthy of being anointed with cedar oil, or in other words of being preserved and remembered.—Greenleaf Gazette.

Temperance.—Interesting Facts.—It will doubtless be interesting to the friends of temperance as well as to the public morals generally, to know that the criminal prosecutions for this year are less by more than half than they were in the same length of time last year.—We have it on unquestionable authority that the criminal prosecutions in the town of New Haven, from the 1st of January, 1841, to the 1st of July, 1841, amounted to 175, while from the 1st of January, 1842, to the 1st of July, 1842 they amounted to only 76, and of these sixty-seven were caused by intoxicating drinks.—New Haven Palladium.

Dr. John Mitchellree, of Mercer county, Pennsylvania, indebted for forgery upon James and Hugh McConnel of the same place, of a judgement note for the sum of \$5,778, has been acquitted. The facts elicited upon the trial were as follows:—McConnel furnished to the defendant with their signatures upon a blank piece of paper, upon which he was to write a note for \$1,300 or \$2,000, to be discounted at the Western Reserve Bank; instead of doing so Dr. M. wrote a judgement note for \$5,778, above their signatures. This was admitted by the counsel of the defendants, who contended that the facts proved only amounted to a breach of trust, and, however fraudulent the transaction may have been, it was not forgery in the eye of the law. The Judge laid down the law as stated by the defendant's counsel, and the jury made up a verdict of "not guilty." Baltimore.

The Bill to abolish imprisonment for debt, has received the signature of governor Porter.

Another Steamboat Explosion.—The Steamer Shamrock burst her Boiler on the St. Lawrence, on the 9th instant, by which 48 souls were hurried into eternity.

J. Orville Taylor estimates that there are 93,000 Common Schools in the Union.

Man Murdered by a Woman.—The Columbus (Ohio) Statesman of the 21st inst. says, "On Saturday night last, a Mr. Fleming was shot by a Mrs. Henderson, of this city. There is no prospect, we believe for his recovery. This is the third murder in this city, within about two years, under the same circumstances."

Charles F. Mitchell.—This man, who, for some time, had been in the state of Ohio, a fugitive from justice in the State of New York, was, on Saturday evening, arrested in this city, and committed to Moyamensing to await process from the city of New York, to which place he will be taken to receive the sentence of the Court.

Lightning.—Ten Ministers Struck.—On Sunday, the 3rd inst., a thunderbolt fell upon the church in North Stamford, at the moment the Rev. Mr. Fuller, assisted by Rev. Mr. Buffot, was administering the sacrament to his people. The electric fluid entered the chimney of the building, followed the stone pipe down to the elbow, nearly over the aisle, when the pipe was burst, and both of the Rev. gentlemen were stricken to the floor—no other individual of the congregation were injured. Mr. Fuller soon recovered from the shock, but it was some time before Mr. Buffot exhibited any signs of life. He is now, however doing well.—New-Haven Palladium.

Death of the Rev. Dr. Marsh.—Professor Marsh, of the University of Vermont died at Burlington, on the 3d inst., aged 45 years.

Painful Requests.—A late English paper says that Mr. William Falkous, late of Gateshead, draper, who died in July last, by his will, willed at Durham, on the 21st ult. some £7410 in legacies, varying from £10 to £300, to "industrious and upright professional men, tradesmen and others;" (in all 101) some of whom, he remarks, he had observed conducting with difficulties, and yet preserving their integrity. To one legacies he bequeathed £50 as a token of esteem for him in closing his shop on the Sabbath, which shop had been kept open by the previous occupier.

Obituary.

DIED.
On the 12th inst. CALVIN ZUNIGLIUS, son of the Rev. Jacob Geiger, of Manchester, N.H., aged 2 years, 8 months and 17 days.

On Sabbath morning the 10th of July, at the residence of her son in law, Mr. Blumenthal, in Schuylburg, Berks Co., Pa., Mrs. ELIZABETH SCHELL, widow of John Schell, late of the same county, after an illness of seven months, in the 75th year of her age.

(Obituary next week.)

Notices.

Special Meeting of the Maryland Classis.
A special meeting of the Maryland Classis will be held in Manchester, Carroll Co., Md. on Saturday evening preceding the 5th Sabbath of July (30th). As business of great importance requires the attention of Classis, a punctual attendance of the Ministers and Lay delegates is earnestly requested.
W. F. COLLIFLOWER,
Stated Clerk of the Md. Classis.

