

For the Weekly Messenger.

Consideration of Questions relative to the right
of Infants of believing Parents to baptism.

CHAPTER THIRD.

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Having thus shewn how the whole collective body of the professing worshippers of God, in every age, from Adam down to the present, (as denoted by the word "Church" in the singular number,) is distinguished: we now come to consider the several questions, relative to the *right* of infants of believing parents, to baptism. And

I. Is the Christian Church the same in essence as the Jewish?

Before we enter into an investigation of this subject, it will be necessary to make a few preliminary observations on the above question. It must be borne in mind that a Church or society called out from the world and set apart to the "service of God" has essence as well as form, and the definitions here given of the words "essence" and "form" must be well fixed in the mind as both will frequently occur in the course of the argument. The necessity of being in agreement concerning them, arises from the circumstance, that if the same meaning which the author assigns to his words, be not assigned to them by his readers, they will not be able to understand him.

By the words "essence of a Church" I mean every thing that is essential to its existence and without which it could not exist; and by the term "form" I mean the external appearance, without those essential qualities, or in other words, the external rites. The question therefore is this, "Is the Christian Church with regard to every thing that is essentially necessary to its existence, the same as the Jewish?"

That both Churches are the same in essence is evident. 1. From the words of Christ. In *Math. 8: 11, 12*, Jesus says "that many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." The phrase "kingdom of heaven" is synonymous with "kingdom of God," which, as we have already shewn (chapter I.) has several significations, and we must therefore determine the meaning of the phrase in this place. The nature of the case forbids the interpretation of the term in the sense denoting the kingdom of glory above. For the expression in *v. 12*, that "the children of the kingdom shall be cast out" can never be affirmed of those who are admitted into it, for it is said to be an eternal inheritance, *Heb. 9: 11*, an inheritance uncorruptible, undefended and that fadeeth not away, reserved in heaven for them, *1 Pet. 1: 4*. It must then mean the kingdom of grace, or church of God on earth, from which those who are admitted may be cast out, and to which the Jews belonged. The reason why it is called a kingdom is because it resembles one. It has its *prince*, viz: all the precepts of the gospel; its *subjects*, all those who believe in Christ, and its *King*, the Lord Jesus, to whom "all power in heaven and earth is given," *Matt. 28: 18*. The coming of many "from the east and from the west" denotes the admission into that kingdom, of men of all descriptions, of all countries, and all professions, and their "sitting down" denotes a participation in the fulfilment of the promises given to, and of the same happiness and blessings enjoyed by Abraham, Isaac and Jacob. This was something to which the Jews considered themselves entitled, as they prided themselves upon being the natural descendants of Abraham, *John 8: 39*, and imagined that by virtue of the covenant made with him, God was bound to bestow upon them every blessing, *Matt. 2: 9*. Jesus, however, shews to the contrary and gives them to understand that the Gentiles on account of their great faith, like that of the centurion, would obtain the blessings promised unto, and share in the happiness enjoyed by Abraham, Isaac and Jacob, whilst they who believed not, yet regarded themselves as the children of the kingdom would be cast out and utterly deprived of all its blessings and enjoyments.

This interpretation of the phrase "kingdom of heaven" as denoting the Church of God on earth, is in exact accordance with the context. "A centurion" it is said came unto Jesus beseeching him in behalf of his servant who was sick of the palsy, grievously tormented. Jesus answers that he will come and heal him, but the centurion says I am not worthy that thou shouldst come under my roof, but *speak* the word only, and my servant shall be healed. And when Jesus heard this he marvelled and said unto them that followed, "Verily I say unto you I have not found so great faith, no not in Israel."—These words shew very plainly that the centurion was not a Jew for he evinced a faith in Christ of which Jesus himself says that he had found none so great in *Israel*, consequently he must have been a Gentile. This circumstance then gave occasion to Jesus to speak of the future condition of the Church, he called the "kingdom of heaven," and pointed out a change that should take place therein, viz: that the *Gentiles* on account of their faith in him (of which the centurion's was a specimen) would come from the most distant places, "from the east and from the west" and "sit down with Abraham, Isaac and Jacob," that is partake of all the promises, happiness and blessings, promised to and enjoyed by them, while the Jews, the children *then* belonging to the kingdom or Church, would be cast out, on account of their unbelief, "into outer darkness," that is experience all the misery which necessarily follows a deprivation of such blessings.

From all that has been said, it is plain that the Gentiles, or those coming from the east and the west, would only be admitted into the same kingdom or Church to which the Jews belonged and only partake of what had been provided for and expected by the latter, and that too on the same terms, viz: faith in Christ, and consequently the essence of that kingdom or Church must remain the same, notwithstanding the casting out of the Jews, and the admission of the Gentiles, for no change is represented as taking place but that of subjects, and surely this can never destroy its essence. Both Churches are therefore the same in essence.

That they are essentially the same, appears also from another passage in Matt. 22: 2.-10. which is parallel to Matt. 8: 11, 12. The rule in Hermeneutics, or the science of interpretation, relative to parallel passages, (and

one too thin (needs no proof) is, that "when ever two parallel texts or passages occur in an author, whether sacred or profane, the clearer one must be taken as a guide in explaining the darker." The passage in Matt. 22: 2-10, being more clear and explicit than that in Matt. 8: 11, 12, must therefore be taken as a guide and it not only strengthens, but also confirms the interpretation given of Matt. 8: 11, 12, for it likens "the kingdom of heaven unto a certain king who made a marriage for his son and sent forth his servants to call them that were bidden to the wedding, but they would not come."

That this passage is parallel to, but more amplified than that in Matt. 8: 11, 12, will appear from a comparison of the two. Both speak of the "kingdom of heaven;" of a change which is to take place therein, viz: the rejection of one class, and the admission of another, assigning the same cause in both instances, viz: *loth in the latter, and the want of it in the former*. Both speak of a feast, the one in direct language, and the other by implication (for as Dr. Clarke observes, the proper meaning of the original, in our version rendered "sit down," is "*sitting down to meal*," intimating the recumbent posture used by the Easterns at their meals.) Hence they are parallel.

That the term "kingdom of heaven" in Matt. 22: 2, has the same meaning as in Matt. 8: 11, 12, may already be concluded from the fact that the former is parallel to the latter, but it is clearly established by the circumstances mentioned in the parable, which are wholly inapplicable to the term in the sense denoting the kingdom of glory. In order to shew this more clearly we shall explain the parable.

By the *certain king*, we are to understand God; by his son, the Lord Jesus. The *marriage* of his son, is the incarnation of Christ, or his espousing human nature, and taking it into union with himself. The *marriage feast* is the gospel economy during which men are invited to partake of the blessings purchased by, and consequent upon the incarnation and death of our Saviour. *Those who were bidden* to the wedding were the Jews in general, who had the sacrifice for sin pointed out by various rites, ceremonies and sacrifices under the law, and who, by all the prophets, had been constantly invited to believe in and receive the promised Messiah.—The *call* was the invitation of the gospel, the *servants* by whom it was made were John the Baptist, and the seventy disciples sent by Jesus, for these preached that the kingdom of heaven which the prophets foretold, was at hand, Matt. 3: 2. Luke 10: 9. The *other servants* were the apostles who were sent forth with a more pressing invitation, and a more particular description of the blessing to be enjoyed under the gospel. The *making light of the invitation*, denotes the indifference of the Jews in general to the call of the gospel. The *remnant* who took the servants and entreated them spitefully and slew them, were the chief priests and rulers, who persecuted and killed the servants of God. The *armies sent forth* were the Roman troops, commissioned to execute the purposes of God, the *murderers* were the Jews, and the *city* which was burned was Jerusalem. The *going into the highways* and biding all, was the preaching of the gospel to the Gentiles, the *gathering together as many as they found both bad and good*, denotes their introduction into the kingdom and the moral character of its subjects. The *coming in of the king to see his guests*, denotes the day of judgment, and the *casting out* of him who had not a wedding garment, denotes the final separation of the wicked from the righteous.

From this explanation it is clear that the term "kingdom of heaven" denotes the Church under the *gospel* dispensation, whose blessings are set forth under the notion of a nuptial festival, to which the Jews were first invited but refused to come, whereupon the invitation was afterwards given to the Gentiles, who accepted it.

Now as the marriage feast represents the gospel economy, it shews, and that too, very plainly, that the Gentiles were only admitted to, and only received or partook of what had previously been prepared for and offered to the Jews, but refused by them. As the dinner, when the Gentiles as other guests were admitted, was the same as it had been when the Jews were called and refused to come, and the same as it was when the servants were *first* sent out to call them; it proves that the gospel economy was the same after the admission of the Gentiles as it was before, for the blessing promised to the Gentiles were no other than those which had in the first place been offered to the Jews. This is clear from Matt. 8: 12., where the children of the kingdom are represented as being *cast out*, and is moreover plainly asserted by Paul and Barnabas in Acts 13: 46., where in speaking to the Jews they say: "It was necessary that the word of God should first have been spoken to you, but seeing you put it from you, and judge yourselves unworthy of every living life, lo! we turn to the Gentiles."—The terms employed by our Saviour certainly do not favour the idea of any other change than that of subjects in Matt. 8: 11, 12., and of guests in Matt. 22: 2., and both these may take place without destroying the essence either of the kingdom or the feast.—Then as the essence of the kingdom is not destroyed by ejecting or casting out those who at first are therein or belong to it, nor by admitting others who formerly did not belong to it; and as the essence of the marriage feast is not destroyed by the refusal to attend, made by those who were first called, nor by the compliance of those who were subsequently invited, and as the term "Kingdom of heaven" denotes in both passages the Church of God on earth, so the ejection of the Jews from, and the admission of the Gentiles into the Church, cannot destroy its essence; consequently the Church or kingdom of heaven as it now exists under the gospel dispensation is the same in essence as it was under the Jewish. See also Luke 14: 16, 24.

O. P. Q.

For the Weekly Messenger.
LUTHER'S CITATION BEFORE THE
DIET—HIS PRAYER.

On the next morning, 17th of April, the hereditary Marshal of the Empire, Ulric Pappenheim, cited Luther to appear at 4 o'clock in the afternoon in the presence of his Imperial Majesty and of the State of the Empire. Luther received the message with profound respect.

Thus all things were ready. He was about to appear for Jesus Christ before the

most august of all assemblies. Encouragements were not wanting. The bold Knight, Ulrich Hutten, was then in the castle of Ebernburg. Prevented coming to Worms, (for Lessing the Tenth had desired Charles to send him bound hand and foot to Rome,) he resolved at least to stretch out the hand of friendship to Luther, and on the same day, 17th of April, he wrote to him, adopting the words of the King of Israel:—*The Lord hear thee in the day of trouble: the name of the God of Jacob defend thee: send thee help out of Zion: grant thee according to thine own heart, & fulfil all thy counsel.* O beloved Luther, my venerated father! fear not and stand firm. The counsels of the wicked have laid wait for you, they have opened their mouths against you—like roaring lions. But the Lord will arise against them and put them to flight. Fight, therefore, valiantly the battle of Christ. For my part I too will fight boldly. Would to God I might be allowed to face their frowns. But the Lord will deliver his Vine, that the wild boars of the forest has laid waste Christ preserve you" Bucer did what Hutten was prevented doing, he made the journey from Ebernburg to Worms, and never left his friend during his stay there,

But Luther looked not to men for his strength. "He who, attacked by the enemy, holds up the buckler of *Faith*," said he one day, "is like Perseus presenting the head of the Gorgon. Whoever looks upon it is struck dead. It is thus we should hold up the sword of God against the snares of the devil." On the morning of the 17th of April, he was for a few minutes in deep exercise of mind. God's face seemed to be veiled, and—his faith forsook him:—his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship driven by a violent tempest, rocked from side to side,—one moment plunged in the abyss, and the next carried up to heaven. In that hour of bitter trial—when he drank of the cup of Christ—an hour which to him was as the garden of Gethsemane, he threw himself with his face upon the earth, and uttered those broken cries, which we cannot understand, without entering, in thought, into the anguish of those deeps from whence they rose to God. "Oh God, Almighty God, everlasting! how dreadful is the world! behold how its mouth opens to swallow me up, and how small is my faith in Thee! . . . Oh! the weakness of the flesh and the power of Satan! If I am to depend upon any strength of this world—all is over. . . . The knell is struck. . . . Sentence is gone forth. . . . O God! O God! O then my God! help me against all the wisdom of this world. Do this I beseech thee; thou shouldst do this. . . . by thine own mighty power. . . . The work is thine own, but Thine. I have no business here. . . . I have nothing to contend for with these great men of the world! I would gladly pass my days in happiness and peace. But the cause is thine. . . . and it is righteous and everlasting! O Lord! keep me! O faithful and unchangeable God! I lean not upon man. It were vain! Whatever is of men is tottering, whatever proceeds from him must fail. My God! My God! dost thou not hear? My God! art thou no longer living? Nay, thou canst not die. Thou dost but hide thyself. Thou hast chosen me for this work. I know it! . . . Therefore, O God, accomplish thine own will! Forsake me not, for the sake of thy well beloved son, Jesus Christ, my defence, my buckler, and my strong hold."

After a moment of silent struggle, he continued, "Lord—where art thou? . . . My God, where art thou? . . . Come! I pray thee, I am ready . . . Behold me prepared to lay down my life for thy truth. . . . Suffering like a lamb. For the cause is holy. It is thine own! . . . I will not let thee go! No, nor yet for eternity! and though the world should be thronged with devils—and this body which is the work of thine hands, should be cast forth, trodden under foot, cut in pieces, . . . consumed to ashes, . . . *my soul is thine.* Yes, I have thine own word to assure me of it. My soul belongs to thee, and I will abide with thee forever! Amen! O God send help! . . . Amen!"

This prayer which was overheard and preserved by one of Luther's friends, discloses to us Luther and the Reformation. History here lifts the veil of the sanctuary, and discovers the secret source whence strength and courage descended to the humble and despised man, who was God's instrument to set at liberty the thought and soul of man and open a new age. Luther and the Reformation lie open before us. We discern their inmost springs. We see where their power lay. This effusion of a soul offering itself up in the cause of truth, is, in our judgment, one of the noblest of historical documents.

In my next I will furnish a most interesting and thrilling sketch of Luther's appearance and conduct before the Diet. Never had any man appeared before so august an assembly.

S. R.

For the Weekly Messenger.
THE HEIDELBERG CATECHISM.
 §27. THE CATECHISM IN AMERICA.

The history of the *German Reformed Church* in America commences a full hundred years later, than that of the Reformed Dutch. Its origin however is involved in deep obscurity. Great neglect unfortunately has prevailed on the part of congregations, either in forming or preserving records; by which it has become impossible to give any satisfactory account of the time when the earliest organizations took place, or of the circumstances under which for a number of years they continued to stand.*

It would seem, that the church at *Goshen-happen*, in Montgomery County, Pennsylvania, is entitled to the honor of the highest antiquity among these early organizations. There is said to be documentary evidences of its having been in existence from the year 1717. The first pastor it would seem, was the Rev. Henry Goetschy; whose labors however in the end included a wide field be-

There is reason to believe, that a proper interest in the case might still bring to light—if not documentary evidence, at least a considerable amount of trustworthy information with regard to the early times of the Church, which would be well preserving. The difficulty, as it respects such things is, that such notices are often not understood in their true historical bearing and import, by those in whose possession they are found. Single circumstances, isolated facts, fragmentary anecdotes, may in many cases mean much more than they appear to mean at first sight. It is a mistake to suppose that the notices of such things are more than to things that are old, especially in a religious connection. May it not be hoped that this hint will have the effect of drawing attention to this subject, in some quarters where its claims have been wrongly overlooked.

sides. He preached stately to congregations at Skippack, Tulcinger, Sinnip, Sauton, Magpie, Managie, Moncon, Oley, Bern, and Pothoken, this circuit comprising a district which is now covered by four counties, Montgomery, Chester, Berks and Lebanon. *Boehm's* church, in Montgomery county, refers its origin to the same early period. It carries the name of its first pastor*, a man worthy to be remembered for his simple self-denying labors. It may seem strange, that the church in Philadelphia should not be heard of at least as early as any belonging to the interior of the colony. From the oldest record of this church, it appears that its first edifice for public worship was completed only in the year 1739. It is probable, however, that congregations were organized both in Philadelphia and in Germantown, a considerable time before this. It has been supposed that the Reformed and Lutheran congregations had worshipped together previously to 1739, and that in this year their union was dissolved.

About the year 1730, as we gather from Schlatter's Journal, written sixteen years later, the Rev. Mr. Weis in company with an elder of the name of *Reif*, visited Holland, and other parts of Europe, for the purpose of making collections in aid of the feeble congregations of Pennsylvania. Great interest was taken in their mission. The Church of Holland, whose sympathies had been flowing actively towards her own children in the new world for a hundred years, seems to have had a mother's yearnings, for the German pilgrims also in the same land, from the beginning. A close spiritual relationship bound her benevolent heart to the children of Switzerland and the Palatinate, as though they had been her own. She felt the infant churches of the Heidelberg Catechism in Pennsylvania to be "bone of her bone and flesh of her flesh," as truly as the more mature churches of the same faith in New Jersey and New York. Mr. Weis was received by the Synods of North and South Holland, as well as by smaller judicatories, with the greatest cordiality and regard. "The pressing wants of the scattered and shepherdless sheep of the new established fold of the Church of God," in remote America, called forth a general demonstration of Christian charity. "With how much heartfelt affection and cheerfulness these agents were received"—says the introduction to Schlatter's Journal, published by a committee of the Classis of Amsterdam, A. D. 1751—"how many tokens of voluntary beneficence were bestowed upon them, both by Church judicatories and by private members of our churches, is yet fresh in the recollection of many among us. The impulse of zeal and love, in our christian Synods and lower judicatories, and among private members also, seemed to be wrought up even to emulation in the good work of relieving these necessities."

We hear no more of the German churches in America, till the year 1741. The Church in Holland still carried them on her heart; an evidence of which appears in the fact, that not long before this she had taken care to forward for their use 130 German Bibles, which were now waiting for distribution in the city of Philadelphia. No direct communication, however, was maintained with the distant spiritual plantation. But in the year 1746, the Lord stirred up the heart of one of his faithful servants in Switzerland, to feel a more than usual solicitude in its behalf. This was the Rev. *Michael Schlatter*, of St. Gall, a man who seems to have been imbued with a genuine Missionary zeal, that might have done honor to the Church in any age. Through various channels he learned, that the German Churches in this country were in an exceedingly destitute condition. The representation so affected him that he could not rest. Like Nehemiah in the palace at Shushan, he found himself so drawn out towards the desolations of his people at a distance, as no longer to have any heart for the comforts that surrounded him at home. He felt himself called to go in person, as a missionary to the new world. He relinquished accordingly his pastoral charge, and travelled to Amsterdam.

with a view of being sent out regularly from that place. The Classis of Amsterdam was regarded as having proper jurisdiction over the German Reformed congregations in America, as well as over the Dutch. To this body therefore Mr. Schlatter applied, for his commission to visit the American churches. The application was joyfully accepted by the Classis, and in consequence he received a formal appointment to this service, which became in the end a general commission from the Synods of South and North Holland in conjunction, to visit the churches, make himself fully acquainted with their condition, and to take all necessary measures to improve their organization, so far as circumstances might require and allow. Particularly he was to ascertain what could be done on the part of different congregations for the support of the gospel among themselves, in case additional ministers should be sent over from Europe to occupy the ground. With this commission, Mr. Schlatter came to Philadelphia in the fall of that same year; where he was soon after invited to take the pastoral charge of the church in the city in connection with the church at Germantown. From this point, he made excursions from time to time through the country, visiting the different congregations, administering the sacraments and ordaining elders. He kept a regular journal of his proceedings, which on his return to Holland, A. D. 1751, was submitted both to the Synods, and afterwards published both in the Dutch and German languages. This document furnishes a general view of the state of the German Reformed Church in this country, in the middle of the last century.

Mr. Schlatter landed at Boston, " then the largest and most populous city of the English Colonies in America, containing almost

carrying out similar for the masons. She was a missionary.

"The *Classis of Amsterdam*," says the *Christian's Magazine*, A. D. 1807, "has long signalized itself, by paying great attention to foreign Churches. With those in the East Indies it has maintained, from the time of their first formation, a constant correspondence, and a connection similar to that which subsisted with the churches in the colony of New York. Through the medium of the same *Classis*, the German ministers in Pennsylvania have also procured their ministers from Germany, and been in the habit of submitting to a similar dependence and subordination. A fund for defraying the expences of the German ministers, in their travels to Holland, and their subsequent voyage to America, has long been placed at the disposal of the *Classis*, and very faithfully applied."

900 well built houses. From this place he travelled by land to "New York, or New Amsterdam, the capital of the province of New Netherlands, containing about 2000 houses." "This city," he tells us, "as well as Long Island, and other places in the vicinity, and the shores of North River to Albany, and the country beyond more than 250 miles, and even to Canada, is for the most part settled with well disposed native Low-Dutch inhabitants. During my stay in the city, I received very special attention and kindness from the three Dutch preachers, but particularly from the venerable father Dr Bois, who is highly esteemed both by the English and the Dutch, and who has already labored in the ministry here, with much usefulness, for more than 60 years, and reached the age of eighty." From New York he proceeded to Philadelphia, where the elders of the Reformed Church received him "with much tender affection and joy." Immediately he addressed himself, with the greatest zeal, to the work for which he had been led to cross the seas. His first effort was to restore order to the Church in Philadelphia, and to unite it with Germantown in the support of a pastor. The situation of the Church at this time was such, it seems, that this was considered by many a hopeless undertaking. On the first Sabbath after his arrival, Mr. Schlatter assisted Mr. Boehm in administering the communion in Philadelphia to about 100 persons, members of the Church. On the Sabbath following, he called upon the congregation to be up and doing, in the work of the gospel. "I preached," he says, in the old half-fallen Church in Philadelphia, on Isaiah 48: 17. 18. After closing the service, I gave to the whole church an exposition of my instructions from the Synod. This awakened considerable joy and new life in the minds of the people. They thanked God with tears of joy, that he had stirred up the hearts of the Holland ministers and church judicatories, to take an interest in these distant regions, and to provide for the welfare of their immortal souls. With much melting of heart, I found occasion joyfully to thank God for this good beginning; and at the same time I most humbly entreated, that he would confirm in the people the good dispositions which he had effected; and that he would advance the work, and seal it by his spirit, to the glory of his adorable name, and the welfare and salvation of many souls." In the afternoon of the same day, the subject was presented with like happy effect, in the church at Germantown. The result was a united determination on the part of the churches, to have regular pastoral services. Mr. Schlatter was himself engaged to take the charge, and afterwards preached in both places every Lord's day, when not employed in missionary tours through the country; and "to convince them in reality that he was not laboring for bread, he did not require nor receive any salary for the first year.

There were at this time but four ministers, besides Mr. Schlatter himself, in the American German Reformed Church, all of whom had their fields of labor in Pennsylvania.—Mr. *Dorstius* was stationed in Bucks county; Mr. *Rieger*, in the neighborhood of Lancaster; Mr. *Weis*, in the region of Coshocton. Mr. *Boehm*, now an old man, had his residence about 17 miles out from Philadelphia. He had been accustomed to preach laterally in the city, as a supply, once a month. These together were by no means sufficient to serve, even in the most defective manner, the congregations already formed; and yet there was a call, in every direction, for the formation of new congregations. Several churches seem to have been almost entirely neglected; only the ministers were accustomed to visit them at long intervals, travelling often a great many miles for the purpose, to administer the sacraments. Thus the venerable Boehm used to travel twice a year to Tulpehocken, (a distance of 80 miles,) where there was a church of some two or three hundred members which had never had a pastor. In addition too to the destitution in Pennsylvania, German congregations were rising into importance in New Jersey on the one side, and in Maryland and Virginia on the other, that seemed to cry for help still more pathetically; for they had no one whatever to look after or care for their souls.

Mr. Schuster found the ministers who were on the ground, all disposed to co-operate with him, in carrying out the design of his mission. Having previously visited them at their places of residence, and united with them in ministerial services at different places, he gave them a friendly invitation to hold a convention along with himself, in the city of Philadelphia, for the purpose of mutual fraternal counsel and encouragement. The meeting took place on the 12th of October, 1749, and was the first occasion on which these brethren had ever thus come together; tho' some of them had been laboring for twenty years in this part of the Lord's vineyard.—The effect was happy. In the most affectionate terms, not without many tears, they came under engagements of love and peace. Certain articles were drawn up and signed, as the bond of their union. "God be praised," exclaims the pious missionary, "for this agreement and unanimity among these brethren, which has afforded much satisfaction to themselves, and enable them to engage in their work with new zeal and pleasure, and to carry it forward by united efforts; while it has furnished a happy pattern also to all the churches in the country, for their edification."

As early as possible the indefatigable man entered on his work of visiting the churches, in the name of the Classis of Amsterdam.—Every where he was received with the liveliest demonstrations of interest and regard.—At Tulpehocken, it so happened that both Mr. Weis and Mr. Boehm were present at the time of his visit. “I preached,” says he, “with much divine assistance, and not without blessing, to a congregation of more than 300 persons, assembled in a wooden building. The congregation listened to the publication of the word of God, with much devout attention. Their ardent desire to be regularly organized and edified, and the hope they had of securing a stated preacher, might have been read in their countenances. They could not conceal the exceeding joy and surprise they felt, in seeing three preachers together—a sight which had never been witnessed there before. The old and the young shed tears of joy. I can truly say that this was to me, and to my brethren, a day of much refreshment. I thought of the blessed Netherlands, where the company of those that preach the gospel is great; while this extreme country is perishing for lack of teachers.” Altogether the testimony of the missionary, at the close of the year, is remarkable and in no small de-

agree touching, "I have met in various places," in his language, "many truly pious and pious people; who excited my warmest sympathy, as with tears in their eyes they mourned over the pitiable condition of their fellow christians and their own children—the former deprived for years of spiritual oversight and care, the latter without religious instruction, and liable through the want of faithful teachers to be led away into all sorts of error and sectarianism. They entreated and implored, with floods of tears, by all that was holy, that I would through the help of God assist them, as far as possible, and provide consolation for forsaken souls. I have observed everywhere the highest regard for the impressive and comforting instructions given me from the Synod of Holland. Scarcely have I read them in any church, without feeling tears of joy on a number of cheeks; while God was praised, for having put it into the hearts of christians in Netherlands to care for their orphan state." Such feelings with regard to the gospel was there among the Germans of the Rhine and the Moselle.

As many as half a dozen stations or charges were formed almost at once in Pennsylvania, which declared themselves willing to support pastors as soon as they could be supplied. In the course of the following year (1743) half a dozen more was organized.—Such was the eagerness of the people to be supplied with the ministrations of the gospel, that they did not wait to be visited by the agent, but sent letters and deputations to him from different parts of the country, imploring spiritual help. Such deputations travelled in some instances a distance of from two to three hundred miles, in the middle of winter, to secure their object. During the fall of that year, Mr. Schlatter visited also some congregations which had been formed in New Jersey, where neither a baptism had been performed nor the Lord's supper administered for three years.

On the 9th of September, 1747, a second ecclesiastical convention was held in Philadelphia. According to invitation previously given, elders from the different churches were present along with the ministers; so that the meeting was composed of as many as thirty-one members. This has been styled the first regularly organized *Synod* of the German Reformed Church in America. It seems, however, to have claimed no more powers at first, than belonged to the *Cetus* of the Reformed Dutch Church, as originally constituted. Of the proceedings, we have almost no account. They were transmitted, however, to Holland, and are possibly still preserved, in whole or in part, among the ecclesiastical archives of that country. The organization was styled afterwards, the *Pennsylvanian Cetus*.

In the yr 1748, Mr. Schlatter visited some congregations and settlements, in Maryland and Virginia. "At Frederick," he says, "as I was collecting my mind for the introductory prayer, and saw the tears flowing over the cheeks of the people, hungering for the bread of life, my heart was singularly taken and inflamed with love, so that I fell on my knees, (as did also the whole congregation,) and was enabled, with much power and love and earnest supplication, to commit to the great God the house and worshippers, and to implore upon them his blessing. After the sermon, I administered the Lord's supper to 97 communicants, baptized a number of adults and children, married three couple and installed new Elders and deacons. All which exercises were performed amid great silence, with deep reverence and much stirring up of heart and mind to general edification.

During this year 1748 three new ministers arrived from Holland. A second Synodical meeting was held in September, at which six ministers and twelve elders were present.

It is interesting as well as curious, to see in these early operations among the German population of this country, so much that is answerable in spirit to the great evangelical benevolent movements of the present time—though under a comparatively unpretending form. Michael Schlatter was a missionary, in the full sense of the term; abundant in labours, patient in trials, self-sacrificing in zeal for the salvation of souls. He was an organ also, by which the spirit of missions, as it prevailed in the Church of Holland, caused itself to be felt with far reaching salutary power, in the new world. His ministry was a great missionary agency, stretching itself over the entire field of the American German Reformed Church. The distribution of bibles entered into the work too, though no bible society was known. The Synods of Holland as we have seen, had sent over a number of copies of the sacred volume, some time before Mr. Schlatter became their agent, which on his arrival at Philadelphia he found still in the hands of the merchant to whose care they had been consigned. "I sent," he says "or carried one of these bibles to nearly every one of the Churches in Pennsylvania, for the use of the pulpit; fifty were placed at the disposal of the officers of the Churches, to be distributed according to their discretion for the benefit of the poor; others I lent to this and that poor man, to awaken and confirm in them a disposition to read and examine the word of God. Six or eight of them I sold, in order to purchase catechisms for the school children." We hear of no *tracts* or *sabbath schools*; but we may be sure they would have been highly valued on all sides, if anything of the sort had then been known. The German Reformed Church in this country is one of the last, that should show herself cold towards the cause of missions, the cause of bibles, and the cause of earnest religious education. She was herself cradled in the midst of these interests in her tender childhood. She owes her very being to the missionary spirit.

It is amazing too, to find that the church in the beginning was possessed of so much right feeling on the subject of religion generally. The people on whom these missionary efforts were expended, were not a stupid, irreligious race, scarcely to be distinguished by their nominal Christianity from the heathen. It was not because they chose to have it so, that their spiritual desolations were so great. They felt and mourned over their own wants, and were ready to beseech themselves joyfully for the removal of them, as soon as any prospect of deliverance was presented. It is touching, and at the same time refreshing, to hear the melting earnestness of their cries for help, mingled with their responses of gratitude for sympathy already experienced, when visited by the representative of the Church in Holland. What can be more beautiful than those tears at Tulpeloecken? What more affecting than that spontaneous prostration, in the "new nation"

ished church," at Frederick. It is a great mistake to suppose, that the "pilgrim fathers" of the German Church in this country, brought no religion with them from the old world. So far at least as the members of the Reformed Church are concerned, no supposition can be more false. They were a religious people, made up to a considerable extent of the better order of German families. The emigration from Switzerland and the Palatinate was more respectable, at this time, than any other leaving the German name; and it was from this mainly that the Reformed Church, in the beginning, was built up and extended. Among these emigrants, we find an enlightened attachment to the religion of their fathers, and an honest concern to secure to themselves and their children in this country, the same spiritual privileges to which they had been accustomed in Europe. They played a proper value upon an educated ministry, and were willing to pay according to their ability for its support. It was not a matter of indifference to them from what hand, or in what form, they should enjoy the ministrations of the gospel. They loved the doctrines and the order of the Reformed Church. They honored the Heidelberg Catechism. They desired ministers who might be sound in the faith, as well as apt in other respects to teach. They deprecated the thought, that their children might be drawn away from want of faithful pastoral care, into dangerous errors. They had hearts, to think, and weep, and pray, over the desolations with which they were surrounded. All this has its deep importance for the German Reformed Church at this time. The piety of other days may be taken as a pledge, that God is in the midst of her still, and that her latter end shall be altogether glorious.

In the year 1751, Mr. Schlatter returned to Holland. All the efforts which had been made to procure a sufficient supply of ministers thus far, had proved unequal to the object. The calls for service multiplied altogether faster than men could be procured to occupy the field. It was not easy to represent the wants of the country fully by letters; and it often happened besides, that the communications to Europe were lost on the way. At a special meeting of the Synod, accordingly, called expressly to take the case into consideration, it was resolved unanimously, that Mr. Schlatter should cross the seas, and lay the wants of the country in person before the Church of Holland. At that time, it appears that there were 48 congregations in the connexion, formed into sixteen pastoral charges. Of these charges only five were supplied with regular preaching; as two ministers, (Bohm and Hochreuter,) had been removed by death, and Mr. Schlatter himself was now out of the country.

Of Mr. Schlatter's movements subsequent to this, we have no information. He disappears, with the conclusion of his journal, just at this point, from the vision of history altogether. A long chain follows also, in the history of the Church. We know, simply, that the application made to the Synod of Holland, was productive of good results. Ministers were sent over from time to time; and in some instances, provision was made, not only to defray the expenses in coming, but to sustain them in part, also for some time at their stations. Schoolmasters too, were provided, and German bibles and other religious books forwarded, to meet the wants of the community. After a short time, we find the Church in America, herself bringing forward and ordaining men for the ministry. It does not appear, that this measure created any difficulty. It was considered a matter of course, that the Church should exercise all ecclesiastical powers for herself, as soon as her circumstances made it desirable.

In the mean time, the denomination was still extending its borders. The emigration from Europe continued to fill up sections already partially occupied, and to take possession at the same time of new districts. The accessions thus made to the Church were during this period mainly, as before, from the Switzerland and the Palatinate. It is interesting, however, to know, that they included also quite a considerable amount of French protestantism. Many Huguenot families, which had previously been forced from their own country by persecution, having taken refuge first for a time in the countries just mentioned, were afterwards induced to cross the ocean and settle in this country. Some, perhaps, came directly from France. Whole settlements of them, in this way, were planted at different points, in Pennsylvania. Surrounded with a German community, they gradually lost their own language, and adopted that of their neighbors. Their names are still extensively preserved, with more or less change of spelling and pronunciation, among their descendants. Those who are acquainted with the faith and piety of the ancient Huguenots, and know what value it is to be placed on the "memory of the just" as a legacy transmitted even through long generations to their children, will not think it strange that the German Reformed Church in this country should consider it not only an honorable distinction, but a precious spiritual privilege also, to embrace so much of the protestantism of France in her organization.

The general dependence of the Church on the Synods of Holland, through her Classis of Amsterdam, continued till near the close of the seventeenth century. Even after the Reformed Dutch Church in New Jersey and New York had assumed a perfectly independent posture in this respect, we find the *Coeetus* of Penn-

sylvania, as the German Synod styled itself, still forwarding a regular report of its "Acta," year after year, to the mother Church on the eastern side of the Atlantic, and acknowledging the right of the Classis of Amsterdam in particular to bring all under its ecclesiastical review and control. A proper examination of Church records in Netherlands, might bring to light, from the monuments of this correspondence, many points of information, that would have a historical interest for the country as well as the Church. As the case stands, however, we are shut up with regard to a few "Letters from a Holland," which have only recently made their appearance in the English tongue, after having lain buried for more than fifty years in the archives of the German Reformed Church at Lancaster. By order of the Synod, they have been translated from the original Low Dutch, and published under the supervision of the Rev. Dietrich Willers, of Seneca county, in the State of New York. They belong to the period falling between the years 1775 and 1786. From this document it appears, that the proceedings of the "Pensylvanica Coetus" were reported in form, under separate heads, to the Church in Holland, to be sanctioned or censured as the case might be supposed to require. We find in connection with the Classis of Amsterdam a standing Committee *ad res Pennsylvaniae*, whose business it was specially to attend to all that concerned the German Reformed Church in this country. The commission styled the "Deputies of the two Synods," with still higher authority as it would seem, comes also, into view charged with the same interest. The relation thus holding between the Church in Holland and the Church in America, does not seem indeed to have involved a strict and absolute subordination of the latter to the former. The American Church is treated to a certain extent, as a free and independent organization. The authority of the mother Church is exhibited in the form of parental judgment and advice. But it is advice which, in the circumstances of the case, partook largely of the nature of law; like the instructions of a board of missions to the churches gathered under its care, in some foreign land. It was indeed to the last, a missionary relation. We hear of remittances of money, made from year to year for the benefit of the Church in America, as an ordinary thing. These were called "gifts of love." There was a "widow's fund," established for the benefit of the wives of deceased ministers, which shared largely in these contributions. As opportunity offered, new ministers also were sent over, to whom it was usual to allow a certain amount of money, to cover the expenses of their journey. This "vitium," as it was named, and the gifts of love, formed together what was considered quite a heavy expenditure. It was earnestly required that no ministers from Europe should be received, except under sanction at least and recommendation of the proper ecclesiastical authority in Holland. Such caution was held to be necessary, to guard against corruptions of doctrine, as well as other irregularities in the Church.

The connection between the two Churches, as now described, continued till about the year 1792, when it was interrupted by the wars growing out of the French Revolution. The German Reformed Church in America was now thrown entirely upon her own resources, and constrained to become fully independent.

J. W. N.

* For a period of at least forty years, after Mr. Schlatter's return to Europe, the German Reformed Church in this country, stood in close correspondence, as a sort of missionary colony, with the two Synods of Holland and the Classis of Amsterdam. The affairs of the Pennsylvania Coetus filled quite a considerable space, from year to year, in their ecclesiastical transactions. Reports and instructions were exchanged, in the most full and regular manner. Of all this, there must assuredly be documentary monuments still existing in the Netherlands, which would require no very diligent search to make available for the purposes of history. We may hope, that some competent person, visiting that part of the world, will yet institute this investigation, and carry it through in a proper manner. Distinguished clergymen from the Reformed Dutch Church occasionally visit Holland. Perhaps some one of these, gifted with the spirit of antiquarian research, may yet be prompted to undertake the inquiry.

Original Poetry.

For the Weekly Messenger.

Messrs. Editors:—You will confer a favor on many of your readers, by inserting the following

PROLOGUE.

Delivered at the Anniversary Celebration of the Diognostical Literary Society of Marshall College, Mercersburg, on the Fourth of July, and written for the occasion by Professor William M. Nevins.

Have ye'er seen that group of honest men, Painted by Trumbull, as in Seventy-Six To our broad Declaration, with firm pen And dauntless hearts, they did their names affix? It is a faithful sketch; and shown us then, Seen on their brows, what grandeur did commix With their true courage? Having met to stake Their lives and fortunes for their country's sake.

Even the plain garb in which those men are dressed Bespeaks respect, and us a lesson teaches. There is the buckled shoe, the leg crossed, With naked stockings, the close-fitting breeches, And the capacious waist-enveloping vest, That ample coat o'er all that reaches. More genuine worth did one such suit incase Than fifty curled suits of modern days.

Not that I would at all be thought to state That, now, in love of country we are lacking. But in their days it was the trying fate Of patriots to withstand, with slender backing, In front, the armament of British hate; While Indian wiles, behind, were them attacking. But now our "lines are fallen in pleasant places," And times and "circumstances alter cases."

Love for our country! When this day comes round, A freest breast its genuine sound is springing: Woods, air, and valleys each the joyful sound, And back the mountains are its echoes ringing. Nor city, town, nor village can be found, In whose gay streets its music is not ringing. It is a land of song, and joy, and love, From land to land, and from sea to sea.

On other days, 'tis true that we are rash, Merging our general zeal in interests sectional, And that our sentiments do sometimes clash. And those who follow whose difference is complexional; And that our statesmen sometimes seek to slash Our Union through—comes to my recollection, all; But when July's rejoicing Fourth returns, With patriot rapture every bosom burns.

"Tis glorious, then, to see, in towns arrayed, Our gallant troops; their swords and bayonets gleaming, And their quick evolutions well displayed! And then so proudly as their pennants streaming, That from her casement watching every maid Of titles and tournaments and wars is dreaming. These are our country's boast; her best protection From outward foes and inward insurrection.

Not these alone, but 't is the rabble rout Feet the glad warmth and cause a deafening rattle, Dragging, with rude turmoil, their cannon out, Kept for this day's carnal or for battle; Which, having charged, they fire with boisterous shout.

Proclaiming thus to all, mankind and cattle, That they so far from being their country's traitors, Are democrats, exulting in her glories.

Add, though now cramp'd by peace, if only war had a Chance to let slip his dog of savage fang; If those dark Indians should break forth from Florida; Or if the British should, in any case, Rouse up our slaves—they'd give them all so hard A Soliloquy, as should soon raise Them quite from off the earth! and then—they fire Against the wind, to show their dreadful ire.

Others go forth to the sweet neighborhood Of their own village, to hear loudly read The Declaration, 'neath the shady wood, Where benches have been fixed and tables spread. There, too, a speech they hear in zealous mood. And with bold chopwords their souls are fed, Till all as high their patriot pulses are beating. Having no toes to lose, they fall to eating.

Then fierce they charge—the roasted ox is risen, And pyramids of sauce on plates are built. Then rush the furious blades in butter driven! And curls are drawn, and blood-red wine is split, And whiskey punch. As each good toast is given, All simultaneously their glasses lift. To heroes, statesmen, ladies, or their speaker! All for the love of country—not of liquor.

Ah me! I fallen to the ground, are evening closes, Full many a patriot, after having blushed his Associates' eyes and levelled down some noses. To keep the prowess of his arm in practice! But though his might and voice be gone, the fact is, His burning zeal no circumstance can smother, And, I would like, he greets the earth—his mother.

Still, I must think, though some may scoff the notion— Yet tolerators are on my side, at least— That more becoming is the calm devotion That those who banish liquors from their feast; Who feel enough the high, inspired emotion, And need not come to find their thirst increased; And, while they see fresh comfort in their gather, Kiss not the earth, but bow to heaven rather.

And well our country may be glad, of late, That many, casting off their riotous manner, Her franchise and their now celebrate. Planting, with hers to wave, the Temperance banner. And in her churches, children congregate Nurtured on Sabbath schools—Praise to their planer!

Rendering their tribute to his jurisdiction Of whom all nature bears the superscription. For deeper gratitude may be expressed Even by the artless tongues of infants' breast, And purer zealotism may warm the breast, Though tinting but the cheek or heard in whispers, In some calm gathering place where peace may rest, Than e'er was felt among the drunkard's anger, The cannon's roar, and party's strife and clangor.

And we awhile have come from Learning's halls, To follow in our country's celebration: For though for years shut up in cloistered walls, Still would we play, with keen participation, In all the scenes to which her music calls; And we are pleased or sad as is our nation. That man, the poet, says, no e'er hath said: This is my native Land! in soul, is dead.

And with a double zest do we now share In the deep interest that this hour affords; For that Society, whose badge we wear, To-day her annual joys and sorrows shares. And we come, not like statesmen, off to bear The honors that the people's voice awards; But 'tis our duty, and we deem it sweet To lay our trophies at our country's feet.

True, we are young; as yet we have not scaled The highest cliffs of Learning's rugged steep; Or letting down our buckets, may have failed To draw up truth—in the well's dark deep. And all our harvests are as yet in seed, And all our harvests are as yet in seed. Yet have we our own joys and our own race, And caught some honors in our early chase.

And trusting now that night's soft magic scene, Which oft has covered forth our light, Will guide our actions and our failings screen, We do not fear so much the critic's spite; Yet, should the case be, as it oft has been, That all our errors be not hidden quite, Be this at least our boast, we'll speak abroad No word to deprecate the House of God.

Miscellaneous.

PAPAL MIRACLES REVIVED.—The following account is from Rev. John Emerson, pastor of the church at Wailua, on the island of Oahu.

Some have been induced to be baptized (by the papists) by a promise of the priest to heal their diseases. But when the sick do not change to recover the fault is always attributed to something else rather than the inability of the priest to cure. The patient had not faith—or he had some secret sin—or something else of like kind. I will mention one case that occurred near us.

A poor man was sick a long time; the papist priest promised a cure, in case he would become a convert. He was baptized, but did not convalesce. His wife was then the obstacle, she must be baptized. It was done; but the patient was no better. The children were then named as the obstacle. They were baptized; and last of all some dependents of the family must be baptized, to secure the health of the patient. It was all done. And then what became of the poor sick man! Oh! he died and left them all to see the folly of such pretensions to miraculous power.

AN ANECDOTE WORTH REMEMBERING.—Rev. Mr. Galusha, as the congregation was going out, inserted an anecdote which served to show that we must give to this cause whether we will or not. There were two men in New York State in good circumstances, one liberal and the other covetous.

The latter, in a fit of benevolence gave one year 25 cents to missions. At the close of the year his neighbor paid him a visit, and told him he had come to labor with him for giving too much to the missionary cause. "Why" says the other, "only gave two shillings." "Well," asked his friend, "how many horses have you lost?" "Two," said he, "worth seventy-five dollars apiece." "And how many cows?" continued his friend. "Three," he replied. "And how many sheep?" "Twenty," was the reply. And his friend went on and reckoned up what he had lost during the year, and it amounted to \$400: and "now" says he, "I tell you, you have given too much to the missionary cause." Ah, let us remember, continued Mr. C. that the silver and the gold are the Lord's and the cattle on a thousand hills; and He will take his due. But if our God takes what is His as the "end of the law," we shall not have the blessing, but the smart of the lash.

INTERESTING NARRATIVE. The ensuing facts are extracted from the speeches delivered at the recent meeting of the London Missionary Society:

CHURCH MEETING IN THE ISLANDS OF THE PACIFIC.—One afternoon they were holding a church meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian profession. He had given satisfactory evidence of genuine repentance, and I was just about to put the question, whether he should be received, when a man stood up in a distant part of the chapel, and said, "I think, brethren and sisters, I also have a little word to say, respecting our returning brother; while you have been asking questions, I have been thinking of Noah's ark. A bird went out and found no rest for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand and took it in, that it might there find rest. I think that ark resembles the Church. Our brother was in the Church formerly, but he went out; he has been seeking peace, but he has not found it in the objects of the world, but he has not found it, and now he has come back to the Church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the Church again that he may there find peace. I therefore propose that our brother may be received."—Pritchard.

TRIALS OF FAITH.—The Rev. F. C. G. Schroeter, late church missionary to India, devoted unwearied attention to the acquisition of the language of Tibet, and two other languages spoken in the mountains of Nepal, called Lapchoo, and Limboom. He was obliged to grope his way into the two, without the aid of grammar, dictionary, or teachers. He succeeded so far in preparing a grammar, and collecting materials for a dictionary, when it pleased God, whose judgements are unsearchable, and whose ways are past finding out to remove him at an early age from the church below.

THE CAMBRIDGE LEATHER DRESSER.

For many years, and many times in a year, I have passed by the shop of a diligent, industrious mechanic, whom I have often seen busy at his trade, with his arms bare, hard at work. His industry and steadiness have been successful, and he has gained a competency. But he still remains wisely devoted to his trade. During the day, you may see him at his work, or chatting with his neighbors. At night, he sits down in his little parlor, by his quiet fireside, and enjoys the company of his friends. And he has the most extraordinary collection of friends that any man in New England can boast of. William H. Prescott goes out from Boston, and talks with him about Ferdinand and Isabella. Washington Irving comes from New York, and tells him the story of the wars of Granada, and the adventurous voyage of Columbus, or the legend of Sleepy Hollow, or the tale of the Broken Heart. George Bancroft sits down with him, and points out on a map the colonies and settlements of America, their circumstances and fates, and gives him the early history of liberty. Jared Sparks comes down from Cambridge, and reads to him the letters of Washington, and makes his heart glow with heroic deeds of that godlike man, for his country. Or if he is in the mood for poetry, his neighbor, W. Allston, the great painter steps in, and tells him a story—and nobody tells a story so well—or repeats to him lines of poetry. Bryant comes, with his sweet notes which he learned among the green hills of Berkshire. And Richard H. Dana, father and son, come, the one to repeat grave, heart stirring poetry, the other to speak of his *two years before the mast*. Or, if this mechanic is in a speculative mood, Professor Hitchcock comes to talk to him of the changes that have befallen the soil of Massachusetts since the flood, or before—or Professor Espy tries to predict a storm. Nor is his acquaintance confined to his own country. In his grave hours, he sends for Sir John Herschel from across the ocean, and comes and discourses eloquently upon the wonders of the vast creation, of all the worlds that are poured upon our sight by the glories of a starry night. Nor is it across the stormy ocean of the blue wave alone, that his friendly come to visit him—but across the darker and wider ocean of time, come the wise and the good, the eloquent and the witty, and sit down at his table, and discourse with him as long as he wishes to listen. That eloquent blind old man of Scio, with beard descending to his girdle, still blind, but still eloquent, sits down with him; and as he sang almost three thousand years ago among the Grecian isles, sings the war of Troy, or the wanderings of the sage Ulysses. The poet of the human heart comes from the banks of the Avon, and the poet of Paradise from the small garden-house in Westminster; Burns from his cottage on the Ayr, and Scott from his dwelling by the Tweed; and any of these three years past, may have seen him by his fireside, a man who ought to have been a hero with school boys, for no one ever felt so for them; a man whom so many of our neighbors in Boston lately strove in vain to see—Charles Dickens. In the midst of such friends, our friend the leather dresser lives a happy and respected life, not less respected, and far more happy than if an uneasy ambition had made him representative to Congress, or a governor of a State; and more respected and happy, that he disdains not to labor in an honorable calling.

My young friends, this is no fancy sketch—Many who hear me know as well as I do, Thomas Dowse, of Cambridgeport, and many have seen his choice and beautiful library. But I suppose there is no one here who knows a neighbor of his, who had in his early years the same advantages, but did not improve them—who never gained that love of reading, and who now, in consequence, instead of living this happy and desirable life, wastes his evenings in low company, or taverns, or does them away by his own fire. Which of these lives will you lead? They are both before you.—Geo. R. Emerson.

WAY TO SLEEP COMFORTABLY.—Mr. Pritchard stated, that at the missionary meetings held by the natives in the Island of the Pacific, there were sometimes 18 or 20 speeches made. He gave the following as a specimen:

"Friends, I shall sleep comfortably to night; in fact I sleep comfortably every night. And there are three reasons why I can sleep so comfortably now. First, I have my Bible, and my other books." And holding up his little basket, he said, "Look here; here they are, I always have them with me; and can read them when I like; therefore I can sleep comfortably. Secondly, because we have for a long time been praying to God for a Missionary from Britain, and now we have him. Here he is in the midst of us; our prayers have been answered; therefore now I can sleep comfortably. Thirdly, because we are all friends and live in harmony, and this day meet together in peace; and therefore I can now sleep comfortably. It was quite different formerly. I was then one of the watchmen, who looked out for the approach of the enemy, but I never could sleep comfortably then. In fact I have slept in many places during my life, but until the coming of the Gospel I could never sleep comfortably."

THE PAWNBROKER'S WINDOW.

There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries of the world. The maxims and dogmas which wise men have chronicled, disturb the mind for a moment as the breeze ruffles the surface of the deep, still stream, and passes away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin sinks into the heart. The household goods—the cherished relics—the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own—are here as it were profaned—the associations of dear olden times are violated—the family hearth is here outraged; the ties of love; kindred; rank; all that the heart clings to are broken here; it is a sad picture, for, in spite of its glittering show, its associations are sombre. There hangs the watch, the old chased repeater, that hung above the head of a dying parent, when bestowing his trembling blessing on the poor outcast who parted with it for bread; the widow's wedding-ring is there, the last and dearest of all her possessions; the trinket, the pledge of love of one now dead, the

only relic of the heart's fondest memories; silver that graced the holiday-fest, the gilded miniature that used to hang over the quiet mantel-shelf; the flute of a favorite son, surrendered by a starving mother to procure food for her remaining offspring; the locket that held a father's hair; or gloomier still, the dress, the very covering of the poor, in there, waving like the flag of wretchedness and misery. It is a strange, and a sight; to those who feel aright, there are more touching memorials to be seen at a pawnbroker's window than in all the monuments in Westminster Abbey.—Mrs. C. M. Wilson.

STATISTICS OF SYDNEY, NEW SOUTH WALES.

A census has not yet been taken of the colony: the whole of it has not yet been published. The following account of Sydney and its neighborhood will interest you. It will give you a general idea of the population of the different classes of people inhabiting this extraordinary land: "The total number of persons within the boundary of Sydney is 29,973, of whom 17,832 arrived free, and 7,000 were born in the colony, 3,856 have served sentences of transportation, 207 hold tickets of leave, 1,018 are convicts in government employment, and 1,060 (537 males, and 523 females) are convicts in private assignment.

The districts of Sydney, outside the boundary, including New Towns, Botany Bay, &c. contains about 4,500, making the total in the town and suburbs of Sydney 35,507, of whom 20,733 are males, and 14,774 are females. The religious denominations are thus divided: Church of England, 19,903; Presbyterians, 3,565; Wesleyans, 637; other Protestant Dissenters, 973; total Protestants, 24,978; Roman Catholics, 9,552; Jews, 175; Mohammedans and Pagans, 101. Occupations: Landed proprietors, merchants, and professional men, 707; shopkeepers and retail dealers, 798; mechanics and artificers, 4,178; gardeners, herdmen, and agriculturists, 4,206; domestic servants, 3,135; others not included in the above, 25,483. You will perceive that the Roman Catholics constitute nearly one-third of the population of Sydney, and this is pretty near the proportion they hold throughout the colony. The Episcopalians are much more numerous than was supposed, and the Presbyterians less so.

P. S.—Since writing the above, the results of the late census have been published: "Population of colony, 130,856 souls. Church of England, 73,727; of Scotland, 13,143; Roman Catholics, 35,690; Wesleyans, 3,237; Dissenters, 1,157; Jews, 856; Pagans, 207."

THE WEEKLY MESSENGER.

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

TERMS: \$3.50, if payment is delayed beyond 3 months. \$2.00, if paid in advance, or within 3 months. FROM THE POSTMASTER GENERAL.

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

Temperance Convention.—We wish to direct the special attention of the different Temperance Societies in the county and vicinity, to the notice of the county Temperance Convention, to be held in this place on the 23d inst., which has appeared in this paper for several weeks. Every arrangement should be seasonably made by the different Societies to have them properly represented in the Convention, and it is to be hoped that this matter will receive due attention.

LITERARY ADDRESS.

We are requested to state, that Mr. S. H. LIND, Professor of the German language in Marshall College, Mercersburg, Pa., will deliver a German Address before the German Literary Societies connected with that institution, at the annual commencement in September next.

Schlatter's Report to the Synod of Holland.—This document, in the Low Dutch language, was taken from the Archives of Synod some years ago, and has not since been heard of. As it is a document of importance and will be of very essential service to the Church, it is hoped that the person in whose possession it may be, will return it immediately to its proper place, or give information so that it may be obtained.

SECOND DISTRICT SYNOD OF OHIO. We have received the minutes of the late meeting of this Synod for publication in pamphlet form. They have already left the press, & we give below a condensed statement, embodying the most important items in their proceedings, interspersed with a few occasional remarks. By the way, we may take occasion to express our acknowledgements to these brethren, for favoring our Establishment with the publication of their minutes, and we should be glad to find the different Synods and Classes generally who have work of this kind to be performed, copying their example in this respect. Our work, we believe, will not suffer from comparison with that done elsewhere, and we are disposed to make our charges as reasonable as possible. It ought to be remembered, moreover, that our Establishment is the property of the Church, and is designed to further its interests. It may therefore, justly be regarded as having at least, some claim to the support which the members and friends of the Church may have in their power to render.

The Synod met in Fulton, Stark Co. Ohio, on the 14th of May last. Religious exercises were held on Saturday and on the Sabbath, on the morning of the latter of which days the sacrament of the Lord's supper was administered to a large number of communicants.

The session was opened with singing and prayer by the president of the previous year. The following members were present:

Ministers:—Rev. J. P. Mahnenschmidt, J. W. Hamm, H. Sonnendecker, C. Zwissler, P. Herrbrook, G. Schlosser, A. Keller, A. L. W. Begeman, S. B. Leiter, D. Kammerer, D. Kroh, and A. Stump.

Elders:—J. Greenemeier, J. Yoerg, J. Walmer, J. Gere, L. Schup, I. Deulius, J. Moon, J. Ohl, J. Bucher, J. Fehrens, D. Miller, and D. Neidig.

Absentees:—Rev. D. Rahauer, H. Hess, J. Bear, and A. Allardt.

Officers:—Rev. J. P. Mahnenschmidt, President; Rev. D. Kammerer, Recording Secretary; Rev. S. B. Leiter, Corresponding Secretary; and Mr. D. Stump, Treasurer.

The Rev. D. Kammerer from the First District Synod was received as a member of this body. The brethren presented their parochial reports, which were characterized by considerable interest. The Rev. Mr. Sachs was excluded from the Synod. The names of the Rev. L. B. Schmidt, D. Scherer, and F. G. Maschop also were stricken from their roll, which amounts to an exclusion from their body. Among other reasons assigned for this action in the case of Mr. Maschop, is the fact, that he has connected himself with the Synod of a sister denomination without having received a regular dismission from their body. The Synod in this connection, takes occasion to express its decided disapprobation of the conduct of any Synod, which receives into its connection, members of other Synods, without their presenting a regular dismission from the Synod with which they were formerly connected. The view here taken must be approved by all who will look at the subject in its proper light. Instances do occasionally occur in which one denomination receives into its connection, ministers from other denominations without their being regularly dismissed from their former connection. The utter disregard that is thus shown to the ecclesiastical acts or rights of sister denominations, cannot but prove highly prejudicial to the healthful and necessary enforcement of ecclesiastical discipline; and should be frowned upon by all who study the interests of Christ's kingdom, in the peace and unity of the Church.

Applicants.—Messrs. D. Seger and P. Hawk applied to be taken into connection with Synod. The latter was not received, because he was not furnished with written testimonials, as required by the Constitution of Synod. The application of the former was referred to the Committee on examination, who, considering his case one of some interest, though not such as fully to justify his immediate reception into Synod, advised that "he be recommended to prosecute his studies for the present year under the direction of a neighbouring minister, and occasionally to exercise himself in speaking; and then to present himself again at the next meeting of Synod, furnished with good testimonials." To this recommendation, it appears he assented, and he was accordingly placed under the care of the Rev. D. Kammerer for the time specified. Mr. Seger is a convert from the Roman Catholic Church, & his reasons for abandoning that Church were presented in writing, and are recorded in the minutes. They evidence a considerable acquaintance with the subject.

Communications.—Among the communications reported, we notice the one forwarded by ourselves to all the Classes and District Synods. In reference to it, the Synod recommends to the ministers in its connection, to circulate amongst their congregations as far as possible, both of the periodicals and the various publications of the Church, provided a Depository of Books be located in some central point in Ohio. Brookfield, Stark Co., Ohio, is proposed as a suitable place for the location of the contemplated depository. It is probable, that this condition will be acceded to, by the Committee of Publication.

Finance.—From the Treasurer's report, it appears that the receipts during the year together with balance formerly reported, amount to \$144.65, and the expenditures to \$55.98 leaving in the Treasury, a balance of \$88.04.

State of Religion.—The following is the report of the Committee.

The Committee on the State of Religion feel themselves constrained to be thankful for the goodness of God, as it has been manifested towards this religious body during the present year.

The Lord hath preserved the shepherds of the flock and generally blessed them with health and strength, so that they were able to fulfil the weighty duties of the office they have received from the Lord Jesus Christ.

From the reports of the brethren, your Committee learn with joy, that they have been diligently employed in the service of the Lord.

The doctrine of the Catechism has been from time to time familiarly explained to the youth. The additions to the Church have been more numerous than usual. Prayer meetings have been introduced into the most of the congregations, and the blessing of the Lord has evidently attended them, as is manifest from the increased devotedness of many of our members. Protracted meetings have also been held with the greatest and happiest results.

Several revivals were reported by the brethren, by means of which at different places, there were 10—20—30—50 and even as many as 100 hopefully converted to the Lord.

Your Committee learn with sorrow, that in some neighbourhoods Prayer meetings and Sabbath Schools meet with a strong opposition; it proceeds however, from individual members. Still it is hoped, that the time is not far distant when all shall be convinced of the usefulness and happy influence of such institutions in the Church of God. Your Committee, learn with special joy, that family worship is becoming more generally introduced into our German Reformed Synod. We are persuaded that the neglect of Family devotion is a fruitful source of irreligion and ungodliness. It is therefore to be regretted that this duty is still neglected by so many families. O that every head of a family might be able to say with Joshua, "As for me and my house, we will serve the Lord." The Lord will bless all those who trust in him; for the Lord hath done great things for us and hath remembered us in our low estate. The Lord hath given to his Zion praise and joy for sorrow. We also will praise the Lord. Amen.

A. STUMP, Chairman.

Miscellaneous.—The Synod has taken occasion to remind ministers, elders and deacons of their duty to admit no one to the sacrament of the Lord's supper, who leads an openly un-

christian. This duty is but too often neglected and it is well occasionally to direct to it the attention of those upon whom it devolves. The several congregations were organized by Synod into pastoral charges, in the order in which they were reported by the ministers in their statistical reports, and no minister is permitted to take charge of one or more of the congregations comprising a pastoral district, without the consent of all the congregations embraced in the charge.

Difficulties have often arisen in our Churches with respect to the question, "Who is entitled to vote in an election for minister, elders and deacons?" With respect to this the Synod declares, "that in those congregations only in which the members of the Reformed and Lutheran Churches have united in the support of one minister, the election can be held in common. But in those cases in which each congregation has its own minister, those only who are members of the congregation can vote in all elections for officers, except it be mutually agreed by both parties to vote in common." This action doubtless has reference to those cases in which one house is occupied in common by a Lutheran and a Reformed congregation. The position taken by the Synod is the correct one. If there be any deficiency in it, it ought, in our opinion, have been carried so far, as in no case to admit of anything in common in the election referred to. The evils that have resulted, or that are liable to result from holding in any case such elections in common, are so palpable that they cannot well fail to convince every one who consults the peace of the Church, of the impropriety of such procedure.

The Synod has adopted the following preamble and resolution:

Persuaded that it has been very prejudicial to the prosperity and increase of the Church, that in some congregations, there has been German only preached, and in others English only, therefore

Resolved, That in those congregations in which German only is preached, and the circumstances require it, English congregations be formed, and in those congregations in which English only is preached and the circumstances require it, German congregations also be formed, yet in such a manner as that where an English congregation is formed, English only can be preached, and where a German congregation is formed, German only can be preached.

A Committee has been appointed to collect statistical notices with respect to the rise of the German Reformed Church and of the congregations within the Second District Synod of Ohio. This Committee consists of the Rev. J. W. Hamm, J. P. Mahnschmidt, D. Kemmerer, and H. Sonnendecker. It has also been made the duty of each minister to transmit to the Committee as soon as possible, a short report of the rise of his congregations.

It is confidently anticipated, that this arrangement will bring to light many interesting and important facts connected with the history of the German Reformed Church.

The Synod declares its readiness to engage in the operations of the Centenary, as soon as the General Synod, takes a decisive step towards the establishment of a Theological Seminary in Ohio.

Seven hundred copies of the Proceedings were ordered to be published at this office in the German, and six hundred in the English language.

The Synod will hold its next annual meeting at Carrollton, Carroll co. Ohio, on the third Sabbath in May 1843.

In the statistical report, we find the names of 16 ministers. Eighty-four congregations are reported. Two minister having failed to report their congregations, this number averages 6 to each minister. This will give the reader some idea of the destitution of the Church, of the greatness of the field before us, and of our future prospects under successful culture. Thirteen ministers have reported 496 additions by confirmation & 4784 communicant members. This averages a little more than 38 additions and 365 communicating members to each minister, and evidences that the labors of the brethren have been very considerably blessed.

THE MENDI AFRICANS.

It will be recollected by many of our readers, that these benighted Africans, who were thrown upon our soil for some time, were ordered by our Government to be sent back to their own country. Much sympathy was manifested for them in this country. They were instructed, fed and clothed, and several Missionaries (one an Oberlin student) went out with them, with a view of introducing the gospel in their country.

It appears however, that the hopes entertained in reference to the moral improvement of most of them, were far from being realized. Even *Cinque*, the head man among them, fell into his former bad practices. It was found also, that they were in the *Mendi* country (which is near Sierra Leone) but they belonged to different countries, further to the interior.

One of the Missionaries (Mr. Steele) went to the Kossas country, to obtain permission from the chiefs to establish a mission there—but they demanded several hundred barrels of rum, tobacco, and some other things, but were willing in lieu thereof, to take the cash. For the present, they remain in Sierra Leone.

Mr. Steele has returned to America, on account of ill health. From the whole account it would seem, that, with the exception of several of the females, little permanent good can be expected from the advantages which these Africans enjoyed in this country, although some had entertained and expressed the highest expectations. The Oberlin student expresses a wish, that Sarah and Maria (two of the most promising females) should be sent to Oberlin Institute for several years!

The following incident is a touching one. Mr. Steele had taken some of the returned Mendians with him on the journey to the Kossas country. One of them came to the place where his mother resided, and this scene is related by Mr. Steele as follows:

The next morning we reached the town where Banna's mother was, between seven and eight o'clock. Banna went up to see if his mother was there. He soon returned and was taking some things from the boat. I understood him that his mother was not there, and supposed he meant to let us go on, while he would wait for her return. I told him we could not go without him, and wished him to get into the boat, saying we would be back in a few days. The matter was however soon explained. His mother had only gone to the bush for some wood, and some one had already gone for her. I then got out of the boat and went with him. We were seated in the shade of some orange trees. Banna upon the bench, and myself upon a large native chair. We had not been sitting long when we heard some one sigh deeply at the other side of a small house near us, and at the same moment a heart-rending cry issued from the house. I saw which the mother had brought upon her head. We were not long in suspense. The mother came slowly around the house with her hands raised as high as her head, and then she presented. The tears streamed down her furrowed face—she moaned most piteously, and exhibited all that surprise and consternation which we might expect if she had really seen one returned from the land of spirits. Nor is it to be thought matter of surprise; for it was only a few moments before that she had heard her son, whom she had so long considered dead, was still alive, and now he sat in full view before her. She did not approach directly to him, but walked around heartily to the side from which she had come, continually weeping and moaning, and occasionally uttering an exclamation which I could not precisely understand. Banna did not move from his seat, but sat like one petrified with the intensity of his feelings. His head was in his hand, while his elbow rested on his knee. The tears did flow and occasionally he heaved a sigh—but other signs of remaining animation he gave not. The mother at length stood facing her son—she was indeed still alive, and now before her, and her maternal feelings seemed to rush upon her at once like a torrent. She plunged at full length upon the sand at his feet, and embraced one of them. She seemed in perfect agony, and rolled from side to side, still uttering her mournful cries, and to me unmeaning exclamations. The struggle was long, and I chose to turn aside, and have never before seen such an expression of nature's own feelings, unrestrained by art or refinement. After a considerable time the mother arose and embraced her son, and went through at some length with their customary ceremony of rubbing the palms of their right hands together, and repeating again and again the welcome 'senu'.

Never, says the New York Observer, after such a scene, may any one say that the African is not alive to the tenderest and strongest sensibilities of our nature. Such ties as bound this poor old woman to the son of her youth, such love as she had cherished in her heart for him whom she had thought to see no more for ever, such love does slavery assail with ruthless hands.

Resolved, That in those congregations in which German only is preached, and the circumstances require it, English congregations be formed, and in those congregations in which English only is preached and the circumstances require it, German congregations also be formed, yet in such a manner as that where an English congregation is formed, English only can be preached, and where a German congregation is formed, German only can be preached.

LIBERALITY.

Timothy Lee, Esq., of Blenden, Ohio, has been laboring for years to build up a literary institution near him. At his own expense he has erected suitable buildings for a male and female Academy, and a house for the principal. A new "Central College of Ohio," was proposed last fall, to be under the care of the Synod of Ohio, and Mr. Lee came forward and offered to give his academy building for the preparatory departments of the new College—also, 100 acres of land on which these buildings stand, and immediately adjacent to and build other edifices just as fast as they should be needed for the wants of the College; and further still, to make the College his principal heir! Unwonted generosity this; but indicative of an enlarged heart, and a far-reaching mind. When shall men of equal wisdom and largeness of heart be so ready to make a disposition of their property that will bless the world while they live, as well as after they shall have gone to the generations of the dead.

We copy the above from the "Christian Observer." It affords another instance of enlarged, expansive benevolence. How much more satisfaction is it to a man, than to do good to the world in which he lives, not only while he lives in it, but for ages afterwards! The memory of such a man is blessed by others, and, if the deed performed is based upon proper motives, blessed of God.

Most sincerely do we wish, that some of the wealthy members of the Reformed Church in Ohio would find it in their hearts to do a similar deed. Struggling as our brethren in the West are at this time, to found a Literary and Theological Institution, how opportune would such munificence be! Cannot some one be found among the many, whom God has blessed with wealth, who will consecrate a portion of that wealth, to so praiseworthy an object?

From the New York Observer.
REV. O. A. BROWNSON.

This Unitarian Clergyman whose speculations have made him somewhat conspicuous, is about to retire from the Boston Quarterly Review, and having avowed in his religious opinions, and has taken charge of a Church in Boston. His present theological opinions may be inferred, perhaps, from this extract of an article in the July number of the Quarterly.

"We see now the literal truth of what has been asserted of Christ as the mediator between God and man: we see how he can be both literally and truly, and indissolubly God and man, and therefore strictly a mediator between God and man; how his mediation can be done, in the place commonly assigned to it, and how he can communicate his life to the world, and by so doing become literally, really, not by way of example, representation, or imputation, the life and salvation of the world. These great doctrines, which have been asserted and held on to by the Church as if life and death depended on them, which have been great and painful mysteries, and which in these days have driven so many from the Church and from Christianity, if we do not greatly deceive ourselves, make clear, make plain, make philosophically plain and certain, in the most simple and literal sense, and as high a degree of evidence as that which we have for our existence. A glorious discovery, for we thank God, and which restores us without any subtlety, without any refining on terms, to the great household of believers."

"HE CUTS A BROAD SWARTH."

This homely adage has never been more truly exemplified, than on a recent occasion in my harvest field.

Mr. Thomas Collins, a very honest and industrious man, cradled *Ninety seven dozens* of wheat in less than *six hours*. The magnitude of this extraordinary feat is enhanced by the fact, that the grain was all cut one and the same way, and consequently much time was necessarily consumed after every *field* in returning to the same side of the field. The only beverage used on the occasion was *Cold Water*. This speaks volumes in favor of the temperance cause. Mr. Collins is a Reformed Drunkard, and is now a worthy member of the Littlestown Total Abstinence Society; which has been in existence here a year and upwards. The exemplary deportment of Mr. Collins ever since his reformation is worthy of all praise; and he is deservedly esteemed here as a useful member of society.

Should you deem the above deserving of a place in your useful paper, you would confer a favor by giving it an insertion.

Yours respectfully,
D. SHRIVER.

Littlestown, Pa.
July 21, 1842.

—We opened and read the above in our office to a worthy and respectable gentleman from this vicinity, who happened to be present at the time, and he informed us that a young man of the acquaintance, a near neighbor, had cradled during the past season, two hundred and forty three dozens in one day—also

without the aid of any beverage, save cold water. Both these cases go to prove at least one thing—that a great deal can be done without *spirituous liquors*. We doubt whether any one who is in the habit of making a free use of the bottle, could have followed in the wake of the above cradlers. [Eds.]

For the Weekly Messenger.

THE FINGER OF GOD.

Go! listen to the whirlwinds roar,
As over all 'tis fiercely sweeping;
Hurling each severed trunk before
His face, as o'er the mount its leaping;
And see the beast before it fall,
Or spring affrighted from its lair;
And as the storm its limbs appal,
Thou seest, oh man! God's finger there.

Go! watch the sun's last glimmering ray,
As in the west he slowly sinking;
His brightness fading fast away
As dews that from his face are shrinking:
See the light clouds which there unfold
Their loveliness in evening air;
And gazing on their forms of gold
Thou'lt see God's glorious finger there.

Go! seek in summer wood a flower,
So graceful from its foot-stalk bending;
And there reflect that in an hour,
Thou wilt with the mother be blending,
Minutely trace its symmetry,
Each stamen and each petal fair,
And thou art blind, or thou wilt see
In each faint line, God's finger there.

Go! look upon a Penitent
Who long has been from Heaven straying,
And listen to his voice intent,
As on his bended knees he's praying:
That wretch who all his life has spent
In wickedness, without a prayer;
Yet now his heart is upward sent,
For God's own fingers are there.

Go! lowly kneel before his shrine
The gushings of your full heart pouring,
And pray that bright your lamp may shine,
'Till loosed from earth you're upwards soaring!
Go! heavy laden and find rest,
A soothing draught for all your care,
And peaceful as you feel your breast
Reflect God's finger's touch is there!

G. W. F.

Pittsburg, July, 21st, 1842.

For the Weekly Messenger.

Messrs. Editors.—The following is an extract taken from "A Sermon" preached by Thomas Pierce, D. D. President of St. Mary Magdalene's College in Oxford, England, in 1664, and although 178 years old, it contains a description of characters found in our day, in every branch of the Church of Christ. He is carefully copied to give readers a specimen of the topography of that period.

7. "If we impartially consider, that the most of men's Devotion hath been thrust up into the Pulpit, and that they have placed their public worship, not in their Hearts, and Knees, but in their Ears and Elbows; posting up and down from one Sermon to another (and possibly too with as much Superstition as the votaries of Rome to the several Reliques of their Saints; thinking God is best served when they go furthest to a sermon (as the pilgrims of Rome to an holy Sepulchre); and giving account when they come home, not of the sermon but of the Man; as if their hearing of the Church were not to learn, but to censure; to take large Notes of his Look and Gesture, not as much observing what, as how he taught them; (perhaps offended with his Periods, because too long; perhaps they stumble at his Youth, and then they say he does but prate; perhaps at his Age, and then they listen as to a Dotard; If he is plain, he preaches slovenly; And if he is solid, he preaches flat; If he is not plain, he is too witty; and if not solid, he is too light: If he is illiterate he is not fit for so great a calling; And if he is learned, he is as little fit for so plain a people; Is the sermon very excellent! then he preaches Himself. Or is it but ordinary? they can read as good at home! I say whoever shall but consider, that since the business of Religion has commonly been at this pass the brains of men have been busied, but their lives have not been bettered. And the frequency of Preaching, hath made more Preachers, not more Christians than heretofore. As he will find a prodigious difference both in the Preaching and Hearing the word of God betwixt what it was when Christianity was in its cradle, and what it is at this instant whilst it is going into its Grave, so he will find the guilty Cause of so great a difference to be partly in them that Do Preach the word, and partly in them that do hear it Preach'd. So far they are from being filled with the Holy Ghost that all the former do not speak with other tongues, nor do the latter all hear with other Ears than they were wont. The former do not all speak, as the spirit gives them utterance, nor the latter all hear as the spirit gives them attention.

Editorial Correspondence.

A TRIP TO OHIO.

NO. III.

YORK, Pa., July 20, 1842.

Dear Brethren.—My remarks of last week closed with an account of Columbus. The road from that place to LANCASTER lies through a rich and beautiful country. It is not by a misnomer that the country, of which Lancaster is the seat of justice, is called FAIRFIELD. It contains some of the finest farms the eye ever beheld; nor need you look long at the well-tended clover and wheat fields, and the mode of farming generally, to be willing to venture the assertion, that a larger portion, if not the majority of those who till this splendid soil, are German farmers, originally from Pennsylvania. The same remark applies to the neighborhoods of Canton, Wooster, Mansfield, &c.

Lancaster is a considerable town—something ancient in its appearance; and (perhaps, on this account) reminded me more of a Pennsylvania town, than any other, through which I passed. It has in it several well-built churches. By the way, to see a Methodist church with a steeple on it, is something new to a Pennsylvanian; though in Ohio it is a common thing. Another proof, that they, as a society, are not necessarily bound to that rigid simplicity of which they once made so much account, and which some still so tenaciously claim, among the distinctive features of the denomination.

I had here the pleasure of seeing the brethren WEIS and WILLIARD; also brother DRENNIS, of Somerset: They were getting ready to leave in the morning to attend to the ordination of brother Strickland, which was to take place the next day, some 15 or 16 miles from Lancaster. It was my purpose to accompany them, but the unfavorable state of the weather afterwards led me to change my mind; a circumstance which I much regretted; especially, as it was the only opportunity presented to me on my tour, of uniting with such a number of the brethren in the solemn exercises of the sanctuary, to any nothing of

the still more interesting solemnity, of setting apart a brother to the sacred office of the ministry. How deeply solemn every such occasion! For verily

'Tis not a cause of small import,
The pastor's case demands;
But what might fill an angel's heart—
It filled a Saviour's hands.

Father Weiss, is one of our oldest ministers in the field. He has labored in Ohio something like TWENTY-FIVE years; and can tell his younger brethren some thrilling (herz-erschütternde) tales of exposure, toil and hardships, encountered in attending to a charge which, for years, had scarcely any limits. He still has congregations in which he preaches regularly every Lord's day; and appears to be deeply interested in the prosperity of our Zion. The German Reformed congregation in town is, I understood, small, and their house of worship rather an inconvenient, out-of-the-way place. However, the building of a new church is contemplated. Brother Williard preaches here every other Sunday. The remainder of his time is given to churches in the country; where from what, I could learn his labors have been much blessed.

This brother we know—for he went out from us; and it is gratifying to find that he is no less esteemed by the brethren there, than he was by those from whom he went out. He needs to be careful, that in his zeal to build up the waste places of Zion, he tax not "beyond measure" his physical strength. May he long be spared for usefulness.

From L., I directed my course again toward the National Road, which I struck at ZANESVILLE, on the Muskingum River. Zanesville is a thriving business place, resembling Pittsburg somewhat in its dark and smoky appearance. The Papists are engaged here in erecting a very large and splendid Chapel. It is built of a kind of white hewn stone, or marble, procured some distance up the river, and will be a fine specimen of architecture when completed. The Episcopalians also are building a church of the same material, though of considerable smaller dimensions. Popery must have considerable sway in Z. From this place I came on direct to Wheeling, Va.; and thence by the Cumberland route to Hancock and Baltimore.

I regret that I fell in with so few of the ministerial brethren; in consequence of which I learned but little of the state of our Church in the West. Still, I heard and saw enough to satisfy me, that, on the whole, her course is decidedly onward. True, there is much still to retard her progress—the great mixture of population and the multiplicity of sects, who by their discussions not unfrequently convert the community into a Babel, present obstacles. However, the great obstacle is, a want of ministers. It is emphatically true of Ohio, as far as our interest is concerned, that the harvest is great, but the laborers few. They must have more ministers; and not such as we cannot use in the East, but pious, well qualified, active men. And as a general thing, they ought to be able to preach in both languages. May the "Lord of the harvest," at all times, preside over the counsels of the brethren, to whom the cultivation of that important field of our Church, is more immediately entrusted, and so crown their efforts; that soon "the wilderness, and the solitary place may be glad; and the desert rejoice and blossom as the rose."—Yes, may her watchmen there and here, be awake; her

Aarons and Hurs not cease to hold up their hands that are ready to fall down, and the fervent language of all within her pale ever be: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

TEMPERANCE has made very considerable progress in Ohio. In nearly every town through which you pass, you meet with one or more Temperance Houses. Unfortunately, however, very few of these are Stage-houses, and what is more to be regretted, many of them are such, as it regards location and appearance, that it is not likely that they can command much of the travelling custom. Even gold water men, when they are out, want more to recommend a house, than the simple fact of its having a Temperance sign hung out.

The most drinking I saw in Ohio, was among the European Germans. In nearly every town may be found an establishment kept by some German, with the object of fleecing his Landsleute, who may be found gathered into these establishments by the dozens; and the low disgusting scenes, I witnessed in several of these "grogeries," made me, at the time, almost feel ashamed that I spoke the German. These establishments do not, I perceived, all go by the same name. Over the door of one, you may see written, "GROGERY;" over another, "CONFECTIONARY;" and then you may meet, perhaps, the real "Simon pure"—"Deutsches Gasthaus." In what, besides the name, they differ, I don't know; though I saw enough, to satisfy me that they all are alike in this, that they have enough to drink and more than enough of custom.—What can be the reason that they are so far behind the other portions of the community, in this matter? Is it for the want of religious instruction? or is it because those to whom their spiritual interests are entrusted, do not speak out on the subject of Temperance, as they should? Can it be that any are so wedded to "old measures and customs," that they cannot advocate even the giving up of the custom of drinking?

Ohio will unquestionably be a great State—and is already. However, the circumstances of a man are not necessarily bettered, nor he himself necessarily rendered more contented and happy, by the simple circumstance of his moving there. Generally, persons there, are more restless—have more "itching" to change their situations and to move West—than is the case here in the East. Though of many, especially among the farming community, it is unquestionably true, that their worldly circumstances have been much improved, by their going to Ohio. And still there are inducements held out to this class of persons.

Yours, &c.

Domestic Intelligence.

Trouble among the Miners.—The miners about Gettysburg, Pa. have resolved—refusing to work until they can get payment for their labor in money instead of the orders for goods, &c. which have heretofore been forced upon them. About two thousand of them have left off work, and they are inducing, and even forcing others to follow their example. The military have been called out, and serious results were apprehended. Several companies had arrived. The miners had posted themselves upon a hill at Mount Carbon. Later accounts to Tuesday, 12th inst. state that the disturbances among the miners had ceased, and the troops had gone to their houses, and all was then quiet. A satisfactory arrangement it was understood, had been effected between the miners and their employers, and the former it was supposed would return to their work in the course of a week.

Postmasters' Commissions.—We are glad to have it in our power to announce that the Postmaster General has issued the order re-issuing and re-appointing the commissions of Deputy Postmasters. The order, originally made with great reluctance by him, was precautionary. He had just grounds to apprehend a deficiency in the revenue of the Department to cover its current obligations. The economy which he has been enabled to introduce into the service, and the increased vigilance of the Deputy Postmasters in the execution and enforcement of the laws regulating the service, have satisfied him that, with a continuation of a like service by all the agents of the Department, his obligations may be met by its income, during the present year.—Madisonian.

The Sabbath on the Canals.—A convention of Western delegates assembled at Rochester yesterday, to meet and deliberate on the subject of the Sabbath, among other plans to elevate the standard of the Sabbath's observance, to consider what may be done in staying its desecration on our post routes and rail roads, lakes, rivers and canals. The call is signed by upwards of 100 of the most respectable citizens of Rochester, many of them interested in the business of transportation. We have no doubt that arrangements might be made which would allow the Sabbath the day of rest to the boatman, without injury to the forwardness or business interests. Such an arrangement would of course be accompanied with the preparation of suitable places of public worship at convenient points.

Dabney, the Teller of the Bank of Virginia has been acquitted of embezzling \$4000.

Towards Relief Notes.—The Philadelphia Exchange and Trade Register states that in conformity to the State Treasurer's Circular, the legitimate Receivables of the Towanda Bank are now received by the Collectors of the Columbia River Road, the County Treasurer, and all collectors of revenue in the State.

The legitimate issues are signed:
Thos. Dyer, Cash.
Thos. Dyer, Cash.
Thos. Dyer, Cash.
E. W. Morgan, Cash.
E. W. Morgan, Cash.
By order of the Board of Directors.
By order of the Board of Directors.
By order of the Board of Directors.

The fraudulent issue, made and issued in Philadelphia, is null and void.
By order of the Board of Directors.
By order of the Board of Directors.
By order of the Board of Directors.
By order of the Board of Directors.

Common Carriers.—A Mr. Peck and wife, of Cincinnati, have obtained a verdict for \$5000 damages against a stage proprietor named Neal, for injuries received in the overturning of the defendant's stage coach while racing. Another case by the son of the plaintiff, against the same defendant, for a severe injury resulting from the same upset, was tried, and a verdict of \$2000 rendered—the two making \$5000. The defendant is the proprietor of one of the most important stage lines in Ohio. There was also another line of stages on the same route which carried the mail. Opposition of course ensued, and at the time the accident occurred, the stages were racing. It did not appear that Mr. Neal's driver was particularly careless, or unskillful, independent of the general wrong of racing, or imprudent competition. The law, however, as it plainly exists, was laid down by a verdict that the Common Carrier is bound to the utmost degree of care, skill and diligence, in the management of what is committed to his trust.

A Pioneer.—The Miners' Express, Dubuque, Iowa, of the 16th ult., says that a son of the Emerald Isle from Ireland, and now in St. Louis, has been sent to the country for the purpose of selecting a place for their permanent location. He has made choice of the Mesquiquia, in Dubuque county, and made a conditional purchase of several farms on that stream. This is an excellent move on the part of our emigrants, and one well worthy of being imitated by others of their countrymen. There is plenty of land for their cultivation, did they but have the desire to till it, instead of loitering about the sea-board cities, picking up a precarious subsistence, and too frequently dwelling in poverty.

Travelling and Fares.—Passengers now travel by railroad from Albany to Boston, a distance of 200 miles, for \$5. The distance from Baltimore to New York, is 100 miles, and is travelled in the same manner in 16 hours, including the detention at Philadelphia, and the fare for a passenger is eight dollars. The distance from Baltimore to Norfolk is about 180 miles; between the two places passengers are conveyed in a steamboat in 15 to 16 hours, and the fare for each passenger is eight dollars; this, however, includes meals, which are generally at this season, confined to a breakfast and dinner passing up the bay, and to a supper in passing down—the times of starting from each place favouring such an arrangement.—Laford.

From the Philadelphia North American.
COURT OF GENERAL SESSIONS—JULY 23.

COMMONWEALTH vs. NICHOLSON.—A very curious question rose in this case. Nicholson was convicted of a crime in arrest of judgment was made by the defendant, and argued before Judges Conrad & Doran; Judge Barton having declined to sit, as he had once been counsel in the case. Judge Conrad read an opinion sustaining the verdict, while Judge Doran was of opinion that the indictment was defective, and no judgment could be entered upon it; of course the motion in arrest failed for want of a majority in its favor, and judgement was entered for the Commonwealth.

It now became necessary to sentence Nicholson, when his counsel availed themselves of a provision in the law, giving every convict a right on application, to have the majority of the Court present at the sentence, and demanded the presence of majority accordingly. All the Judges were present. Messrs. Hubbard and Dallas for Nicholson argued that no sentence could be passed. Judge Barton present in the body, certainly, was not to be considered present in a legal sense, as he could not act in the matter. Judge Doran could not conscientiously join in a sentence, which he had declared to be in his judgement illegal.

Messrs. Badger and Phillips for the commonwealth argued that the Court must sentence. Nicholson was convicted. The Court had refused a motion in arrest of judgment, thereby sustaining the conviction. The judgement of the Court, which sentence must follow. Judge Doran however, declined to sentence.—Unless Judge Barton consents to act, the prisoner will escape sentence. If he is to lie in prison until one of the Judges dies or relents, he will gain but little. There seems no to be no power to discharge him with the Court.

Lightning.—On Tuesday week, several barns were struck by lightning and consumed in Adams and Cumberland counties.

Dividend.—The Bank of Kentucky has declared a dividend of one dollar and fifty cents on all shares of its capital stock that have been or may be presented for recognition on or before the 1st Monday of September next; payable on and after the 1st Monday in August—to Eastern stockholders at the Bank of America in this city, and at the Bank of North America in Philadelphia.—(N. Y. Paper.)

From the Mansfield (Ohio) Jeffersonian.
Weather and Crops.—For the last two weeks we have had an abundance of rain and much of which has given an impetus to the growth of the young corn seldom witnessed in this section of the country. Our farmers have commenced their wheat harvest, which is thought to be more abundant in this county, than in any other of the same season previous; and the beautiful fields have never been seen—neither rust, blight or mildew, having made their appearance. May the hearts of our industrious and enterprising farmers be rejoiced by adequate prices in market to remunerate their care and toil.

Riot at St. John, N. B.—A great riot occurred at St. John, on the 12th inst. between the Catholics and Protestants, in which some 1000 persons were engaged. It was finally quelled by the Mayor and authorities. No mention is made of any lives being lost on the occasion.

HARRISBURG, July 23, 1842.

In the Senate, to-day, there was an animated debate on the House, to authorize the Canal Commissioners to shut the outlet lock at Columbia, unless the Tule Water Company receive their own notes for toll. It was amended so as to compel the Company to receive their own notes for one-fourth of the toll; but the whole bill was rejected, the vote being, Ayes 3—Noes 30.—Philad. Inq.

Bigamist Detected.—At Greensburg, Indiana, John Cooper has been arrested on a charge of bigamy. He married a young widow in that place, representing himself as a widower. He was discovered by the chance conversation of a traveller passing through Greensburg.

COLLEGES, ACADEMIES, &c.

Resolved, by the Senate and House of Representatives in General Assembly met. That each portion of the several acts of assembly as make appropriations to colleges, academies and female seminaries, and for the support of common schools in this commonwealth, are hereby suspended until further legislative action shall be had thereon; and in order that the common schools may not necessarily be discontinued, it shall be lawful for the several districts in the several school districts, to levy and assess upon the taxable inhabitants, for the support of the common schools in each district, a sum not less than double, and not exceeding three times the amount of the present state appropriation, for the support of the schools in each district; and to be levied and collected in the same manner as common school taxes are now levied by law; and in addition thereto, it shall be lawful for the directors to assess a tax upon each scholar that shall attend any of the public schools, in accordance with the provisions of the acts, 14th and 15th sections of an act entitled "an act to authorize the Governor to incorporate a company for the purpose of erecting a permanent bridge over the river Conemaugh, at or near Lockport, in Westmoreland county, and for laying out a State road from Blairsville, in Indiana county, to Mount Pleasant, in Westmoreland county, and for other purposes," passed 29th March, 1842: Provided, that the operation of this act shall be confined to such school districts as shall at the meeting for school districts in the year 1843, by a majority of votes of the taxable inhabitants, agree to accept the school law.

Resolved, That all laws relative to the common school system which are inconsistent with the provisions of this act, be and the same are hereby suspended.

The Weather. The thermometer on Friday afternoon last, stood at 90°. On Saturday we had several delightful showers of rain, and this morning, (Monday) it is cool enough to wear a full winter dress.

Justice Wiley, who some time ago was convicted of receiving stolen money of the Frederick co. Bank, has been arrested by the court below, and will be sentenced in September next. Justice hopes it will be done—and that he may not again prove himself too wily for the law.

BALTIMORE MARKETS.

Howard St. Flour is selling at \$6; City Mills, at 6. cash. Wheat—New crop of Md. red wheats range from 60 to 120 cents per bushel, according to quality and condition. Pennsylvania old red wheat sold on Wednesday at \$131.

Hymenial.

MARRIED.
On Thursday the 26th ult., by Rev. Samuel R. Fisher Mr. GEORGE COOK, Jr. to Miss JULIAN BEAVER both of Md. Hope, of this city.

Obituary.

DIED.
At Beaver Creek, Washington Co. Md., on Wednesday last, Miss ISABELLA, daughter of Mr. Jacob Middlekiss, in the 17th year of her age.
In Shenandoah County, Va., on the 23d of May, Mr. GEO. HOTTELL, Esq., in the 66th year of his age.
The death of Mr. HotteLL will be universally felt and

