

Original.

For the Weekly Messenger.

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

CHAPTER THIRD.

2. Another, and stronger proof that spiritual blessings were contained in the Abrahamic covenant is contained in Gen. 12, where God calls Abraham out of his country, from his kindred, and from his father's house into a land that he would shew him. He says unto Abraham, "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed." It certainly cannot be said that this promise contains no spiritual blessings, for in him shall all the families of the earth be blessed. Now it was utterly beyond the power of Abraham to bless all the families or nations of the world with temporal blessings, nor was it ever in the power of the Jews to do it, for they were a long time in bondage, and when released from it, they settled in Palestine, a country of no great extent, and were cultivators of the ground. And moreover they were sometimes carried away into captivity but returned again and dwelt in their country until they were finally driven from it by the Romans and scattered throughout the world. Now if the covenant only contained the promise of temporal blessings then the promise has never been fulfilled or if it has, then it must mean that the families of the earth should be blessed with spiritual blessings, consequently the Christian dispensation is no more than a fulfilment of the promise contained in the covenant which God made with Abraham. That it is only a fulfilment thereof is expressly asserted by Paul in his discourse to the Jews as we read in Acts 13, 32, 33. "And we declare unto you glad tidings how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children." It being here said to be a fulfilment of that promise, proves that the covenant containing the promise included all spiritual blessings such as we now enjoy in the Christian Church, consequently that the covenant which God makes with us is the same as that which he made with Abraham, for the promise given to Abraham, that he should be the heir of the world, was not given to him or his seed through the law, but through the righteousness of faith, Rom. 4, 13, that is, by reason of the faith which he had, and which was imputed to him for righteousness, he received the promise that in him all the nations of the earth should be blessed, and as we receive all the blessings enjoyed in the Christian Church, which is only a fulfilment of the promise made to him, on the same conditions, viz: faith, it proves that the covenant is the same as that made with Abraham.

3. But the New Testament is much more explicit on this point, inasmuch as it asserts that it is the same covenant. Paul in Gal. 3, 8, 9, says, "That the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations of the earth be blessed." In this passage it is said that the gospel was preached unto Abraham, and that which it preached was that in him all the nations of the earth should be blessed. It is evident therefore that Paul not only regarded the promise, "In thee shall all the nations of the earth be blessed," as containing the promise of some spiritual blessings, but as containing all that are promised to us in the gospel, for he says the gospel was preached unto Abraham. Now as the heathen whom the Scriptures foresee God would justify by faith, are the Gentiles who believe in Christ, they are said to be blessed with faithful Abraham, that is, blessed with the same blessings with which he was blessed, for as the gospel, that is, the doctrine of salvation by faith was preached unto him, so it is also preached unto them, as he obtained the blessings thereof by faith, so do they, consequently the covenant made with us is the same as that made with him, for the blessings in both are said to be justification by faith.

That both covenants are the same appears very clearly from the 13 and 14 verses where he says that "Christ redeemed us from the curse of the law by being made a curse for us," and the reason which he assigns for it, is that the blessing of Abraham might come on the Gentiles through him. Turn now to the 17 verse where the apostle says, "That the giving of the law which was 430 years after the making of the covenant could not disannul so as to make the promise of none effect. For the law being given 1481 years before the promise to Abraham could be fulfilled, it could not possibly disannul the Abrahamic covenant. This argument is absolute and conclusive. And if the giving of the law could not disannul it, then the coming of Christ could certainly not, as this was only the fulfilment of the promise that through him, the Gentiles should obtain righteousness by faith, even as Abraham did.

It is therefore evident that the covenant which God makes with us is the same as that made with Abraham differing only in circumstances and the question now arises who were belonged to that covenant or who were taken into it? It is said that "Abraham and his seed were taken into it, but infants were rejected." That they were however taken into the covenant, is evident from the fact that they were circumcised, and circumcision is expressly said to be a token of the covenant between God and Abraham and his seed, Gen. 17, 11. It was therefore an external sign denoting the existence of the covenant, and also a seal confirming unto those who possessed it a title to all the blessings and privileges contained therein, and was therefore impressed on all who were considered as included in the covenant. Now the fact that God enjoins on Abraham the circumcision of infants, proves conclusively that he had taken them into covenant with himself, for if not, then no reason can be given why he commanded that they should receive the token, nor why the seal should be impressed upon them. They had therefore to be circumcised because they were included in the covenant, and the circumcision of infants we know existed at the time of Christ, for he himself was circumcised on the eighth day, Luke 2, 21. Now as the covenant is the same, and as infants of believing Jews were considered as included in the covenant, by virtue of their parents right, and received the sign and seal of the covenant, so must also infants of believing Gentiles be included in the covenant by virtue of the pa-

rent's right, and must therefore also receive the sign and seal of the covenant, or in other words must be baptized, and this

1. Because Abraham is the father of all that believe, Rom. 4, 11.

2. Because the covenant made with him included infants, Gen. 17.

3. Because this covenant was not done away, but only confirmed of God in Christ, Gal. 3, 17.

Now if God said unto Abraham "the uncircumcised man-child whose flesh of his foreskin is not circumcised, that is, who has not the token and seal of the covenant which I make with thee, shall be cut off from his people, because he hath broken my covenant, what conclusion can be drawn respecting unbaptized infants, since the covenant made with us is the same as that made with Abraham? Can it be any other than this, "Every unbaptized child, who has not been baptized with water, that is, has not received the token and seal of the covenant which I made with Abraham, and confirmed in Christ and now make with you, that soul shall be cut off from his people because he hath broken my covenant, and has therefore no share in the promises and blessings contained therein."

QUESTION IV.—Is membership the same in the Christian Church as it was in the Jewish?

I come now to inquire more particularly whether membership is the same in the Christian Church as it was in the Jewish, having adverted to it in the close of the preceding question. The answer to this question is rendered perfectly easy from what has been said on the preceding ones. All that is necessary is to collect and arrange the several points in the order in which they stand.

1. We enquired in the first place whether the Christian Church in essence is the same as the Jewish? and this we proved

1. By the words of Christ who expressly says that the kingdom of God shall be taken from the Jews and given to the Gentiles, Mat. 21, 43.

2. By the words of Paul, who says that the Gentile Church is ingrafted into the original Jewish stock, giving thereby to understand that the Christian Church is in essence the same as the Jewish, Rom. 11, 17-24.

II. We inquired secondly whether membership belongs to the form or essence of the Church, and proved that it belongs to the latter, by shewing that if it belonged to the former, then there might be

1. An essence or existence of a Church before there are members.

2. A worshipping of God before there are worshippers, which consequences are absurd and prove that membership belongs to the essence of the Church.

III. Our third inquiry was whether the covenant made with Abraham was the same as that made with us in Christ. This we proved

1. From the expression "I will be a God unto thee and thy seed after thee," Gen. 17, 7, which expression is a promise to give unto Abraham and his seed every thing that might be expected from God, consequently every thing necessary for time and for eternity.

2. From the fact that God says unto Abraham in thee shall all the nations of the earth be blessed, Gen. 12, 1-3, which blessings could only be of a spiritual nature.

3. From the words of Paul where he says that the gospel was preached unto Abraham, and all those who are of faith are blessed with him, Gal. 3, 8, 9, as also where he says that Christ became a curse for us that the blessing of Abraham might come upon the Gentiles, v. 14, and also where he says that God confirmed the covenant made with Abraham in Christ, v. 17.

Now in order to ascertain whether membership is the same in the Christian Church, as it was in the Jewish, let us review the foregoing particulars, and

1. As the kingdom of God which is taken from the Jews, is given to the Gentiles, and as the Gentiles are represented as being ingrafted into the Jewish stock then, the essence of the Christian Church is the same as that of the Jewish, for neither the transfer of the kingdom, nor the ingrafting of the Gentiles into the Jewish stock, convey the idea of a destruction of essence, but on the contrary precludes it.

2. As it necessarily follows by ascribing membership to the form of the Church, that the essence thereof may remain, although there be no members, and that there may be a worshipping of God before there are worshippers, which are absurdities, it is evident that membership does not belong to the form but to the essence of the Church.

3. As the covenant made with Abraham contains spiritual as well as temporal blessings, as in Abraham all the families of the earth are to be blessed, as justification by faith is contained in that covenant, and as the covenant was confirmed in Christ, then it certainly must be the same covenant which God makes with us, inasmuch as we who are of faith are called the children of Abraham, and consequently partakers of the same blessings promised to him and to his seed after him. Now since the Christian Church in essence is the same as the Jewish; since membership belongs to the essence of the Church, and since the covenant is the same as that made with Abraham, then membership in the Christian Church must be the same as it was in the Jewish, and the conclusion in order, is that as infants of believing parents had a right to membership, under the covenant made with Abraham, and were received or admitted into the Church, so must infants of believing parents also have a right to membership in the Christian Church, under the covenant made with us in Christ, which is but a confirmation of the one made with Abraham, and must therefore also be admitted.

O. P. Q.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM.

¶ 29. THE CATECHISM IN AMERICA.

The German Reformed Church in America has now in her connection about one hundred and eighty-five ministers, and upwards of six hundred congregations. These together are thought to embrace not less than 75,000 members. It is to be hoped that before a great while, such attention will be secured to the subject of congregational records and reports, in every part of the Church, as may furnish

more full and accurate statistics for the whole. At present, great deficiency prevails with regard to this point. The amount of population externally connected with the Church, in the way of birth and natural association, it would be idle to attempt to estimate, as it could be done only with very vague conjecture. It may be enough to say, that it is very large.

The Church is divided at present into two great sections, separated geographically by the Alleghany mountains. Ecclesiastically considered, these form distinct and independent organizations. Each acts for itself, without any responsibility to the other. This separation however involves no opposition or conflict of feeling. From the beginning it has been amicable, resting on the views of expediency which commended themselves to both bodies concerned. They consider themselves still the same Church, bound together by common interests, having one faith, and animated with the same spirit. In this respect, no ecclesiastical union probably could bring them more closely together. It is taken for granted however, on both sides, that such a union will before long take place.

The western section of the Church is distributed under the care of the District Synods which meet annually, and agree in character and jurisdiction with ordinary Classes. The first of these includes western Pennsylvania, the other two spread over the state of Ohio. They embrace in their connection collectively about fifty ministers and about five times as many congregations. Every third year they meet together in a General Synod, which as a higher judicatory controls and governs the entire body. The spiritual destitution which prevails in this section, is painfully great. Each minister serves on an average, five or six congregations. There is room at the same time for a great many new congregations to be formed, if only men could be had to occupy the ground; to say nothing of the almost indefinite field for missionary efforts, in the region lying beyond the borders of the Church as now fixed.

The original "Synod of the German Reformed Church," on the east side of the mountains, is composed now of ten Classes; one in North Carolina, one in Virginia, one in Maryland, and seven in Pennsylvania. These are made up of 135 ministers, and have under their care about 430 congregations. Many of the congregations, of course, are small. Quite a considerable proportion of them however are large and strong. Efficient pastoral service, enjoyed to the proper extent, would soon build up and render important a number of those which are now comparatively insignificant; and there is room still, in the territory belonging to the Synod, for many new churches to be organized. The connection includes a large amount of wealth. It spreads over some of the most fertile and best cultivated portions of the land. Each Class meets regularly once a year, in the Spring. The Synod meets annually also, in the Fall. It is composed of delegates from the several Classes. Occasionally a general Synod is called, including all the ministers who belong to the body; but this does not form in such case, a separate judicatory. It simply takes the place at the time of the ordinary Synod, which is considered "the highest judicatory, and the last resort in all cases respecting the government, the peace and the unity of the Church."

The Theological Seminary prospers. Good buildings have been erected for its use. It has a valuable library of between five and six thousand volumes mainly in the German language. Fifteen students are connected with it, in a course of preparation for the sacred ministry. As yet, however, it has but one professor. The College is considered by all who are acquainted with it, to be an institution of great promise. Though still in its infancy, it has already established for itself a fair and respectable name, and is every year attracting wider and more favorable notice. It enjoys the services of a faculty, in all respects equal to the responsible duties of their station. Much is still wanted, to place it on a footing suitable to its character and prospects. As yet no edifice has been erected for the accommodation of students; only a large building, for the use of the Preparatory Department. The College proper is crowded into the edifice of the Theological Seminary; which, as it is only partially occupied at present by students of divinity, has been rented to meet in a temporary way this demand for room. The college does not belong strictly speaking to the Church, and stands under no ecclesiastical control. It is however the creature of the Church, and can live only by its favor. It is vitally identified, at the same time with all the efforts which are made to bring forward a properly supplied ministry. Rutgers' College, in the circumstances of the Reformed Dutch Church, might be considered far less indispensable for securing the same object, in that communion. The Theological Seminary of the German Reformed Church would be an interest now of almost no account, without Marshall college. It has served a most important purpose, no doubt, in years past, as a separate institution, preparing for the more enlarged operations to which it has given rise. But no such limited agency would be worth maintaining at the present time. The Church has reached a point, where she can no longer sustain herself, much less go vigorously forward, without a system of ministerial education as broad, as that which she is now endeavoring to establish. For this, she cannot safely depend on other colleges. She must have one that may be called her own, working hand in hand with the Theological Seminary. If both cannot be maintained, her entire organization may be regarded as shorn of its importance. It would be, in these circumstances, only a waste of strength to attempt to carry forward the Seminary separately. In any right view of the case, the College and the Seminary must be considered to stand or fall together.

A great effort has been made recently, to place the College on an independent and firm footing. This was one principal object, regarded in the eucharistic contributions of the Centenary Year, which the Church has been pleased to solemnize lately in commemoration of the mercies and deliverances she has thus far experienced in the midst of her manifold trials, since her establishment on this side of the Atlantic. Taken altogether the celebration has been attended with happy results, the influence of which, it is to be trusted, will continue long to be felt. The action secured in favor of the College has been mainly, in the way of establishing scholarships, which while they form a fixed permanent fund for

the use of the institution, become a pledge at the same time for the presence of students as long as it may continue in operation. Each scholarship consists of \$500. Of these upwards of a hundred have already been secured by subscription. This itself cannot fail to place the College in the end on high ground, if only it can be sustained by other means until the scholarships are fully paid in, according to the terms on which they are taken. The payment runs throughout five years. There is no College in the State, it is presumed, in the case of which so spirited and efficient a movement has been made, in the way of private liberality, for its support. With the same patronage from the Legislature which some older institutions have shared, it might be considered amply provided for; and such patronage could not be more worthily bestowed.

Little as yet has been done by the German Reformed Church, comparatively speaking, in the cause of missions. For a number of years, she has been exerting herself a very little, in home missionary operations; while it has been only at a few points, that any active interest has been taken in missions to the heathen. Still a healthful feeling with regard to this whole subject has been gradually gaining ground; and all that is wanted, on the part of the churches generally at this time, is suitable information and instruction, to enlist their sympathies in its favor to a much greater extent. In the work of home missions, the Church acts for itself; her organ for foreign missions is the American Board. Quite lately one of the missionaries of the Board, the Rev. Mr. Schneider of the station at Broosa, in Asia Minor, has been transferred, with his own consent, to her connection and charge. Mr. Schneider himself sprang originally from the German Reformed Church, and may be said to have become thus only happily restored to his proper place in her bosom. This relation, it is believed, will work auspiciously along with other influences, in promoting the missionary spirit, in this section of the Redeemer's kingdom. Instead of a single representative on heathen ground, the Church may hope, with time have many there to declare in her name the glad tidings of salvation.

The Education cause has not been overlooked; as indeed it could not be, without treason to all the general interests of the Church. The last report of the board intrusted with the care of this operation, informs us that during the previous year there were twenty-two beneficiaries leaning upon it for support, in their preparation for the ministry.

The Church has also in successful operation her Printing Establishment; from which her two periodicals go forth, at regular intervals, (the Messenger weekly in the English language and the Zeitschrift once every two weeks in the German,) silently disseminating knowledge through her borders. Their circulation ought to be five times greater than it is; but with such range even as they now have, their influence is felt with the most salutary effect in every direction.

That the German Reformed Church presents still a scene of great spiritual desolation, cannot be more apparent to others than it is sensibly felt by herself. It may be regarded as one auspicious feature of her case at least, that she has no disposition to appropriate the language of the ancient Laodicea, and say "I am rich, and increased with goods, and have need of nothing." She feels that she needs a great deal. Through all her borders it is acknowledged that as a Church she has fallen far behind her privileges and responsibilities. This confession may be said to characterize all her movements, at the present time. They are based on the assumption that her circumstances, spiritually considered, have been and continue to be, impoverished and depressed. They are the efforts of the Church, in her organic capacity, to rise. These resurrection throes are full of encouragement as it regards the future; but they show the present to be an hour still of spiritual darkness and obstruction.

How could it be otherwise, in that great dearth of religious instruction, to which the German population generally in this country has been so long subjected? For a whole century it has been doomed to suffer the most deplorable spiritual destitutions, in such circumstances as have been already described. Is it any wonder, that the result of all should be wide spread desolation, which it must require years of energetic effort fully to surmount, even after the process of restoration may have commenced? From the reports of the different Classes on the subject, published from year to year, we learn that, in the midst of all that is encouraging, manifold occasions for lamentation are at hand in all parts of the Church. In some sections, scarcely any spiritual life is to be discerned; as is indicated by a general want of regard for the Sabbath, habitual neglect of religious ordinances, and reigning indifference to the interests of Christ's kingdom at home or abroad. Serious piety is too often held in low account; prayer meetings regarded with suspicion; family worship counted an almost reproachful singularity. In these circumstances of course, a frozen formalism is made to stand for religion, so far as any pretensions are made to it at all. To have been regularly baptized in the first place, and then to be confirmed, and afterwards to take the sacrament once a year—or it may be at far longer intervals—is considered quite enough to constitute a man a good christian; though he should hardly show his face at church at any other time, and should be in all other respects as worldly as a heathen.

Where such formalism prevails, no sound and vigorous discipline can have place. The want of this is a great evil, still extensively prevalent in the German Reformed Church. Members are admitted, in many places, with almost no inquiry into their spiritual state, and are seldom cast out afterwards however unworthy they may order their lives. Nothing can be more superficial, however, than to charge this state of things on the old forms and ways, under whose venerable shelter it is found commonly to hold; as though by simply overthrowing the authority of these, any radical reformation could be effected. The fault does not lie in any forms, as such, but in the want of a vigorous Christian life, for which they are made a substitute.

Covetousness, the great sin of Christendom in modern times, prevails fearfully in the German Church. The duty of giving is but little understood. There are not wanting indeed instances of liberality, that may be favorably compared with what is considered generous in other denominations. A marked change for the better also has happily begun to appear, within a comparatively recent period. Of this most

encouraging proof has been furnished, in the fruits of the Centenary year. Still when we look at the great wealth in the hands of the Church, and compare with it the amount of her contributions to the service of religion we must be constrained to feel that the contrast is the most humiliating sort. The whole Church, taxing her energies in the Centenary enterprise with an effort which is made to stretch itself over five years, has not been able to raise as much money for the great objects she has had in view, as a single miserable foreign female dancer has drawn into her hands in less time, by simply pandering to the public sensuality. Many congregations give almost nothing, towards religious interests of a public character. Rich farmers, who profess to have devoted themselves soul and body to Jesus Christ (for if this be not the meaning of the profession of religion, what does it mean?) would count it in many cases an intolerable tax, to pay ten dollars a year to the cause of missions, for which Christ died. And where such narrowness prevails with regard to objects of a general nature, a niggardly feeling is sure to appear also in the support of the gospel at home. People in good circumstances are apt to think it quite enough, if they subscribe and pay, towards the salary of their minister, two or three dollars a year, or it may be possibly only fifty cents!

This estimate of the value of ministerial services has resulted, in part at least, from the exceedingly defective form in which such services have been enjoyed. Most pastoral charges embrace three or four or five congregations, and some as many as seven or eight. Now it is not to be regarded as a fault, on the part of the ministers, that they endeavor to stretch themselves over so much ground. It has been rendered necessary, by the want of men to occupy it in a more full and satisfactory way; and so long as this want remains, the present system, with all its disadvantages must be endured, for the sake of the churches themselves. Better this, than to deprive a portion of them of the means of grace altogether. Still the system is attended with serious evil, in various forms, and must come to an end, before the Church can acquire her proper freedom and strength. With smaller charges ministers might expect to be better supported. And then more liberal views would prevail, with regard to giving for religious purposes generally. A church-going habit also would gradually spread. The influence of the present system is sadly felt, in the indifference it generates towards the sanctuary and its privileges. Families that go to church one Sabbath, and stay at home the next, will not commonly set half the value on the means of grace that is attached to them by those who enjoy them every week, and will not derive from them half as much profit; and where the intervals of public worship are still longer, the case will be proportionately worse. The German Church has suffered immensely in this way.

It may be regarded as an unfavorable circumstance, that the Reformed and Lutheran Churches have become so extensively linked together, in this country under an external point of view. From the beginning, the two denominations, having the same national origin and speaking the same language, have been intimately connected in their religious interests. It has been common for them especially to worship in the same houses, the Lutheran and Reformed ministers occupying the pulpits alternately. The arrangement, no doubt, in many cases answered a good purpose. But it may be doubted, whether it has not been attended already with more evil than good; and it begins to be felt at all events, on both sides, that the sooner such connections can be brought to a close the better. Union Churches almost invariably create difficulty in the end. Instead of promoting friendship between denominations, they form a prolific source of jealousy and strife. In the present case, the Reformed Church cannot fail to find the relation embarrassing, precisely in the degree in which she is brought to understand the spirit of her own life, and to move vigorously forward in the direction in which it leads.

A great trial for the Church, is still involved in the process of exchanging the German for the English language. In certain sections the revolution has been already nearly effected—without injurious commotion, as we have already seen; but over a large and most important territory, it is but coming fairly into action. In very many churches at this time, the generation which is passing away is German, as it respects language, while that which is coming forward is growing to be decidedly English. This change presents a crisis. All who are at all capable of reflection see now its necessity, and acquiesce in the prospect of a full triumph of the English language over the German, where the latter at present prevails. But with the most liberal feelings on the subject, it must be exceedingly difficult for those concerned in the case, to pilot themselves safely through the dangers with which it is beset. The transition itself is unsettling, in its very nature. It is the breaking up of old associations, on a large scale, which is always more or less precarious. Great wisdom is needed to preside over the process and conduct it to its appointed issue, without detriment to the interests that are at stake. Much may be lost by refusing too long to listen to the demand for English preaching; and much may be lost by rushing too fast again in the other direction, and overlooking the claims of the German. Happy will it be for the Church, if both extremes can be avoided.

The critical character of this revolution, now in process, becomes more strongly marked, when we consider the general temptation under which the German portion of the community is at this time, to run into wild and irregular forms of religious feeling. One of the most serious dangers which the Reformed Church has reason to fear and guard against, is presented in the mad stream of fanaticism. In the German community generally there has been a great want of religious knowledge and religious life. It would seem now however, to be prepared for a new and more active order of existence, in this direction. It is ripe for moral revolution. What is needed, in these circumstances, is sound religious instruction, and faithful evangelical pastoral ministrations. Unfortunately however, in this case, these are not to be had, in any measure answerable to the want. Here is opened accordingly a fair field for the operations of spiritual quackery on the one hand, and the vagaries of enthusiasm or fanaticism on the other. The tendency is to swing blindly from one extreme to its opposite; casting off the authority of old forms and old opinions, because they have been held without religious life—as though they could not be held in any other way—and falling

ling into the arms of a wild tumultuating fancy for counsel and support in the way to heaven. Various sects have already appeared, and are now actively at work, in the German community, in the interest of this spurious zeal for religion. They decrie the ordinary methods of serving God as formal and dead, and claim for themselves the life and power of godliness—because they have feeling, as they say, and are not ashamed to make a loud noise before God. They take to themselves the credit of worshipping him in the Spirit, because they find themselves inspired to bawl and shout lustily in the flesh. They glory in the fire and whirlwind of animal excitement. Their revivals—and they claim to be revival Christians preeminently, as compared with all others—are storms of feeling, without light; in which all manner of "new measures," the pyrotechnics of quackery, are played off to give effect to the scene. Now the danger in the case of all this, so far as the regular Churches are concerned, is not simply that they may lose a portion of their members, who have never been furnished with the ballast of religious knowledge, but what is much more to be deprecated, that they may themselves be seduced in some measure into the same error, so as to be shorn in the end of their true character and proper moral importance. Where the tide has come to bear strongly in this direction, the feeling is natural, even where it may not be altogether approved, that something must be yielded to it on the ground of expediency, if for no higher reason. The Lutheran Church has already been drawn from her proper ground, in certain sections, by allowing her zeal to get the better of her judgment with regard to this point. Some of her revivals have been as little worthy of the name as those of the followers of Winebrenner or Alexander Campbell; and in the controversy she has had, within her bosom, on the subject of new measures, it is not by any means clear that reason and right have been all on the one side. If the ambiguous title be extended on the one hand to prayer meetings, temperance societies, and benevolent operations generally, it certainly has been made a passport to the other for forms of promoting religion, which a sound understanding must condemn wherever they appear. In proportion however as the Lutheran Church may be leaning practically in this wrong direction, the greater must be the pressure of temptation on the Reformed Church to forsake her proper character in like manner, and the more difficult for her duty of obeying steadily and perseveringly her own true calling. Happy will it be for her, if in these circumstances she can succeed in adding the power of godliness to its forms, throughout her communion, without swinging from the moorings of order and sound doctrine, so as to become the prey of all wild winds.

Much indeed must be lost, for the general cause of Christianity in this country, if the German Reformed Church should ultimately fail, in the efforts she is now making to rise. Great interests are embarked on the movement. Her importance is not to be measured simply by the extent of the field directly involved in her connexion; though under this view, it must appear to all reflecting persons very considerable. So many churches, so large a territory, such an amount of population, so much wealth—how much is involved in the religious prosperity of a body, thus widely extended and thus rich in resources! But this is not all. The Church is vastly important, as the depository of great religious interests, which may be said to be of public concern, and which to a certain extent can be preserved only by her means. Look for instance at Pennsylvania. It is made up to a great extent of German mind. The tone of thought by which this shall be ultimately characterized with regard to religion, must determine the complexion of religious thinking in the State. As yet, the great spiritual mass, which is destined to be felt with so much weight hereafter, is in a condition which may be said to be more or less unformed and chaotic. Shall the true original life of the Reformed Church be maintained, and made to bear at least its proper part in the plastic process that must soon give moral shape to the whole, or shall this be so surrendered as to throw the process wholly on other agencies? This is the question which the case involves, and it is one which should have serious interest for the friends of truth generally. It comes simply to this, Shall the vigorous and wholesome doctrines of the Heidelberg Catechism, as they have been held by the Reformed Churches in general from the beginning, abide in honor and have practical force, over the broad, rich, central territory that stretches from the Delaware to the Potomac; or shall it be given up absolutely, so far as the reigning mass of its population is concerned, to the dominion of Arminianism? Apart from the German Reformed Church, there is no organization to which we can turn with the least hope, as offering the prospect of an efficient influence in opposition to the flood of error, which threatens to prevail under this form. English Presbyterianism will not be strong enough to protect with its shadow the interests of evangelical orthodoxy, on this field—especially if it should choose to show itself in any sort exclusive. Much less may a sufficiently vigorous influence be expected to bear upon the cause, from abroad. The institutions and opinions of New Jersey and New York will not have any great force, in moulding to its ultimate complexion the spirit of Pennsylvania. If the great cause of Presbyterianism—using the term as comprehensive of the views of doctrine and Church order, for which the Reformed Church has been distinguished since the time of the Reformation—if the cause of enlightened, free, manly Christianity, as it once commanded the respect of the world in Switzerland and the Palatinate, is to be upheld at all, so as to be felt and honored, on the ground now contemplated, it must be by means of the Reformed Church. This should be manifest to all, in such a way as to engage in favor of this Church, the sympathies and prayers of every branch and section of the Reformed communion. For the institutions especially which she is endeavoring to build up at Mercersburg, the most lively interest should be felt. In the view of the case just given, there is no seat of learning from the Delaware to the Potomac, that deserves to be considered so important. From what other centre of the sort may a literary and moral influence be expected to go forth, worthy of all confidence, and likely to tell with broad and lasting salutary effect, such as may be expected to result from the vigorous action of these institutions, if only they shall be properly sustained? The question should not be considered invidious.

In the judgment of others, it may be held quite as safe to have the streams of learning derived from fountains of a different order. But the question here is for those who value sound doctrine, in the Presbyterian or Reformed sense. Can such be satisfied, that fountains of a different order should furnish exclusively these streams? How much more exclusively view depends on the institutions at Mercersburg, not simply for the German Reformed Church as such, but for the entire interest of Presbyterianism, within the limits of the territory over which this Church is spread. The friends of this interest, of every name, should rejoice that God has put it into the heart of German Presbyterians to found a college, and to do so much in favor of solid learning, and should count it a privilege now to fall in actively with the enterprise so auspiciously begun, and to help it forward with all their might. Should the undertaking be suffered to fail, when may they expect, under different circumstances, to have it in their power to accomplish as much for the community, in the same form, with as little sacrifice and effort?

Much is to be expected from the German Reformed Church, as it respects the interests of learning and religion generally considered, in view of the posture she occupies at this time as compared with other denominations of German origin. It may seem to some indeed almost ridiculous to speak of any effective influence in favor of those interests proceeding from any German Church whatever; and some perhaps may have been accustomed to associate the idea of the Reformed Church in particular with the feeling, that little was to be expected from it as an organization, in the religious history of the country. But a serious consideration of the case cannot fail to show, that there is very good reason to make great account of this organization, for the ends which have been mentioned. The Lutheran Church, numerically considered, is much larger. But it is broken into different sections, which are not likely soon either to think or act in the same way. The bond of union too, so far as it holds in this body, would seem to lie more in the name it carries, than any distinctive religious idea it may be said to embrace and represent. The Reformed Church, on the contrary, never was more united than it is at the present time; and tendency of the body plainly is to become continually more consolidated and compact, through its entire organization. This union moreover is not simply external. On the contrary, the great value of it, that it seems to have its ground in the original and proper life of the Church itself. It is not mechanical, but organic. The Church has a life of her own; a constitution and spirit proper to herself; and these are causing her power to be felt. The consciousness of this general life, in proportion as it prevails, produces an internal unity, such as is enduring in its nature, and adapted to create strength. It is a most auspicious indication in the case here contemplated, that a growing disposition should appear on all sides to rally around the original order and faith of the Church. The effort is not to break away from the past, but to be restored rather to full intelligent communion with its spirit. Under the force of this feeling, occasions for jealousy and controversy are made continually more and more to disappear. The Church discovers a growing confidence in herself. She feels that there is meaning in her organization, and that she has a definite vocation to fulfill; and her movements are animated with the inspiring hope of success. It is remarkable indeed, how far a sentiment of this sort has come to prevail. Ministers and churches seem to be possessed with it alike. It shows itself in the transactions of every judicatory. Such expectation and confidence are themselves the pledge of good, in the direction in which they are turned. All this is full of encouragement. That the Church be thus happily united; that she should have this animating persuasion of coming prosperity; that the watchword, *Speak unto the children of Israel that they go forward*, should be ever sounding as a still small voice from the Almighty in her heart; and above all, that this should be connected so generally—we might say perhaps universally—with a disposition to do homage to the spirit of her own original constitution, as that by which alone her organization can be made to have significance or value; here is enough surely, in the midst of all that is to be deplored, to clothe the case with the most weighty interest in the way of promise. Well may we say, much is to be expected from the German Reformed Church. If any organization may be trusted to stand as a moral pharos, in the midst of the sea of confusion which threatens to prevail with regard to religion, in the case of the German mind in this country, holding forth the word of life, this to the past as well as the present, and binding both together with wholesome conservative agency—we have it here, in the waking Church of the Catechism. Let this hope fail, and the prospect of any such triumphant conservatism may be regarded as perishing at the same time. Names may continue, but they will be shorn of their original power.

And so we see the true calling of the Reformed Church, and the line of policy, or let us call it rather the line of duty, she is required to pursue. She is not simply a religious association—a party in the visible kingdom of Christ, an organized sect—concerned

only to preserve & swell its own numbers; tied together by a mere name, with life as fluctuating as the winds; having no root in the past and under no bond for the future. Her organization embodies an idea. She is the Church of the Catechism. There is a reason for her separate existence, and an end to be accomplished by her history. She has from God her special vocation. If this be understood and regarded, her ministry may be said to be of no account. Away then with the false liberality which would persuade us, that the Church should practically renounce her own peculiarities, and walk arm in arm, in the work of the gospel, with every denomination that may choose to thrust itself into her company. It may sound bravely to hear Methodists, Winebrennerians, and United Brethren in Christ, talk of merging denominational distinctions in their common zeal for the conversion of souls; and it may cost something at times to bear the stigma of cold hearted bigotry, for refusing to fall in with such sweeping torrents of love. But if denominational distinctions mean nothing for the kingdom of God in fact, on what principle of religion or common sense can they be vindicated at all? It is in reality the spirit of sectarianism, in its roughest form, which thus affects to make no account of its own separate character in the work of the gospel, and after all continues to cling to it under every other view as though it were a passport to salvation itself. And we find accordingly, that this officious show of amity and kindness is almost invariably connected with a narrow proselyting temper at the bottom, which in the end commonly becomes sufficiently manifest to all. It may be denominated the very mark of a sectary, to be thus smooth and full of love with his lips, while his whole soul inwardly is bent on adding to the ranks of his own party. True Christian liberality carries a different mien, and utters itself in a different tone.

If the Reformed Church is to rise and fulfill her vocation, it must be by means of knowledge and order, diligently cherished along with piety in her communion. There are other ways, in which sects may make progress; and to superficial thinkers, the circumstances of the community on which experiment is to be made in this case, might seem to call for a process of more prompt and summary character. Various sects in fact are gathering volume fast enough, without either knowledge or order, and the temptation is strong to fall in to some extent with their fanciful views and methods. But the Reformed Church should feel that she has a different calling. If ignorance and confusion can avail to save the community, and carry it to heaven, she need not trouble herself much on the subject. Action in that style can be had to any extent, on the part of other denominations, on whom it will always sit more gracefully. And if this be all the case requires, why may we ask what there be any Reformed Church at all? Of what account is the name, if the organization be found at the last only one among several rolling balls of opinion, equally big perhaps and equally empty? No; let ignorance and fanaticism do their work as they best can under other names; the Reformed Church is constituted for other ends. Her duty & prosperity both require, that she should endeavor to distinguish herself among the sects with which she is surrounded, by her regard for order and her zeal for sound knowledge. Let her College and Theological Seminary be vigorously supported. Let her insist, more and more, on proper education, in the case of those who are introduced into her ministry—remembering that the "wants of the Church" are not helped, but only made worse, by "laying hands suddenly" on men who are unfit for the office. Let all proper attention be given to religious instruction, in churches and Sabbath schools. Let the Catechism be honored, and carefully instilled into the minds of the young. Let family religion be urged and supported, in every possible way. Let pastoral visitation be faithfully plied, from year to year. Let the discipline of God's house be exercised, with affectionate but firm hand. By adhering steadily to this course, the Church cannot fail to become in the end strong and important. She may not seem for a time perhaps, to keep pace externally with the progress of other denominations, at every point. But her growth will be substantial, rich with blessing at the same time to the community. In the end, the importance of a Church does not depend upon its numbers, but upon its spirit. Mere conglomeration is not strength. Happy will it be for the German Reformed Church, if this be rightly understood and considered. Happy will it be for her, if she show herself true to her own calling, and seek to become strong by the force of an inward life, rising with natural and steady development from its constitutional ground. If she is destined to excel at all, it can only be by inscribing on her banner, *Order, knowledge and sound doctrine*. If she is to strike her roots deep into the earth, and fling her branches far and wide toward heaven, so that the whole land shall please itself in her shadow, it will be only by aspiring to be known and felt, under her birthright title as the CHURCH OF THE HEIDELBERG CATECHISM.

J. W. N.

For the Weekly Messenger.

PLAIN AND PRACTICAL.

No. 2.

TEXT.—PAY THE PRINTER.

These words you will find in flaming "capitals" in the "editorial" columns of a Newspaper. They are addressed to a certain class of subscribers called "delinquents" who for years have received the "printer's" paper without paying for it. The text though short, is full of meaning,—it being an earnest exhortation to subscribers to perform a long-neglected and perhaps forgotten duty, and it is hoped that all "delinquents" will speedily comply with so reasonable a demand. For the information however of those who have never inquired into the meaning of the text, or have forgotten it altogether, we invite attention to the following "plain and practical" exposition.

1. What are subscribers to pay the Printer.

1. Don't merely pay him "thanks." He indeed likes to receive the thanks of his subscribers, but he needs something more "substantial." 2. Don't pay him "abuse;" for this kind of coin however liberally supplied, and in whatever quantity received, won't keep the "Establishment" going, nor provide for the wants of the Editor's family. 3. But pay him *that which thou owest*, viz. MONEY. Look at the terms of the paper. It is not said so many "thanks," nor so much "abuse," "per annum," but \$2.00 per annum. But I must here drop a word of caution, and give a bit of advice, to those that are already convinced that it is their duty to "pay the printer" And,

1. Don't send him money which you know is not very good even in your own neighborhood. It is feared some have done this. 2. Don't send him small bills when the debt is large one, for then the postage which the printer must pay, eats up a good part of the debt and this looks a little like—*Thus 6 one dollar bills sent to the printer cost him \$1 12 1/2 postage 1 1/2 1/2*. The bit of advice is this, send the best and largest bill the case admits of, or—*pay the postage yourself on small ones*. Hoping that you are now willing to pay the printer, I proceed to inquire

II. The time when to pay the Printer, and here I remark

1. Don't wait half a dozen years. For it may be difficult to make up so much money at one time as will pay the printer. 2. Don't put it off until the printer has asked a dozen of times for it, for this would not be "very much to your credit." 3. Nor don't wait until it becomes due, for it is very likely that it won't be paid then. Money is not always paid when due, for if it were, I don't think the 8000 Dollars due the "Establishment" at Chambersburg, would be in the hands of subscribers. Therefore

4. Pay in advance. It is the easiest and cheapest way of procuring the paper, and will give you greater pleasure in reading it. You can then set down and regard it not as a borrowed or a begged article, but as your own property. And then too when "delinquents" are "doomed" for their subscription monies, or deservedly "lashed" for their negligence and indifference, you will feel happy in the consciousness, that you are not of the number.

III. Reasons why subscribers should "pay the printer."

1. The amount due is a debt which they have contracted and they are therefore in common justice and honesty bound to pay it.

2. The Printer has earned it by toiling and labouring night and day, perhaps for years, for his subscribers.

3. Printers are "flesh and blood" and as little able to live on "wind and weather" as any of their subscribers.

4. The "establishment" at all times, but particularly at present, needs funds, on account of the claims against it, and wants of means to meet them.

5. The Establishment will sink and finally "go down" unless prompt and active measures are adopted, and the monies now due be speedily paid.

6. The page of history would then inform the world that "the only English periodical of the Church (comprising more than 75 000 communicants), failed for want of patronage"! Now to guard against such a "shameful catastrophe" and to deal honestly and justly with Editors, let each subscriber who sustains the relation of "I. O. U." to the printer: pay him forthwith, in good current money, that our eyes may no more meet the "flaming capitals"

O. P. Q.

Aug. 5th, 1842.

ORIGINAL POETRY.

For the Weekly Messenger.

THE BLIND AND THE SAVIOR.

Seeking mercy illustrated by an example.

Luke 18:35-48.

Beside the road the blind man sat,
And mourned his cruel fate;
Requesting alms of those who passed
And saw his sad estate.

He sat and mused within his heart,
How he should spend the day;
When lo, a large and numerous host
Came passing by that way.
He raised his head and gently asked;
Who came along the road?
When from the crowd he heard a voice
Which said—the son of God!

His heart was sad, and full his soul,
He longed this man to see—
Thou son of David, loud he cried,
Have mercy, Lord, on me!

The rabble crowd his prayer heard,
And bade him stop his plea;
But Christ rebuked them and exclaimed,
Bring here this man to me—
I love to hear poor sinners cry,
Nor will their suit disdain;
For this I left the lofty sky,
For this on earth remain.

His followers felt the sharp rebuke
And quick his word obey—
They bring before their Saviour's feet,
The man without delay.

What wilt thou, said the Savior kind,
That I for you should do?
I came to make poor sinners whole,
Shall likewise I heal you?

When thus the blind man heard him speak,
He felt his soul rejoice;
And ventured thus in humble strain,
To raise his faltering voice:—

I wish, dear Lord, that thro' thy word
I may receive my sight;
Here would I own thee sov'reign Lord,
And in thy name delight.

The Saviour touched, in love responds—
Receive thy sight—he saith,
I would not keep thee in suspense,
Thou art made whole by faith.

Soon as the suppliant heard this speech,
His eye-sight was restored;
And raising now his lit-up eyes,
The Saviour he adored.
And all the crowd, astonished much,
Now spread his fame abroad;
Raised high their joyful, blessed songs,
And praised the sov'reign God!

And now ye sinners poor and blind,
Lend to my voice an ear;
And while I speak my thoughts abroad,
My counsels may you hear:

You know our race in sin is wrapped,
By nature we are blind—
A darkness worse than this man felt,
Rests on the human mind.
And should not you to Jesus cry,
And ask his pard'ning grace?
Then only shall you e'er succeed,
To win his smiling face.

But since we are so much defiled,
So full of sin and shame,
Dare we approach his mercy seat,
Or trust the Savior's name?

Yes, you may come and trust his name,
And in his grace confide—
His grace will cleanse the foulest guilt,
His name your sins will hide.
What tho' your sin and guilt combined
Should form a purple flood—
There's mercy in the Savior's name,
There's pardon in his blood!

X. Y. Z.

Mercersburg, Pa.,
August 10th, 1842.

Religious Selections.

CHRIST HATH REDEEMED US.

Redeemed us? Yes. It is as true as wonderful. Two orders of beings have apostatized from God: the one far superior in rank, in nature, in endowments than the other. Put then the question to some glowing seraph near the throne, "If redemption there can be, and yet it must be restricted to one of these two orders, which will infinite love and wisdom choose?" I see him glance into the abyss. I see him gaze at those angels and archangels that fell from their loyalty to heaven's King. He remembers the exalted rank they held among the sons of God. He is astonished at their various and immense capacities. He reflects on the glorious services they might render if restored; besides, it would fill again the diminished hosts of heaven. All that, on the morning of creation, joined in the shouts of joy, would again unite to raise eternal anthems! He turns to look on man. Yesterday he was born. His origin is the dust. His nature and capacities are inferior. Oh, how comparatively insignificant! More, how deeply debased and vile!

Can he hesitate? Will he not at once respond to your inquiry—"Redeeming love will fix on angels?" And will not even your own reason, in view of all the circumstances, known to us, repeat—"Redeeming love will fix on angels?" If there be redemption, surely it cannot be for us!

Pause then. Let thine eye scan once more the amazing line. Let thine ear hear it, and be glad. "Christ hath redeemed us!" I cannot tell thee, why I am astonished and overwhelmed at the choice! But eternal mercy has chosen man. Angels have been left. To us come the melting overtures of love; for them remain immitigable despair and eternal judgment. Hast thou, reader, any sensibility! Canst thou be grateful? Nay, canst thou refrain from pressing, with all haste, to prostrate thyself in penitence and love before Jesus? Oh, it is not a vain gospel we have received from heaven. It is not a record of God's doings for other worlds or other beings, calculated indeed to awaken our admiration, but bringing us to hope. It is a gospel to *sinful men*. In words sweeter and more thrilling than angel symphonies, it proclaims—"Christ hath redeemed us!"—Presbyterian.

BUILDING ON THE SAND.

"Lord, save me, and I will serve thee!" cried the professor.

"If any man will be my disciple, let him deny himself and take his cross and follow me," said the Lord.

"I will profess religion, and join the church, and be baptized, and take the sacrament, and attend meeting, and, if need be, pray and exhort," replied the professor. And he did so.

"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven," said the Lord.

No, Lord, I must provide for my own, against the time they may want, as the Scriptures say, "that provides not for his own household is worse than an infidel."

"Visit the sick and imprisoned, and take the poor that are outcast to thine house."

"Not so," replies the professor, "I must have something against a rainy day, and against old age."

"Go, visit with relief the needy widow and fatherless," saith the Lord.

"Not so, Lord," replies the professor, "it would be the neglect of my business, the spending of my money, the sacrifice of my ease and comfort, and to my cost and inconvenience."

"Rebuke thy neighbor, and suffer not his sin upon him," saith the Lord.

No, Lord, it would offend him," replies the professor. "I should lose his good opinion of me, and his patronage of my business. Let me be excused in those things, Lord, and I will be strict in the ordinances of thy house, zealous for the doctrines and honor of the church. I will give something of my property to support the ministry and for public charities, trusting thou wilt make up more to me, by prospering my affairs, than I give for thy cause.—All I can do, Lord, in thy cause and for the good of mankind, without injuring my reputation or interest, and that will not put me to hardship, or ease me of any of the good things of this world, I am ready to do for thy sake."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. He that heareth my sayings and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended, and the floods came, and the wind blew and beat upon that house, and it fell—and great was the fall of it."—Disciple.

As soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter before that God come in first; and let him before all others, have the first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more avowedly and godliness all the day after. But if thy heart be not, at thy first awakening, filled with some meditations of God and his word, and dressed like the lamp in the Tabernacle every morning and evening, with the olive oil of God's word, and perfumed with the sweet incense of prayer, Satan will attempt to fill it with worldly cares or fleshly desires, so that it will grow unfit for the service of God all the day after. Begin, therefore, every day's work with God's word and prayer. Meditate how Almighty God can, in the resurrection, as easily raise up thy body out of the grave, from the sleep of death, as he this morning wakened the in thy bed out of the sleep of nature. At the dawning of which resurrection day, Christ shall come to be glorified in his saints, and every one of the bodies of the thousands of his saints, being fashioned like unto his glorious body, shall shine as bright as the sun. All the angels shining, likewise, in their glory, the body of Christ surpassing them all in splendor and glory. If the rising of one sun make the morning sky so glorious, what a bright, shining, glorious morning will that be, when so many thousands of bodies far brighter than the sun, shall appear and accompany Christ as his glorious train? Let not any transitory profit, pleasure, or vain glory of this day cause thee to loose thy part and por-

tion of the eternal bliss and glory of that day which is properly termed the resurrection of the just, but endeavor thou, with the eyes of faith, to foresee the glorious light of that day.—Bayly.

A WITNESS AGAINST INTemperance. A distinguished lecturer on temperance says: While lecturing in the eastern section of Massachusetts, I met a man in the road one day, who had been one of my audience the day before; and though an entire stranger, he accosted me with the question: Did you say, sir, yesterday, that ardent spirits are injurious and poisonous to the human system? I did say so, I replied. Well! our doctor says he thinks they are beneficial, when not taken to excess. But where was your doctor when he said so? Why sir, he was down at Coomb's. What and where is Coomb's? It's our tavern down, about half a mile. And what was your doctor doing when he said so? He was talking, sir, in the bar-room. Had he nothing in his hand? He had nothing, sir, but a GLASS OF BRANDY SLING.

THE WEEKLY MESSENGER.

CHAMBERSBURG, AUGUST 24, 1842.

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

TERMS: \$3.00, if payment is delayed beyond 3 months. \$2.00, if paid in advance, or within 3 months.

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.

BENEFICIARY EDUCATION.

Take occasion once more to remind the brethren and the friends of this cause, that the close of the summer session in our literary and theological institutions, is near at hand, and the treasury needs yet an addition of about \$700 to its funds before that time, in order that it may be in a condition to meet the demands that shall be made against it. All must be up and doing, if the Board is not again to be involved in difficulties.

BOARD OF VISITORS.

From a notice to be found in its proper place, it will be seen that the semi-annual meeting of the Board is to take place at Mercersburg, on Monday evening the 26th of September. We wish to direct attention thus early to this fact, in order to secure, if possible, a full and punctual attendance of the members on that occasion. It is well known that no quorum was present at the meeting at the close of the last session, and the effort to get up a meeting made since that time, was equally unsuccessful. A similar result is greatly to be deprecated. There is much important business requiring the attention of the Board, which cannot admit of further delay, without materially endangering the interests of the Church. It is to be hoped, that the members of the Board will all endeavor so to arrange their business, that nothing shall interfere with their attendance upon the contemplated meeting. In order to put them more especially in mind of their duty, we subjoin their names, which are as follows: Rev. D. Zacharias, Bernard C. Wolf, Jacob Helfenstein, Samuel R. Fisher, Jacob Seichter, John Rebaugh, Elias Heiner, John Cares, Isaac Gerhart, Henry Wagner, John C. Guldin and Samuel Gutelius.

"HEIDELBERG CATECHISM."

The present number under the above caption closes the series. The articles have all been exceedingly interesting and instructive. We trust, that although some of them have been lengthy, they have all been carefully read, by all who feel interested in the history of the Church. A debt of gratitude is due to Dr. Nevin for preparing them; and it is to be hoped that he may yet place the Church under still greater obligations to him by furnishing them for publication in the form of a book, in accordance with the repeated request of brethren in different sections of the Church.

LATE AT CHURCH.

"Late at Church," is one sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the High and Holy One, of whom it may be said, "The Lord is in his holy temple: let all the earth keep silence before him!" Take such an insult and "offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" "How would these irreverent worshippers dare to intrude into the presence of an earthly sovereign with such a pledge of their contempt in their hand?" No, they would fear to offend a King, but not the King of Kings. The manifold sins involved in a want of punctuality in the attendance of God's house, must make it to be regarded as one of the greatest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed, their minister is grieved, their God insulted, and all for what? for a trifling indulgence of sloth or self-will, which in each instance a little resolution would overcome, though it would require a strict mental regimen to change the habit.

SUPREMACY OF LAW.

The present age is characterized by mobs. Scarcely an exchange paper reaches us, which does not record the particulars of some disgraceful, out-break; and unless the destructive influence which is thus spreading over our land is speedily arrested, the consequences, in the end, must be fearfully disastrous. The only efficient remedy for the growing evil, is the proper maintenance of the supremacy of the law. Without this every other means will be of no avail. Every citizen therefore, should feel himself under the highest possible obligations, both from religious and political considerations, sacredly to sustain the law. "Earth," says the Rev. J. S. Abbott, "has never seen a despot who rode upon a more fiery steed, or swayed a more bloody sceptre, or who trampled human rights with a more callous heart than anarchy. It is in anarchy that death on the pale horse

may find an appropriate anti-type. Law is the essence of the Deity, the genius of the Bible, the guardian angel of humanity.

Our country is yet in its childhood. Its national character is not yet mature. What it will be is not yet decided. It is estimated that annually three hundred thousand persons are transported from the Eastern hemisphere to the new world. The great majority of these are uncultivated in morals and in mind, accustomed only to be kept in awe by the gleaming bayonets of a standing army, and by the supernatural terrors of a debasing superstition. Intoxicated by a few inspirations of the air of liberty, by the consciousness of powers undreamed of before, they gather around our ballot boxes, the inflammatory material for tumult, or the inviting dopes of the designing.

No matter what the public excitement; no matter how intense the irritation, that hand is indeed suicidal that would loose the blood hounds of anarchy for retribution. When these furies sweep the streets, like the midnight howling storm, they are all undistinguishing in the object of their desolation. Now the brothel is torn to fragments, and now the refined dwelling of piety and prayer is sacked and burned. The grog shop blazes to-day—the temperance hall to-morrow. Now is demolished the theatre, Satan's temple—and now the church, God's sanctuary. The Catholic priest is hunted by the mob this week, the Protestant clergyman the next. To-day it is this editor who has perpetrated the atrocious crime of expressing an unpopular opinion—and to-morrow it is his neighbor who receives paternal chastisement from these blind furies who have usurped the guardianship of the press, and whom that very press may have warmed and nursed into life and venom.

Let then the sentiment be as immovable as the eternal granite of the Rocky Mountains, that LAW MUST BE AND SHALL BE SUSTAINED. Let it be understood that the government has resistless resources, which it can and will bring into requisition, if needful, for the protection of its citizens. Let every true patriot hold himself a volunteer—a minute man—to defend *Law*, and for her defence let him hold pledged, life, fortune and sacred honor.

When we contemplate the gathering millions filling our land; the mental darkness and sensual passions of such vast multitudes, the diversity in fortune, which industry, talent, and that success which is above all human control, will necessarily produce; the variety of opinions and interests which must prevail, we cannot magnify the importance of sustaining inviolable law."

SINGING IN PUBLIC SCHOOLS.

It is frequently a subject of regret, that so few take part in singing in our churches, and that it is often but imperfectly performed even by the small number who do engage in it. We have on a former occasion urged, as the only efficient remedy for this evil, the propriety of introducing singing into our public schools and thus incorporating it with the elementary branches of education. We are glad to find that the same sentiment is fast gaining ground, and the hope is entertained that the desired object may yet be accomplished. In an address recently delivered before a meeting at Utica, Col. Young, Secretary of the State of New York, and ex-officio Superintendent of schools, makes the following judicious remarks, which ought to commend themselves to the favorable consideration of all who have children under their care:

"Nearly the whole human family have an instinctive love of instrumental and vocal melody. Its effect in subduing the turbulent passions, in tranquilizing the feelings, and softening the heart, has been commemorated from the remotest antiquity. It was music which expelled the demon from Saul; and its efficacy in casting out evil imaginings and bad propensities, is as great now as it was at that period.

"So, when the spirit's deadly thrall Unbitt'n'd and vex'd the soul of Saul, The powerful harp of Jesse's son Bade the tormenting fiend be gone."

Singing has long been taught in Germany, as a necessary branch of elementary education. It has within a few years been introduced into all the schools of France, at the expense of the government; and in England efforts are now being made, which will doubtless secure its general introduction into that kingdom. It is now taught in some schools in our cities with the happiest effect; and its introduction throughout the States would be a great improvement.

I have visited a district school in the city of Albany, taught by Mr. Samuel Steel, where 250 little pupils, apparently between the ages of five and ten, or twelve, exhibited an astonishing proficiency in the science of sacred music. In executing a great variety of simple and well selected melodies, not the slightest jar or discord was heard. And it was delightful to witness the beaming countenances of the little performers harmonizing with the spirit of the song—now descending in reverential tones the power and goodness of the Creator, and then in more lively strains, depicting the beauty of nature works—the lofty mountain—the towering forest—the undulating scenery of hill and valley—the meadow enameled with flowers, and the harmonious vicissitudes of the seasons, and in other efforts, rising to the beauties and harmonies of the moral world—portraying the attractions of benevolence, the obligations of patriotism, and the captivating loveliness of the moral virtues.

Singing might be made a very efficient branch of moral and intellectual training; and the exercise it gives to the lungs and chest, renders it an important department of physical education. The benefit which a knowledge of music gives in cultivating the ear, as well as strengthening the pulmonary organs; in communicating a knowledge of tones, and cadences, in enabling the proficient to command and modulate his voice—to articulate correctly—and to read and speak with more propriety and effect—is not one of its least advantages. The introduction of vocal music would diversify the studies of children, enliven their young minds, invigorate their delicate bodies, multiply their moral and intellectual resources, and dissipate that listless tedium, which is the greatest barrier to improvement."

echumens upon the subject of a change of heart and experimental piety in general, and thus make their meetings a sort of inquiry or class meetings, which can scarcely fail to produce the most happy results.

Yesterday, and to-day (Tuesday) I have spent variously—receiving and making visits—attending to business, etc. etc. in which I am much aided by the kindness of bro. Raschig, in whose family I stay, and at whose table I now write. This morning we took a walk—

We had a number of German emigrants on board, who were on their way to the "far West." They were mostly Roman Catholics. Early on the next morning after we left Pittsburgh, we were alarmed by the terrifying screams of a female below, and soon found all the steerage passengers in utter confusion.—Owing to some misunderstanding between the Captain and the foreign Germans, about the payment of some freight which they had with them, a woman became so exasperated, that she was in the act of throwing her infant overboard, and but for the immediate interference of another woman, the unnatural deed would have

—Owing to the Captain's payment with them, a fact that she was at overboard, interference of and would have

Catechetical Instructions are eminently calculated to promote genuine revivals.—The object of these instructions is, not, as many very erroneously imagine, merely to impart knowledge, teach the doctrines of the catholicism and the Church, and thus in a sort of mechanical way, to make church-members but it is to awaken and convert sinners bringing them to Jesus Christ. That some unconverted ministers have abused this blessed and venerable institution, making it a kind of machine to add members as unconverted themselves to their congregations, cannot be denied; but this surely is no valid objection to the institution itself. It only proves that this, like almost every other good thing, may be misapplied and abused. Some unconverted men have preached the gospel and administered all the ordinances of the Church from improper motives—have misapplied the means sacred institutions of religion to purposes of self-aggrandizement; but we do not condemn religion and its ordinances for this abuse. Catechetical instructions are good, and in the hands of evangelical and pious ministers have been the means of the conversion of thousands and tens of thousands of souls. The writer is acquainted with men, living and dead, who, during the course of a long and laborious ministry, usually instructed several classes of catechumens every year, and almost always had a revival of more or less extent (though probably not called by this name) when these persons were added to the church. These men made the catechetical lecture room a room of prayer, inquiry, and a very *parade* to the souls of those attending. Their instructions were solid, thorough, and practical, delivered with a sincerity, point and application which could not fail to make lasting impressions. Their immediate object was thorough conversion of those attending lectures. These pastors do not confine themselves to the questions of the catechism, enter into familiar conversations with the

There is an another remark to be made reference to these instructions. It is that the cases of conversion which result from them are always more genuine and thorough. It cannot be mere animal excitement with those who have been made well acquainted with the doctrines of the Bible by preaching. They are well grounded in truth, and therefore know what they are doing. When they become awakened and anxious about their souls, it is not from fear or sympathy, but it is from a deep rational conviction of their sinfulness and danger, produced by the Spirit of God in the application of the truth which they have learned. There are much fewer cases of spurious excitement, and consequently falling away afterwards among such persons, than among those who have had no such instruction. Those who usually remain firm, and become true, zealous, and enlightened christians. The ornaments, often pillars, in the Church of Christ.—No pastor therefore who is anxious to promote genuine revivals ought to neglect so important and blessed a means. We exceedingly regret that, in these latter days, some men, who wish to be regarded amongst the foremost in advocating and promoting revivals, have manifested a disposition to set aside and neglect catechetical instructions. We admire the zeal of such brethren, but cannot think that it is according to knowledge. These lectures be an *old measure* in their opinion, but are one of those measures, which, in our hands, *improves* by age. It is the glory of these Churches in which it has been prominently employed. We hesitate not to say that pastor who is zealous and faithful in his catechetical instructions, may, under the blessing of God, expect a genuine revival whenever he prepares a class for confirmation.

It is true, the present pastor entered a field of labor under very gloomy prospects. He has to contend with serious difficulties, but there is good reason to believe, that under the blessing of God, he has already secured in removing some of those difficulties. And if he is only faithful & untiring in his labors, looking to God for help, he will and he will succeed; for the truth will prevail; and he will soon see the work of the Lord prosper gloriously in his hands, in the conversion and salvation of immortal souls. We would say to him, take good courage, and go on steadily in fighting the battles of the Lord, and in tearing down the strong holds of the enemy; he not dismayed, the Lord is with him, he will not leave thee, nor forsake thee. He is thy strength and shield, and thy exceeding great reward, both here & hereafter. He giveth grace and glory, and withholdeth no good thing from them that walk uprightly. Lo, I am with you always, even unto the end of the world. Amen.

The Legislature of New York some time since made a provision for the instruction of sixteen indigent blind persons from each Senatorial district at the expense of the State. There are now about 1,600 blind persons in the State, and the Legislature has provided for 1,600 vacancies, and with the view of filling them, the Managers of the Institution for the Blind have determined to visit several places in the State, in company with a few of their pupils. They will at the same time exhibit the various studies pursued at the Institution, taking with them books, statues, musical instruments, specimens of manufactured articles, &c.

MARRIED:
On Tuesday evening, the 16th inst., by the Rev. A. H. Smer, Mr. JOHN GRIBBLE, to Miss SARAH BOILEAU, of Snippensburg.

DIED.

On Sabbath morning, the 31st of July, 1842, at her residence, Mrs. SUSANNA SHADLE, wife of Henry Shadle, of Upper Providence, Montgomery co. Pa. after an illness of four weeks, in the 55th year of her age.

(Obituary next week.)

On July the 29th, near Middletown; Frederick County, JOHN CALVIN BOWLUS, infant son of Peter Cobb, aged one year, four months & 14 days.

On the 6th inst. of JULIA ABRAHAM MAIN, consort of P. A. Main, in the 24th year of her age.

Notices.

THEOLOGICAL SEMINARY.

The Summer session of the Theological Seminary of the German Reformed Church will close on Thursday the 27th of September, at which time an examination of the students will take place.

Mercersburg, Aug. 18th. JOHN W. NEVIN.
Prof. of Theology

BOARD OF VISITORS.

The Board of Visitors of the Theological Sem. will meet in the Seminary buildings, on Monday evening the 26th of September, in accordance with standing resolution, for the purpose of attending examination; and transacting such other business as may claim the attention of the Board. A full and punctual attendance is requested.

Aug. 25th.

SAM'L D. FISHER

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Mercersburg, Aug. 10.

MEETING OF SYNOD.
The Synod of the German Reformed Church will commence its next annual Session in Lewisburg, Union County, Pa., on Thursday the 20th of October next, at 10 O'clock A. M. The delegates from all the different Classes, and others who may have business to transact with Synod, are requested to be present in their attendance.
SAML. R. FISHER,
Stated Clerk.

July 19th 1842.

NOTICE.

The General Synod of the German Reformed Church of Ohio, will hold its session in Canton County, Ohio, on the first Saturday in October.

THOMAS WINTERS, Pres.

July 24th. 1842.

Acknowledgements.

LETTERS RECEIVED.

Jacob Rohrbach, Rev. P. Herzbreck, Rev. East, J. F. Porter, Rev. E. Heimer, J. E. Pfister, S. Cassal, Rev. J. G. Fritchey (1 sub.) Abner B. S. (1 sub.) Rev. F. E. Vander Sloot (1 sub.) Rev. A. P. Freeze, P. Reigart, Esq., J. Hamlin, Rev. A. H. B. Kiemer, Rev. T. F. W. Schuch, (2 subs.) Jessa Banks, A. Scott, Rev. Schneck (2 subs.), J. B. Blade, R. E. Higgins.

MONIES RECEIVED.

From Jonathan Sanders (Waynesb.) 6
cob Rohrbach from James Ealy (Sharpeb.)
Rev. J. S. Kessler from Col. Levi Rinker (M
son) 4, and Saml. Stickley 2, By H. W. Se
ason Shaeffer (Lockport N. Y.) 2, By J. B.
D. H. Seluabey (Bakersv.) 3, By A. S
Hugh Scott (Cash) 8

--- COLLEGE

Received from Dr. G. L. Nogle, treasurer
First street congregation, Philadelphia, the

and seventy dollars and twenty cents, and a bill for Marshall College, eighty-six and thirty cents, payment in part towards the Stern Scholarship, subscribed by the above association.

JACOB MAYE
Stern School for Marshall College

BENEFICIARY EDUCATION.

Received per Rev. A. H. Knicker
Mrs. Mary Miller, Centenary Subscript.
SAMUEL R. FISHER, Tr.

Poetry

THE DEATH KNELL.

Mark! now tolls the passing bell!
O, there's music in the knell!
All the other sounds we hear
Flatter and delude the ear.
But these solemn tones impart
Sweetest comfort to the heart!
For they tell of heavenly rest
To the sorrow-stricken breast.
Last again! the passing bell!
Tells some pilgrim's last farewell!
O, it is a sound which seems
Like the music of our dreams,
When in slumbers' trance we rove
Among the tombs of those we love.
'Tis a message from the dead,
When the voice of earth is fled,
Saying gently, "Hither haste
Life is but a dreary waste;
Miserable no boon to crave
In the quiet of the grave."
Hark again! the solemn knell!
Is speaking from the passing bell!
Tis a voice that bids depart
Calm and angelic from the heart—
Calms the bosom's maddening strife,
And stills the troubled sea of life,
Like the Saviour on the cross,
Blessed music from the cross!
May thy sweet tones ever give
Comfort unto those who live,
And bid them say, "Ah, passing bell!
In crowded town, or sylvan dell,
Thine comfort in the funeral knell!"

Parent's Department.

THE MOTHER SUMMONED.

BY L. H. SIGOURNEY.
"The feast of life is sweet—
I am no guest—
Loving friends my presence greet,
And all that charm the eye or ear,
Taste to please, or heart to cheer,
Earth, sky and ocean gather here—
God's care be blessed!"
"Tis scarce the hour of prime,
Yet how the sands of time
Steal fast away!
Till the cool evening falls
With lamplight on the walls—
I fain would stay.
"Yet, if that be too late,
Oh Thou! who market out date,
Till twilight rays,
I'd love to linger here,
Guiding my children dear
Through their pilgrim way,
Watching their minds unfold,
Rich with untrusting gold,
Of knowledge stored,
Till each his manly seat
Shall take in concert sweet,
Around life's board."

The Master called. The Mother heard.
"Come hither!"—was the solemn word.
Bright shone the noon-day sun,
The undrained cup still glowed with sparkling
She clasped her pure hand o'er her breast—
"They will be done!"
In the fresh summer of her years,
She kissed away her nursing's tears,
And laid him lulled to quiet rest,
Upon her blooming daughter's breast.
Pain probed her nerves with torture's pang,
The fibrous heart-strings rent and rang.
Yet peace, that of her soul was part,
Looked through her eye, and foiled the dart
That rankled there;
And Faith the Saviour's image drew,
Wiping away the dreadful dew
With words of prayer.
On a high arm, and strong,
The soul's burden cast,
While soaring, soaring high
The weakness of mortality
Felt like a dried leaf on the blast;
And with a conqueror's song
Heaven's gate she passed.

PARENTAL INFLUENCE.—Where parental influence does not convert, it at least hampers; it hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could not rid myself of them; I was a professed infidel in company rather than when alone: I was wretched when by myself. These principles, and maxims, and data, spoiled my joy. I find, in myself another evidence of the greatness of parental influence. I detect myself to this day, in laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of them.

"Parental influence must be great, because God has said it shall be so. 'The parent is not to stand reasoning and calculating,' God has said, that his character shall have influence; and so this appointment of Providence becomes often the punishment of a wicked man. Such a man is a complete selfish. I am weary of hearing such men talk about their family—and their family—they 'must provide for their family.' Their family has no place in their regard; they push for themselves. But God says, 'No! you think your children shall be so and so; but they shall be rods for your own backs. They shall be your curse.' They shall rise up against you." The most common of all human complaints is—parents groaning under the voices of their children! This is all the effect of parental influence.—Cecil.

Minister's Department.

ANECDOTE OF THE REV. WM. TENNENT.

When Whitefield was in this country, the Rev. William Tennent paid him a visit, and dined together with some other ministers at a gentleman's house. After dinner, Mr. Whitefield adverted to the difficulties attending the Gospel ministry; lamented that his zeal availed but little; said that he was weary with the burdens of the day; declaring his great consolation was that in a short time his work would be done, when he should depart and be with Christ; then he appealed to the ministers, if it was not their great comfort that they should go to rest? They generally assented, except Mr. Tennent, who sat next to Whitefield, in silence; and by his countenance discovered but little pleasure in the conversation. Whitefield, tapping him on the knee, said, "Well, brother Tennent, you are the oldest man amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Whitefield pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and to serve my Master as long as I can, until he shall think proper to call me home." Whitefield still urged for an explicit answer to his question, in case the time of death was left to his own choice. Mr. T. replied, "I have no choice about it: I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you another question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing very hard—I am weary of the work you have appointed me, and am overdone with the heat and burden of the day; do, master, let me return home, and be discharged from this hard service!' What would I say? Why, that he was a lazy fellow; and that it was his business to do the work I had appointed him, until I should think it fit to call him home." The pleasant manner in which this reproof was administered, rather increased the social harmony of the company, who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and live with Christ, which is far better" than to remain in this imperfect state and that it is the duty of the Christian, in this respect, to say, "all the days of my appointed time will I wait till my change come."

Children's Department.

WHY CHILDREN SHOULD BECOME CHRISTIANS.

BY REV. J. S. C. ABBOTT.

Children sometimes feel that they are too young to become Christians. They think it safe to postpone serving God, and preparing for the day of judgment until they are older. I wish, in this communication, to teach children why they should immediately become the disciples of Jesus Christ.
1. It is easier for a child to become a Christian, than it is for a person of mature years. The Bible distinctly declares that it is easier for some persons to become Christians, than for others. It is generally harder for rich men to turn to God, for they generally fix their hearts upon their riches. It is hard for those who are accustomed to do evil, to learn to do well,—because their habits are fixed. Your habits are growing stronger every day. In a few years from the present time, it will be much more difficult for you to commence the life of a Christian than it is now.
2. You will be much happier if you love and obey God than you will be if you neglect his service. It is so with every one. There are, no persons in the world so happy as Christians are. When in prosperity their hopes of Heaven add to their joys. When in adversity the consolations of religion cheer them. When they lie down to die, they exclaim,
"Bright angels have from glory come,
They're round my bed, they're in my room;
They wait to bid my spirit home,
All is well."

Whenever we try to do right, there is something within us which gives us joy. When we neglect our duty, we are generally unhappy. Probably you have often found it so in your own experience. When you have been dutiful to your parents, affectionate and obliging to your brothers and sisters, you have enjoyed much peace of mind. But when you have done wrong, your peace has been destroyed. Now the nearer you live to God the more peace of mind and joy you will have.
3. By becoming a Christian you will promote the happiness of all who are dear to you. What is it to be a Christian? It is always gratefully to try to do right, and to ask God's forgiveness for Christ's sake when you have done wrong. You must endeavor to do right, in every thing; to have all your thoughts, words and actions right. You must do all you can to make your parents, brothers, sisters and all your playmates happy. You must feel that God is your father, and must love him and do all you can to please him. You must remember that Jesus Christ is your Savior, that he has died for your sins, and that he has shown you by his example how to live. And you must cultivate his humble, prayerful, forgiving spirit. You must ask God to forgive you, for Christ's sake, for having neglected his service and you must consecrate yourself entirely to him. By thus doing, you probably will contribute much to the happiness of all around you. Your affectionate, amiable, obliging spirit will endear you to all your friends.
4. You may soon die, and thus have no opportunity to prepare to meet God, if you do not become a Christian now. Every child who can speak may say,
"In the burying ground may see,
Graves shorter than I am!"
The Christian minister is continually called to attend the funerals of little children. And you, who are now reading this page, may be taken sick and die, before another month. I have seen children die who were very happy. They felt that they were going to be with angels of God in heaven, and it seemed more pleasant for them to die than to live. Other children have died feeling very sad and terrified. They had not loved and served God. They had not trusted in the Savior. They knew that they were unprepared to stand at his bar, and therefore, they were afraid to die. Now can you, my young reader, when you know that you are liable to die at any time, can you neglect preparing to meet your judge? I was once passing along the street and I saw a little boy attempt to jump upon a cart. His foot slipped, and the heavy wheel crushed his body, and he was carried home lifeless. A little girl was walking to school, and a stake-coach, drawn by horses, on a full trot, turned a corner of the street, and ran over her, and her lifeless body was carried home to be buried. We are all liable to such accidents. The poet says with truth,
"The rising morning can't assure
That we shall end the day,
For death stands ready at the door
To seize our lives away."

Such are some of the reasons why you should, my young friends, become Christians immediately. There are many other reasons, which I have not time now to mention. But are not these enough? Why then will you do not resolve now, that whatever others may do, you will immediately give your heart to the Savior, and endeavor, as long as you live, earnestly and prayerfully to serve him? Do this, and you will have the hope of Heaven to comfort you as long as you live, and when you die you will say,
I soon shall be
From every pain and sorrow free,
I shall the king of glory see,
All is well! All is well!"

MISCELLANEOUS.

PARALLEL OF THE SEXES.

The North American says, there is an admirable partition of qualities between the sexes, which the author of our being has distributed to each, with a wisdom that challenges our unbounded admiration.
Man is strong—Woman is beautiful.
Man is daring and confident—Woman is diffident and unassuming.
Man is great in action—Woman in suffering.
Man shines abroad—Woman at home.
Man talks to convince—Woman to persuade and please.
Man has a rugged heart—Woman a soft and tender one.
Man prevents misery—Woman relieves it.
Man has science—Woman taste.
Man has judgment—Woman sensibility.
Man is a being of Justice—Woman an angel of mercy.
The little I have seen of the world and know of the history of mankind, teaches me to look upon the errors of others in sorrow not in anger. When I take the history of one poor heart that has sinned and suffered, and report to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish iniquity of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the souls sanctuary, and threatening vices within—health gone—happiness gone—even hope that remains the longest, gone—I would fain leave the erring soul of my fellow man with him, from whose hands it came.

ADVERTISEMENTS.

Dr. Duncan's Expectant Remedy.

FOR CONSUMPTION.
Coughs, Spitting of Blood, Bronchitis, Difficulty breathing, Asthma, Pain in the Breast and Chest, Whooping Cough, Croup, and all diseases of the Liver and Lungs.

It is a well known fact, that CONSUMPTION destroys more human lives than any other disease on record. So great has been the destruction throughout the United States within the last year, ending January 1st, 1842, that upwards of 75,000 persons died with this insidious disease in one year.

Shocking! Were we not aware that this fact has been carefully ascertained, and is not a mere assertion, we could not resist the assertion. We behold its fatal ravages in families all around us, gathering in its cheerless embrace a friend from every circle, and casting gloom and darkness over its place of visitation. These secular demonstrations must certainly convince all that no time should be spared in procuring a medicine immediately to arrest its fatal progress.

BEFORE IT BE TOO LATE.

Therefore you who are afflicted with the first symptoms of a Consumptive or a Pulmonary nature, delay not in using DR. DUNCAN'S EXPECTANT REMEDY: it is certain to eradicate and remove from the system the first evil seed of Consumption; and it will also restore to perfect health every one of those who have long been confined to the sick chamber, given up as incurable, for the want of a proper medicine. Agents from all parts of the United States speak of the wonderful effects of this Great Discovery in the Healing Art, for rescuing thousands from the cold and silent grave.

NOTE. The above Medicine is a vegetable preparation, very pleasant to the taste, and suitable to use under any circumstances. Full directions are described in a Pamphlet accompanying the Medicine.

Always ask for DR. DUNCAN'S EXPECTANT REMEDY, and do not be persuaded to use any other until you give it a fair trial.

ALL GENUINE has on the envelope a representation of "Hope."

CAUTION. There are some persons that sell the above Medicine under the name of Dr. Duncan's, and do not care to give it a fair trial.

Principle Office, No. 19 North Eighth Street, Philadelphia.

For sale at the store of Seibert and Thompson, one door south of the Post Office.

J. R. KIRBY, Agent.

The Cause of Disease.

Nearly all diseases are caused by some obstruction in the system which prevent the regular and wholesome operations of the animal functions. This obstruction is disease, which is manifested in a variety of forms, and is less manifest in its character. To restore the system to a state of health, then, it is only necessary to remove the cause of disease, and the cure is accomplished. The cause of obstruction is the means that should be removed by purgation, which is effected by the use of Dr. DUNCAN'S EXPECTANT REMEDY. This medicine is a vegetable preparation, very pleasant to the taste, and suitable to use under any circumstances. Full directions are described in a Pamphlet accompanying the Medicine.

Dr. Duncan's Expectant Remedy.

Is performing some of the most wonderful cures on record. Mr. W. P. PEARSON, of Delaware county, Pennsylvania, was taken with the first symptoms of a Consumptive nature, which increased until he became so much reduced in flesh that he was obliged to be helped in and out of bed. His Physicians at length gave up, and pronounced his illness fatal. He was, however, in this hopeless situation, when he discovered Dr. DUNCAN'S EXPECTANT REMEDY, and procured a bottle of it. He commenced its use, and in a few days he was enabled to get up, and in a short time he was restored to perfect health. He writes, "I feel that I owe my recovery to Dr. DUNCAN'S EXPECTANT REMEDY, and I feel that I am under a great obligation to the author of this medicine, and to the public, to state the facts of my recovery, and to recommend it to all who are afflicted with a Consumptive nature, and who are in a similar situation to mine. I feel that I am under a great obligation to the author of this medicine, and to the public, to state the facts of my recovery, and to recommend it to all who are afflicted with a Consumptive nature, and who are in a similar situation to mine."

Consumption! Consumption!!

Dr. Duncan's Expectant Remedy.

Is an infallible remedy for all Consumptive Complaints, Coughs, Spitting of Blood, Bronchitis, Difficulty breathing, Asthma, Pain in the Breast and Chest, Whooping Cough, Croup, and all diseases of the Liver and Lungs. It is a well known fact, that CONSUMPTION destroys more human lives than any other disease on record. So great has been the destruction throughout the United States within the last year, ending January 1st, 1842, that upwards of 75,000 persons died with this insidious disease in one year.

Female Beware.

CONSUMPTION.

And not suffer the early seeds to knit its fatal threads in your system, and even death, upon many valuable citizens. We are fourfold the human souls who so suddenly die, that their families are left in a state of despair, and their friends are left in a state of grief. It is a well known fact, that CONSUMPTION destroys more human lives than any other disease on record. So great has been the destruction throughout the United States within the last year, ending January 1st, 1842, that upwards of 75,000 persons died with this insidious disease in one year.

To Families and Invalids.

The following indispensable Family remedies may be had of Dr. J. R. KIRBY, Agent.

FOR BALDNESS.

Balm of Columbus, for the Hair, which will stop it falling out, or restore it on bald places, and will make the hair grow rapidly, or on those who have lost their hair from any cause.

Rheumatism and Lomness.

positively cured, and all shrouled muscles and limbs are brought back to their original position, and the sufferer is enabled to move about as usual.

PILES, &c.

are wholly prevented, or governed (if the attack has come on, from only the HAY'S EXTRACT, from Comstock and Co., A.C. Sore and every thing relieved by it, and it is of an outward application. It acts like a charm. Use it.

Dr. Duncan's Expectant Remedy.

FOR CONSUMPTION.

Coughs, Spitting of Blood, Bronchitis, Difficulty breathing, Asthma, Pain in the Breast and Chest, Whooping Cough, Croup, and all diseases of the Liver and Lungs.

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NEW PUBLICATIONS.

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