

## Original.

For the Weekly Messenger.

## THE HEIDELBERG CATECHISM.

¶ 19 CALVIN'S INFLUENCE.

## Continued.

The influence of Calvin was felt extensively again, throughout the Reformed Church, in shaping and fixing its faith with regard to the deep subject of *Predestination*. His views here were not indeed universally approved; but they were so far received in the end, as to become a characteristic distinction of the Church at large, as compared with the rest of the Protestant world. Even where Calvin himself was supposed to have pushed his theory to an extreme, it was allowed to retain its authority at least in a modified and softened form.

Luther and Melancthon in the beginning, both took the same view of this doctrine, that was afterwards maintained by the Reformer of Geneva. The first in his work *De Servo Arbitrio*, and the latter in the earlier editions of his *Loco Communes*, inculcated the idea of "absolute predestination in the clearest terms." "That the doctrine of predestination is felt commonly to be harsh," Melancthon then wrote, "is to be attributed to the impious theology of the Sophists, which has made so much of contingency and the freedom of our will, that Scriptural truth has become revolting to delicate ears." By Zuingli and Oecolampadius, and the Swiss Church generally before the time of Calvin, the doctrine was not received. In a letter written to Oecolampadius on the part of the Waldenses, in which their general concurrence with the principles of the Reformation is expressed, special objection is made at the same time to Luther's views of predestination, as unscriptural and prejudicial to the interests of holiness. In the course of time, however, Melancthon openly renounced the doctrine; and Luther seems also to have grown sceptical at least, in relation to it; as he forbore to insist upon it any farther in his preaching and writing, and never found any fault with Melancthon for thrusting it out of his system. Probably however there was no great difference in the end between their views and those in which the Reformed Church generally came eventually to rest.

Calvin embraced the system of Augustine, with clear insight and firm unwavering faith; and such was the force of his intellect, the weight of his eloquence, and the overpowering authority of his character altogether that it soon acquired a new importance in the whole Church. At Geneva, it was early held to be an indispensable part of the established orthodoxy. Sebastian Castalio, for differing from Calvin here as well as on some other points, was deprived of his office, and required to leave the city. Bolsec, for publicly assailing the doctrine, in a way that was considered disorderly and wicked, was thrown into prison, and then banished. The other Swiss Churches were not at once ready, to make the creed of Geneva with regard to this point, their own. Finally however the influence of Calvin proved sufficient to overcome their scruples. In the year 1554, they were induced to approve a particular rule of faith drawn up by him, three years previously, on the subject of *Predestination*, which thus acquired a kind of symbolical force for the entire Helvetic Church. The Lutheran Church, in the mean time, was taking its ground decidedly against the doctrine. The result was earnest controversy with regard to it, by which it became identified more and more with the Reformed interest. Here it was powerfully sustained, by Calvin, and the whole school in theology, of which he might be considered the master. In the end, it came to be regarded as the leading & distinguishing feature of *Calvinism*. Still it was not adopted by all the different sections of the Reformed church, in the same unqualified form in which it was held at Geneva. There was a disposition rather to give it a less rigorous shape, which gave rise to various statements of the point, in the Catechisms and Confessions of different countries; some acquiescing more fully in Calvin's view as represented by himself, while others leaned, with more or less approximation, towards the doctrine commonly prevalent in the Lutheran Church.

With Calvin predestination is a divine decree settling unchangeably from all eternity, the character and destiny of every human being. "All are not created," he tells us, "under the same condition, but eternal life is pre-ordained for some and eternal damnation for others; accordingly therefore as any one has been formed for one or the other end, we say that he has been predestinated either to life or to death." His scheme is that which is denominated technically, the *supralapsarian*; according to which this preordination to life or death has respect to its objects, contemplated as creatures simply, previously to the idea of their fallen state. The decree establishes the fall itself as a necessary medium for reaching its ulterior objects. Then of course predestination is regarded as altogether absolute, having no dependence on any conditions or events. Finally, it is exhibited as imparting a particular and definite intention to the whole economy of salvation, answerable precisely to its actual results. Grace, in the case of the elect, becomes invincible and the atonement, like all the other arrangements embraced in the system, has respect to them exclusively, as the persons specifically contemplated in the decree of salvation, which is thus carried into effect. Redemption is particular only, and not general.

This severe system was modified materially, by the *sublapsarian* view, which soon became the more common form of Calvinism in the Reformed Church. According to this the divine predestination contemplates man merely in his fallen state, without involving the fall itself as a part of its own apparatus, for reaching the end it has in view. The fall is permitted and foreseen, and the purpose of redemption conceived in view of it, for the benefit of the elect. This was, in some measure, to strip the decree itself of its absolute character. The doctrine was modified still farther, in being divorced as it was with many, from the notion of a particular redemption. As the decree of creation was supposed to precede that of redemption so again the decree of redemption was regarded as going before that of election. God first purposed to provide an atonement for the world, and then elected a certain portion of mankind to salvation on this ground. Such at least we may hold to be the internal constitution of his purpose and plan as a whole, though all must be regarded as forming a single and simple act in his own mind. In this

way, it was endeavored to maintain the idea of a general and universal redemption, as the only ground on which it was supposed a free offer of the grace of the Gospel could be made to all.

In the Heidelberg Catechism, the whole question is kept in a great measure out of sight. The subject of salvation is exhibited and discussed in the practical historical form in which it comes before us in the Bible, without any attempt to define specifically the relation that holds in the case between the will of man and the decree of God. The system is substantially Calvinistic, as the Reformed Churches before the Synod of Dort were all substantially of this character, notwithstanding the material deviations which were tolerated among them from the rigid form in which the doctrine of *Predestination* was held by Calvin himself. Such latitude was considered perfectly compatible with the proper orthodoxy of the Reformed Church, which would not consent at this time to be bound absolutely by any strict formula with regard to this deep and mysterious point. There might be free and safe communion, it was supposed in the spirit of the Reformation and in the spirit of the Gospel without so contracting the platform of faith as to touch the article of *Predestination* at all. The Heidelberg Catechism accordingly here is as Catholic as the Augsburg Confession itself. It teaches man's utter apostasy & ruin as a sinner, and tells us God will have his justice satisfied, either by ourselves or another before we can be saved. Such satisfaction, it declares, is found only in the sufferings and death of Christ, by which however only those are saved "who are ingrafted into him, and receive all his benefits, by a true faith." "He, all the time that he lived on earth," it is said, "but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind; that so by his passion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation and obtain for us the favor of God, righteousness and eternal life." No one who considers the proper design of a symbolical book, will take exception to the Catechism as defective in its theology at this point. It was intended to present the Christian system only in its broadest and most general lines, and all particularly beyond this was avoided as likely to defeat the main object of the work itself. Systems of theology may be as particular as their authors please: a symbolical book ought to be more or less general; and it may be doubted whether in the case of this particular article of *Predestination*, more has not been lost than gained, wherever it has been undertaken in other confessions, to make it more prominent and definite than we have it in the Heidelberg Catechism.

Calvin's influence in the Reformed Church, as an expounder of the Scriptures, was no less deep and extensive than the authority he possessed as the first theologian of the age. Among all the reformers, there was no one who showed himself so successful in penetrating the sense of God's word, or so happy in representing it in the way of commentary to others. In the Lutheran Church, during this period, the exposition of the Scriptures was always more or less trammelled by dogmatical and polemical views. From the beginning, a more free and correct method distinguished the Reformed divines; among them all however Calvin bears the palm, and his authority no doubt contributed much to recommend such a method to others. With the exception of the later historical books, *Proverbs*, *Ecclesiastes*, *Solomon's Song* and the *Apocalypse*, he wrote as a commentator on the whole Bible. His commentaries have been widely circulated, in numerous editions, both in Latin and French. It is an interesting and striking attestation of their value, that in our own age, so proud of its superior illumination, and in Germany particularly, where exegetical learning has carried its pretensions farther than in any other section of the world, they are found suddenly rising into new credit, after having been for a long time overlooked, and are made again to challenge the respect of Christendom under the most imposing show of authority. This too, in spite of the odium that is now generally attached to his name, and in the face of the prejudice which is everywhere cherished in that land against his theological system. Tholuck especially has done much, to bring the merits of Calvin, as a commentator, into view; partly by the abundant use he has made of him, in his own exegetical works; partly by the pains he has taken, to bring out Calvin himself, particularly on Paul's Epistles, in a new and attractive form; and partly again by the terms in which he has commended him directly to the attention especially of younger theologians. Altogether Calvin may be said to have experienced, for the time, a sort of resurrection to life again, in the very midst of the reign of rationalism and infidelity in the nineteenth century. In the "Literarischer Anzeiger," July, 1831, Tholuck devotes a long article to the subject of Calvin's merits, as an expositor of the Bible. He ascribes to him a peculiar felicity of style, and a most judicious regard to order and proportion, beyond all the commentators of his age. He dwells however more particularly on his remarkable freedom from the theological bias—so conspicuous in the expositions of Luther and Melancthon; on his extraordinary exegetical tact—which led Scaliger to exclaim, *Quam Calvinus bene assuevit mentem prophetarum—nemo melius*—in his manifold feeling; and finally on every where enters into the interior life and sense of his subject—a qualification of infinitely more account for the right elucidation of God's word, than any conceivable amount of exegetical apparatus supplies. "On the Epistles of Paul," says Tholuck, "he sinks himself quite into the spirit of the Apostle, and becoming one with him, (as the reader cannot help feeling,) he every where expounds the particular from the whole; like Chrysostom in this respect, only that the latter is sometimes injuriously influenced by his rhetorical taste. The whole New Testament history becomes living under his hands. He lives in every individual that comes forward, acting or speaking, in the bad as well as the good, and explains every thing that is said out of the relations, and out of the soul of the speaker himself." In thus commending Calvin, as the prime of commentators, Tholuck adverts in conclusion to his *Predestinationism*, as a sort of dead leaf in the precious ointment of his thoughts. But even this, he remarks somewhat curiously, may do more good than harm in these libertine times.

Calvinism just here embodies after all, he tells us, a deep truth—apprehended only in a one-sided way—which the age needs especially to feel, in order that it may be saved from a worse onesidedness, in the opposite direction. This opposite bias, he thinks, may well be trusted, to counteract any undue influence of Calvinism, from the circulation of his writings. Should this however fail to be the case in some instances, and the Calvinistic theory be yielded to its full rigor, he adds, "let it be; the onesided force of this iron view is always something more noble and full of majesty, than the onesided weakness of a fleshly Pelagianism." This is an important concession, which becomes still more significant, when we are told yet farther, "this onesided Calvinism cannot fail to generate that invincible, unbending power of faith which has ever been peculiar to this rigorous system, and which above every thing else is wanting to our languid age."

The influence which Calvin exerted by his writings, was powerfully sustained by the authority of the celebrated School of Geneva, over which he presided. From the year 1541 he had held public lectures here in theology, which were attended upon by many foreigners, especially from England & the Netherlands. These contributed soon to spread the fame of his learning and piety, in the countenance from which they came; and in this way Geneva came to be regarded more and more, at a distance, as the great centre of light for the Reformed Church throughout Europe. In the year 1558, the State, on Calvin's recommendation, established a University, in form; and soon after Theodore Beza, who had been previously settled at Lausanne, was called to take part in its honors and labors. He was one of the most accomplished scholars of the age, and next to Calvin deserves to be regarded as a main pillar of the Reformed Church, in the sixteenth century. The University of Geneva rose rapidly now to the very highest reputation. The eyes of men were turned towards it from every quarter, in which the spirit of the Reformation was struggling to free itself from the long reign of error and superstition. Students, fired with generous zeal, came not only from all parts of Switzerland, but from Germany, France, the Netherlands, England, Scotland, and even from Poland and Hungary, to form themselves here to knowledge and virtue. Geneva became the acknowledged metropolis of the Reformed world. Calvin and Beza, were felt from one side of Europe to the other. The truth which they taught travelled, in the persons of their disciples, into all lands, and wrought with regenerating force among the nations. After Calvin's death, A. D. 1564, the whole weight of this interest, may be said to have fallen upon the shoulders of Beza. He was however well fitted to be the successor of such an Elijah, and sustained honorably the burden of his responsibilities through the remainder of the century. After a life of great activity, intimately connected in various ways with the history of the Reformed Church, he fell asleep, A. D. 1605, in the 85th year of his age.

J. W. N.

## Religious.

## EFFORTS TO BUILD A HOUSE OF WORSHIP, In Hills, one of the Sandwich Islands.

[Extract from Rev. Mr. Coan's letter.]

You have already been informed of our efforts to build a substantial meeting-house, and it only remains, at this time, to report progress. Amidst a thousand embarrassments and hindrances, which I have not time to name, the timber has been drawn by the voluntary application of human muscles. Men, women, and children, have all volunteered in this service, and all the timber has been drawn stick by stick, for the distance of four or six miles, without the aid of cattle or horses. One stick only can be drawn in a day, by a given company of from forty to eighty persons, according to the length and size of the stick. In order to stimulate and encourage the people in this great work, (for it is truly a great and heavy work to them,) I have gone with them to the forest, laid hold of the rope and dragged timber with them from morning to night. On such occasions we usually, on our arrival at the timber to be drawn, unite in prayer, and then, fastening to the stick, proceed with our work—Dragging timber in this way is exceedingly wearisome, especially if there be not, as is often the case, a full complement of hands. But, what is wanted in numbers is sometimes supplied in the tact and management of the natives, some of whom are expert in rallying, stimulating, and cheering their comrades by sallies of wit, irony, and, if the expression may be allowable, of good natured sarcasm. Their manner of drawing is quite orderly and systematic. In the first place they choose one of their little number for a leader.—This done, the leader proceeds immediately to use his vocal organs by commanding all others to put theirs at rest. He then arranges the men on each side of the rope, like artillerymen at the drag-rope. Every man is commanded to grasp the rope firmly with both hands, straighten it, and squat down, inclined a little forward. The leader then passes from rear to front, and from front to rear, reviewing the line, and seeing whether every hand grasps the rope. All is now still as the grave for a moment, when the commander or the marshal of the day roars out, in a stentorian voice, "draw! draw!" Each one then rises, bending forward; every muscle is tense—and away dashes the timber, through thicket and mud, over lava and streamlet, under burning sun, or amidst drenching rain, as the case may be.—No conversation is allowed, except by the marshal who seems to feel it his privilege, during his incumbency, to make noise enough for all the rest. About once in half a mile they stop to rest, and then proceed again. If the company become languid or lazy, which is apt to be the case after an hour or two, choosing to walk erect and hold the rope loosely, then the brilliant marshal has a thousand smart things to say to arouse their zeal and provoke their muscular energies. I will give you one sententious phrase—"Bow the head, blister the hand, sweat."—If the marshal finds his voice exhausted before noon, which is often the case, then he resigns, either voluntarily, or through the modest hint of a friend, and another is chosen to fill his place.—All is done in good nature.

Besides drawing the timber six or seven hundred dollars have been subscribed to pay carpenters, to buy lumber, etc., for the house. Carpenters are now at work on the frame,

and we hope it will be raised ere long. It is to be covered with thatch; but it must necessarily be a long time before it is completed, as it is done only by voluntary effort, and amidst a multitude of hindrances and burdens, such as were not once known here. Nearly all the meeting-houses at the Islands have been built by order of the chiefs; and as in that case, every man is required to work, a house may be completed with despatch.

## Statistics of the Church and District.

You will see by my report for 1840, that this church then numbered 7,028 in regular standing. Of these, 316 have died in hope and gone, as we trust, to "join the great multitude before the throne." Six hundred and seventy have been under church censure, mostly for the use of tobacco. Sixty-five have been dismissed to other churches. One hundred and fifty-four have been received by baptism and profession of faith in Christ. The whole number now in regular standing is 6,402. The whole number of communicants who have been removed from this Church by death is 584. If one half of these have gone to glory, neither your labor nor ours has been in vain in the Lord. But I will dispense with further statistics here, as I intend to give them more fully in a tabular view at the close of this letter.

The tabular view adverted to above shows that only forty-three persons have been excommunicated from this church, and that none of excommunication occurred during the year ending with the date of the letter. Only 20 remain excommunicated, the other 23 having been restored on evidence of repentance. The whole number of children baptized is 2,476, of whom 108 were baptized the last year. The number of marriages during the year was 144. On the Sabbath Mr. Coan's usual congregation is 1,500.

Mr. Coan adds that he has just completed the census of what he calls his parish, including the two districts of Hilo and Puna, and he finds that the number of adults both sexes, over eighteen years of age, is 7,357; and the number of persons of both sexes under eighteen years is 3,493; making a total of 10,850, as the population of those two districts. If the letters of Mr. Coan describing the territory from which his church is gathered are correctly understood, they present this remarkable fact, to which there is probably no parallel in the annals of Christianity, that out of a population of 10,850 souls, 6,402 are members of the Church of Christ, and give hopeful evidence of having been born of the Spirit of God.

## APOSTOLICAL SUCCESSION CONFESSEDLY UNCERTAIN.

This is confessed by a distinguished prelate of a church that has reiterated her claims to an unbroken ministerial succession to the Apostles. We refer to Archbishop Whately, of the Church of England, from whose work on the Kingdom of Christ, we subjoin an extract:

As there are some persons who are too ready to separate from any religious community on slight grounds, or even, through mere caprice, to "heap up to themselves teachers having itching ears," it has been thought, or at least maintained, that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold, under the title of "Church-principles" and the doctrine that no one is a member of Christ's church, and an heir of the covenant of gospel-promises, who is not under a ministry ordained by bishops descended in an unbroken chain from the apostles.

Now what is the degree of satisfactory assurance that is thus afforded to the scrupulous consciences of any members of an Episcopal church? If a man consider it as highly probable that the particular minister at whose hands he receives the sacred ordinances, is really thus apostolically descended, this is the very utmost point to which he can with any semblance of reason attain: and the more he reflects and inquires the more cause for hesitation he will find. There is not a minister in all Christendom, who is able to trace up with any approach to certainty, his own spiritual pedigree. The sacramental virtue, (for such it is that is implied,—whether the term be used or not—in the principle I have been speaking of,) dependent on the imposition of hands, with a due observance of apostolical usages, by a bishop, himself duly consecrated after having been in like manner baptized into the church, and ordained deacon and priest—this sacramental virtue, if a single link of the chain be faulty, must, on the above principle, be utterly nullified ever after, in respect to all the links that hang on that one. For if a bishop has not been duly consecrated, his ordinations are null; and so are the ministrations of those ordained by him; and their ordination of others; (supposing any of the persons ordained by him to attain the Episcopal office,) and so on without end. The poisonous taint of infirmity, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

And who can undertake to pronounce that during that long period usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the clergy, but also of the grossest irregularities in respect to discipline and form.—We read of the bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put into their places by violence; of illiterate and profligate laymen and habitual drunkards admitted to holy orders; and in short of the prevalence of every kind of disorder and reckless disregard of the decency which the apostle enjoins. It is inconceivable that any one even moderately acquainted with history can feel a certainty, or any approach to certainty, that amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one duly consecrated or ordained was admitted to sacred offices.

Even in later and more civilized times, the

probability of an irregularity, though very greatly diminished, is yet diminished only, and not absolutely destroyed. Even in the memory of persons living, there existed a bishop concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom he had been ordained, that doubt existed in the minds of many persons whether he had been ordained at all. I dare not say that there was not good ground for the suspicion; but I speak of the fact that it did prevail; and that the circumstances of the case were such as to make manifest the possibility of such an irregularity occurring under such circumstances.

Now, let any one proceed on the hypothesis that there are, suppose but a hundred links connecting any particular minister with the apostles; and let him even suppose that not above half of this number pass through such periods as admit of any possible irregularity; and then, placing at the lowest estimate the probability of defectiveness in respect to each of the remaining fifty, taken separately, let him consider what amount of probability will result from the multiplying of the whole together. The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the gospel-covenant depends on his own minister's claim to be supposed sacramental virtue of true ordination, and this again on perfect apostolical succession as above described, must be involved, in proportion as he reads, and inquires, and reflects and reasons on the subject, in the most distressing doubt and perplexity.

It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without such cause that they dread and lament "an age of too much light," and wish to involve religion in "a solemn and awful gloom." It is not without cause, that having removed the Christian's confidence from a rock, to base it on sand, they forbid all prying curiosity to examine their foundation.

## MEANS FOR SPIRITUAL PROSPERITY.

What are the means of spiritual prosperity in a congregation?

1. A faithful devoted ministry. And by this we mean, not a ministry of talent and learning merely, but a ministry of truth and piety; intelligent in the scriptures, serious, laborious, prayerful; seeking not so much the popular as the useful; not so much, to please as to bring to repentance and a holy life; bold, in repent, decided in duty, yet kind conciliating and yielding in things non-essential; and which while it meditates much and deeply on the great truths which are unto salvation, that so it may impart worth and power to its Sabbath ministrations, loves also to go forth from the retirement of the study to mingle with the people in acts of sympathy and pastoral attentions; and thus enforces, in the intimacy of private intercourse, the lessons of instruction and warning which it is wont to publish from the pulpit.

A ministry of this character turns into fecundity all the gifts of mere talent and genius. It may have but little to attract or please a mere worldly mind; but it has that which, in the prosperity of a congregation, is of more importance than all talent and learning; that God owns and blesses in the conversion of sinners, and in the building up his own people in faith and love.

The kind of ministry best adapted to promote the true interests of a religious society is often greatly misunderstood. The first question with many, in the call and settlement of a minister, is, not whether he is sound in the faith, eminently pious, devoted and active; but is he a "smart man," a "man of talents," a "popular preacher?" And they are wont to estimate his ministrations, not by their adaptedness to feed the church of God and bring sinners to repentance and a holy life, but by their being characterized by popular and attractive qualities, fine speaking, eloquent sentences, and brilliant images.

Now all this is entire mistake, and is doing immense mischief in many congregations in our land. It is a mistake founded in a total misapprehension as to the nature and design of the ministry.—Instead of its being regarded as ordained of God, to make men holy and fit for heaven, it is converted into a mere vehicle of intellectual entertainment or of tasteless amusement. Let it not be thought that we attach little importance to talents and learning and eloquence in the ministry. Would to God that all his servants possessed these gifts in a much larger measure than they do; provided also that they possessed a piety which would sanctify these gifts and lay them all at the foot of the cross.

But alone, or when allowed to hold the chief place in the estimation of a congregation, they are of little worth in promoting its spiritual prosperity. Nay, in many cases, their only effect is to bring on spiritual decay and fruitlessness. And hence the fact, that many congregations wither and die, under what is called popular preaching, while many others are edified in truth and holiness under a ministry of little pretensions to genius or distinguished talent, but plain, serious, and devoted to the Master's work in the Master's way.

It cannot be too deeply impressed on our minds, that however distinguished the instrument employed in dispensing the truth to a congregation, the excellency of the power is all of God; and God will bless no ministry that does not consecrate all its attainments to his glory, and labor to advance his cause in the use of the very means which he, in his infinite wisdom, has seen fit to appoint.

Among these means, I need not say, a clear and full exhibition of God's truth holds the first place. It is the extremest folly to think of building up the cause of Christ by a compromise or concealment of the great distinguishing doctrines of his gospel.

Let the ministry, then, that would see the work of the Lord prospering among the people of its charge, be plain and discriminating in its exhibitions of the great doctrines and duties of the gospel,—and the law of God, the guilt and ruin of man, the help in atoning blood of Christ, & the agency of the sanctifying Spirit, together with the calls and warnings of divine mercy, and the rewards and punishments of another world. These are the only elements of effective and useful preaching; and the ministry that dwells upon them with affectionate earnestness and frequency pointing to the awful realities of sin, of death, and the terror of a coming judgement on the one hand; and on the other, to the peace speaking blood of Jesus & the proffered aids of the Spirit, and the crown of life in heaven; will

never be left to address empty walls or a drowsy audience, but will gather around it a people hungering for the bread of life, and in earnest in the business of salvation.

Dr. House in the National Preacher.

## THE TREES OF RIGHTEOUSNESS.

Doubtless it is a glorious sight to see "the trees of righteousness," as the prophet denominates the established people of God, "planted by the rivers of water, bringing forth their fruit in due season," lifting up their heads to heaven, in all the strength, and vigor, and beauty which the dews of the Spirit have imparted, and the rays of the Sun of Righteousness have cherished, and standing unbroken and uninjured beneath the heaviest gale that blows, defying alike the tempest and the flood. It may be a less glorious, but it is not even a more encouraging sight to the Christian, to mark these same trees, the planting of the Lord, just as they are struggling into existence, their heads for the first time emerging from the underwood, and their weak and feeble stem drawing up from amidst the shelter that has shielded them, bending beneath every wind that blows, and appearing unable to stand the shock with which the first strong gale shall visit them? It is a blessed and a soul-encouraging sight to the Christian, because in that small and yielding sapling, he sees the stern, unbending oak of centuries yet to come, the father of the forest, upon which all storms, all tempests, shall exert their violence, but in vain. While others think only of the weakness of the tree, he is thinking of the strength and permanency of the root; he knows, that, far beneath the surface, and far beyond the sight of man, the root of that frail tree has driven its fibres firm and fast into the living Rock, and let the stem be shaken as it may above, all is secure below; and let the hurricane sweep with resistless force across the forest, and every other tree fall prostrate beneath its arm, he knows that this may bend, but cannot break, and though it stoop to earth, shall rise again the stronger; and the more secure, imperishable, and indestructible, for it shall adorn the paradise of God.—Rev. Henry Blunt.

## Temperance Department

## SAVE THE DRUNKARD.

"I will hire you and your four boys," said the agent of a manufacturing establishment, a few days since, to a poor intemperate man, "on this condition: you shall not use any spirits while in my employ." The man paused—was evidently agitated and irresolute. At length he observed, "My wife is sick, we are destitute of food, my credit is gone, and something must be done; I don't know how I shall succeed, but I will go to work and try. The agent went over to a store, and said to the merchant, "Let Mr. A. have any thing he wishes out of the store to the amount of one dollar, and charge it to me." The next day after this, Mr. A. and his four sons went to work. They continued to labor to the entire satisfaction of their employer for several weeks, when an event occurred which had well nigh sent the father back again to his cups. A gentleman who had called at the mill for a piece of work when the agent was out, offered to treat the hands, and went to one of the stores to purchase a pitcher of "sling" for that purpose, but was providentially met by the agent just as he was entering the door of the mill—when the following conversation ensued:

Agent. What are you going to do with that sling?

Answer. Treat your hands, sir. I called for my work, and finding it done to my satisfaction, I promised the hands a treat.

Ag't. We do not allow spirituous liquor in our mill.

A. But I have promised them a treat.

Ag't. I am sorry you have, for we cannot allow it.

A. Well, next time I will take my work where I can treat if I wish.

Ag't. Well; we should be glad to do your work, but we cannot allow you to treat our hands.

A few days after the above conversation, Mr. A. addressed the agent, saying: "O, how glad I am that you did not allow the gentleman to treat, the other day; for I could not be singular, so I had made up my mind to drink; if I had, it would have ruined me. O how glad I am that you did not let him treat!"

Let us now look at the results of Mr. A.'s reformation.

1. His wife, whom he had married from a very respectable family, and who had suffered severely from ill-health and depression of spirits, for several years previous to his reformation, recovered her former health and cheerfulness. The causes of her sickness and melancholy were the intemperance, and consequent degradation of her husband, together with the deprivation of suitable food and clothing. These causes removed, she became herself again.

2. His four boys, who had thrown off parental restraint, and become notorious for their profligacy and vulgarity, were soon materially changed. Before they felt that they were a drunkard's children, and would not be respected as others, and consequently had ceased to respect themselves. It was not so after their father's reformation. They began to cultivate their minds; and when but a few years had passed by, there might be seen in their father's sitting-room a neat piano-forte, while around the room were suspended other instruments of music, all their own manufacture.

3. The boys are now respectable and useful citizens. One of them has been a member of the Massachusetts Legislature.

4. The father, instead of being a town charge, or in a drunkard's grave, now resides in his own beautiful mansion, blessed with the comforts of life, and actively engaged in benevolent operations. He is a Sabbath school teacher, and has long been engaged training youth for usefulness and for heaven.

We are happy to state that several other cases of reform, through the influence of employers, have come to our knowledge. How joyful to them the recollection of the misery they have prevented, and the happiness they occasioned!—Temp. Advocate.

Whatever opposes God in my heart, or keeps him out of it, must be abhorred and cast out. The opposition is strong, and the work difficult; and we see at once, that it can only be done with divine help. It is the excellence of Scripture to offer this help, and call us to make use of it.—Rev. T. Adams.



## Original.

For the Weekly Messenger.

## THE MEETING HELD IN OCCASION TO TEMPERANCE SOCIETIES.

A few weeks ago, you published in your columns a notice of an Anti Temperance meeting held in Northumberland County. That article, I think, furnishes evidence that your correspondent gave his statements from "hear say." The "Speech" and "Resolutions" were published and are now before me. They were, of course, given to the public to be examined; and should no notice be taken of them, their sapient authors might have reason to complain and, who knows, might by way of revenging the neglect, keep their wisdom hereafter to themselves, which would be a sad calamity indeed. Alas, in that case for the country, the church, the world. It must not come upon us, if a little expenditure of ink and paper can prevent it. So let us examine them for a few moments.

The natural course, I am aware, would be to take up the speech first; and then the preamble and resolutions. But I am here met by a serious difficulty. The two are so blended that it is impossible to tell where the one ends and the other begins. The speech being, in the estimation of the meeting just the thing, and no resolution having been previously prepared approving of its sentiments, it was thought best, it appears, to "hitch" the two together and sign the whole, not caring for the rather ridiculous posture in which it would place the President, of having his name paraded under his own speech. We must then treat the whole as the document of the meeting, keeping the reader apprised however, that the deep research and profound reasoning which it may exhibit, are to be set down to the credit of the President.

The document opens with an expression of regret, that they thus "feel themselves called upon to oppose measures that might tend to the welfare of Society." An admission, at all events, that Temperance Associations may accomplish good. Their minds no doubt adverted to what they have accomplished already—to the hundreds raised thus from the deepest degradation to feel and discharge again the duties of men, citizens and neighbors, to the fountains of tears dried up, and sorrowing hearts gladdened, because the prodigal son, or husband, or father so long lost to the family, has once more been restored; in short, to the thousands and tens of thousands rescued, through this instrumentality, from the drunkard's grave, to be ornaments of society and a blessing to their country. And such having been the beneficial results of the past efforts of Temperance Societies, the admission that they might do good still, was altogether natural. And having made such an admission, I don't wonder that they should say, that they "much regretted" to oppose their movements. Well might they: for certainly it is not a small matter to set ourselves up against an instrumentality which Heaven has so signally blessed. Would that it had occurred to them that in taking such a step "they might haply be found fighting against God." It is a pity that their "much regret" did not cause them to stop at once, as it might have saved them some after "regret."

But they say they feel themselves called on to oppose the Temperance Society "from the fear they entertain, that they aim at political power and dominion, and desire to control those who conscientiously differ from them." Really this is a discovery. They made it, they tell us, by perusing the proceedings of the last State Temperance Convention. And pray, what does the Convention recommend? Why that the Legislature be petitioned "so to alter, or amend the laws, that the qualified electors of each Township, Ward or Borough, may determine at the polls, whether the present retail system shall continue among them or not." But what is this but asking for the privilege in which every American glories as the very essence of republicanism? How and where does a free, republican people determine every important question of general interest? Is it not by their votes at the polls? Take away this privilege, and the majority no longer rules. As it regards the retailing of intoxicating drinks, so fraught with evil, the community is now "bound hand and foot." If men willing to follow the business can obtain twelve names to their petitions, and the court is willing to grant license, why they can prosecute the work of scattering "fire-brands, arrows and death." Though nine-tenths of the community should be opposed to it, they can make no effectual resistance. Though their sons be ruined before their eyes and every public and private interest droops and dies under the blight of this "curse of curses," they must quietly submit to it. Now the Convention recommends that the Legislature be petitioned so to amend the law on this subject, that—not the members of Temperance Societies—but the majority of qualified voters in each district, shall be permitted to determine whether such grievances in their midst are to be borne still or not. And I should like to know who most proves himself the friend of republican principles—the man who says, Let a few determine this matter, or the man who says, with the Convention, Let all be heard and the majority settle the question.

And what if the expressed wish of the Convention should even be acceded to, which is not at all probable—Could it effect the good people of *Turkey*—for I will not say "Paradise"? On whose rights would it infringe? Certainly not upon the rights of the community: for they would be left perfectly free to have matters still as they are now. All that would be required, would be that they should say so. And as to the tavern-keepers among them, what can it be to them while the community almost to a man rallies around them as the meeting under review has proved? Who can injure even a hair on their heads, while the people are with them? "But," says one, with a significant nod, "by and by the people might get around." Ah—there is the rub. Well, suppose they should, would men so "fierce" for republicanism, as these tavern-keepers are, not cheerfully acquiesce? Or is their patriotism of such a character, as leads them to suspect, that they might still desire leech-like to hang on, even after the community should thus plainly have said: "We can now dispense with your patriotism in this form—we have been loved enough."

Another ground of alarm intimated, is, that Temperance men make a distinction between those whom the "Bible only knows as one human family," declaring some "unfit for anything of trust or profit." Well, this is "striking the nail on the head," as the saying is. Temperance men, must, I suppose, here plead guilty. They do make a distinction; but so does the Bible—it divides those who "are one human family" into two distinct classes; and what is more, the same thing has been done, by the "Paradise Church Meeting." Have not they made a distinction between those who are friendly to Temperance Societies and those who are not? If this then is a thing to be

condemned, was it for them to "cast the first stone"? And as to the other branch of the charge, it also is true. Temperance men not only make a distinction between sober men and drunkards, they also declare openly that the latter are "unfit" for offices "of trust and profit." Their idea is that our Legislative halls, and other offices of trust, have been long enough disgraced with drunken occupants; and that, consequently, it is the duty of every lover of his country to give his influence towards having them filled in future with sober men; they don't mean members of Temperance Societies, but sober men.

But the address also avers that Temperance Societies seek "to control the judgment; yes and the conscience too." An astounding fact! Thrown by it into a complete paroxysm, the orator with unwonted eloquence breaks forth: "Is not this justly calculated to carry alarm to the very doors of the people? Such a proposition is indeed monstrous and will startle the whole community." Startle the whole community! Really! I suspect the worthy president is not the best prophet; or, at all events, that his prediction, so confidently made, is not being fulfilled with the lightning's speed. The paroxysm produced, must be "circling" it rather slowly, or we, at this comparatively short distance, must certainly before now have perceived some slight movement of the waters heralding its approach. It will take more than the announcement of such an old-fashioned truth to "startle" intelligent men. There is but one way, that I know of, controlling the judgment and conscience of men, and that is by convincing them. In this way Temperance efforts have from the commencement been controlling the judgment and conscience. Thousands who were at first violently opposed to the cause, have so had their judgment and conscience controlled in this matter, that they are now among its warmest friends and advocates; and I would fain hope, that the time is not distant, when this will be the case with not a few of the individuals whose names are appended to the document before me; yea when under the action of additional light poured into their minds the "judgment and conscience" will have been so controlled, that should they be re-narrated with for having thus changed their position, their reply will be: "It is not good advice to act against conscience. 'Here I stand, I cannot otherwise. God help me.'"

COLD WATER.  
Crystal-Fount, Pa., April 27, 1842.  
(Concluded next week.)

## Religious Selections.

## GIVING ENLARGES THE HEART.

This truth so encouraging under the necessity for repeated and importunate applications in support of the Cause of Christ, is forcibly illustrated by Dr. Chalmers, in the following extract of his address to Dr. Duff, on the return of that zealous Missionary to his labours in India:

Jealousy has been sometimes felt by the advocates of different Societies. This jealousy proceeds on a false arithmetic; or rather on a misapprehension, by virtue of which it is that natural and moral arithmetic are confounded together. By natural arithmetic, we estimate the means; by moral, we estimate the motives; and it is quite a natural thing, that by the very process by which the means of benevolence are alienated from our Society, a tenfold force is given to the motive. Nothing can be more palpably true, than that the guinea which is paid with for one charity is no longer in reserve for another; but that appliance, which drew the guinea from the hand, sent at the same time an impulse to the heart; so that he, who has been operated upon, has become a much more hopeful subject for a fresh application than the man whose purse has never been opened, and that because his sensibilities have never been addressed in the cause of liberality.

It is thus that our different schemes might work, and in fact do work, to one another's hands. Should the first have preceded, and gone over the whole of Scotland, the second only finds the ground the more softened and prepared. It acts not by exhaustion—it acts by fermentation. Exhaustion!—the notion is preposterous. Who exhausts himself? Who has abridged one item of his expense in the cause of charity? Who has cast more into the treasury of the Lord, than a very small fraction of that, which is familiarly known by the name of pocket-money? They are mainly the same names which are to be found in all our great Charities. We do not count on the power of alchemy, which would transmute every thing into gold: ours is a higher and nobler alchemy—the alchemy of the heart; by virtue of which it is that the charity given for one object expands to another, till the giver exercises a wide and wakeful eye on all the sufferings and wants of humanity. Those who would cast jealousy between two Societies have never attended to the facts or the philosophy of the subject. They display an equally gross want of philosophy with those who would represent the liberality of the working classes in favour of our Bible and Missionary Institutions, lest it should bring them nearer the workhouse, and hasten their descent to pauperism: the fact is, it widens their distance from pauperism; and translates them into the dignity of givers, from that degenerate sloth and sordidness which turn many of them into receivers.

## THE JOY OF PRAYER.

FROM REV. H. WHITES MEDITATIONS.

Even in those parts of prayer, that might seem only painful, there is a pleasure, that would be ill-exchanged, for the world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness. In the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

The broadest smile unfeeling folk wear,  
Less pleasing far than "prayer's repentant" tears.  
Oh! what a happy, heaven fore-tasting life  
might the children of God enjoy on earth, if  
they would live a life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling round their path—the peace of heaven dwelling within their heart.

They say that travellers in Alpine regions are often encompassed with a clear atmosphere, and cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapt in mists and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serenest region, far, far above the clouds and storms, that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder

clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:—

"As some tall cliff, that lifts its awful form,  
Swells from the vale, and midway leaves the storm,  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles on its head."

## THE BELIEVER'S PROGRESS.

The Christians' interest in "the kingdom of God," equally determines their personal conduct, and regulates their views of the present life. "They are saved by hope." They hope for the world which lasts for ever. "They go from strength to strength, till every one of them appear in Zion before God." Their faith with every day penetrates further "within the veil, whether the forerunner is for us entered." It sheds light and peace around all their lot—it sustains their courage through life and death—it enables them to become to one another the instruments of mutual animation and fortitude, during their pilgrimage together; and it impresses this conviction deeply on their minds, that their interests in the kingdom of God are permanent and certain: that all their hopes will be at last realized; that "their labor is not in vain in the Lord;" and that "in due season they shall reap, if they faint not."—*See H. Moncreiff, D. D.*

## THE CHRISTIAN AND WORLDLING CONTRASTED.

Here is a religious man sitting under his vine, or under his fig-tree, viewing the prosperity which God hath given him, in the returns of husbandry or of commerce. Yonder a worldly man is similarly situated. The breast of the one swells with high devotion, in surveying the scene around him; the love of God glows in his heart, the hope of heaven beams in his elevated eye. While his herds feed around him, or the winds waft home in safety the fruits of his successful adventures, he is conscious of something within him, which chastens and exalts the satisfaction that naturally flows from issues of prosperous life. The worldling has no sentiments but such as are connected with things present. In the gains and glories of time, he sees all his portion; nor rise his sentiments above it. In this case, who does not see, that to the possession of present good, piety super-adds its peculiar joys? And therefore in their common prosperity, the religious and the irreligious man are very unequal in point of true heart-felt, and reasonable enjoyment. Both have the pleasures of taste, and the gladness of property; but what an exquisite relish is added to this taste, and to that gladness, by the exalted sentiments of devotion! Next view them in privation. Some sad reverse occurs, and both are left in poverty and destitution. The shock is, perhaps, too great for worldly fortitude to stand; and if not overwhelmed in despair, yet happiness is confessedly gone. The believer, however, from his Rock of salvation, sees flocks, and herds, and possessions laid waste; and turns him to rejoice in the Lord, and joy in the hope of a more enduring substance. Contrast them, then, in privation, and shall any one be at a loss to determine whose spirit is the noblest, and whose sentiments are the most connected with joy, and who is the most secure against the reverses of time?—*Rev. J. Steveright.*

## Miscellaneous.

## CONGRESSIONAL BURYING GROUND.

An interesting article entitled "Meditation among the Tombs," in the last Southern Literary Messenger, contains the subjoined statements respecting the honored dead interred in the Congressional burying ground:

One President, William Henry Harrison, was for a time buried there, and two Vice Presidents, Geo. Clinton, of New York, and Elbridge Gerry of Massachusetts, still lie beneath the monuments erected by Congress to their memory.

The United States Senators buried there are:

James Burrill of Rhode Island, died	1820
Macon Smyth, of Connecticut,	1835
Thaddeus Betts, of "	1840
Wm. Pinkney, of Maryland,	1822
John Gilman, of North Carolina,	1826
James Jackson, of Georgia,	1808
Wm. A. Trimble, of Ohio,	1821
James Noble, of Indiana,	1831
Elias H. Kane, of Illinois,	1833

The Representatives interred in that cemetery are as follows:

Jonathan Cilley,	from Maine.
Timothy J. Carter,	from Vermont.
Benjamin S. Deming,	from Vermont.
Jonathan Hunt,	from Massachusetts.
Jacob C. Croninshield,	from Massachusetts.
Elijah Brigham,	from Massachusetts.
Nathan Hazard, from Rhode Island.	
Zalman Williams, from Connecticut.	
Anson Brown,	from New York.
James Leavelle,	from New York.
George Holcombe,	from New Jersey.
Hedge Thomson,	from New Jersey.
John Linn,	from New Jersey.
Thomas Hartley,	from Pennsylvania.
Patrick Furely,	from Pennsylvania.
John Smilie,	from Pennsylvania.
Henry Wilson,	from Maryland.
Littleton Dennis,	from Maryland.
Geo. E. Mitchell,	from Maryland.
Isaac McKim,	from Maryland.
Daniel Holster,	from Maryland.
Thomas T. Bouldin,	from Maryland.
Theodorick Blane,	from Maryland.
John Dowson,	from Maryland.
Peterston Goodwin,	from Virginia.
Wm. A. Burwell,	from Virginia.
Wm. M. Ball,	from Virginia.
Alexander Smyth,	from Virginia.
C. C. Johnson,	from Virginia.
Philip Doddridge,	from Virginia.
Richard Stanford,	from Virginia.
James Gillespie,	from North Carolina.
Geo. Munford,	from North Carolina.
Jesse Slocum,	from North Carolina.
Gabriel Holmes,	from North Carolina.
Thomas B. Singleton,	from North Carolina.
Levi Casey,	from South Carolina.
James Blair,	from South Carolina.
Warren R. Davis,	from South Carolina.
Richard J. Manning,	from Georgia.
James Jones,	from Georgia.
John Coffee,	from Georgia.
Robert P. Henry,	from Kentucky.
David Walker,	from Kentucky.
Naisworthy Hunter,	from Mississippi.
Christopher Rankin,	from Mississippi.
David Dickson,	from Illinois.
Charles Slade, from Illinois.	
George L. Howard, from Indiana.	
Jacob Lawyer, from Alabama.	
Jeremiah McLean, from Ohio.	

These we believe are all that are interred in this beautiful cemetery. How much more eloquent are those silent halls of the dead, than the noisy halls of the living.

The dead—the dead  
The silent dead—the dead  
And he who listens with attentive heart,  
May from these wrecks of mortality perishing,  
Lessons of wisdom learn, which gild the pathway to the tomb;

Support the trembling footsteps on death's troubled waters,  
And strengthen the falling vision to behold, unimpaired  
The lights and shadows of eternity.

PLAIN LODGING.—If you inquire your child from his infancy, to sleep on a hard bed and away from the fire, where the blankets are sometimes well frosted in the morning, he will not be only a stouter and more hardy boy, but will learn to like his straw, or moss couch, better than any other. Of course, when he goes abroad, and meets with the most indifferent accommodations, it will give him no trouble. He will throw himself down wherever night appears to overtake him, and sleep far more

soundly than the young heir apparent does in the palace. And as he advances in life, it being always more agreeable to rise than to fall, he will, if he chooses, to make any change, find it much easier to go from a hard bed to a soft one, than he will to exchange his live feathers from the hard lodging of a sailor or a soldier.

On the other hand, the longer you indulge your dear little one upon his down pillow, the more reluctant will he be to leave it; and the more will he suffer whenever he finds a couch that is not so soft, whether among friends or strangers; and especially, when as the case may be, his altered circumstances compel him to change the luxurious habit which he had formed in his childhood. That is a very sensible remark of Dr. Paley, that "the art in which the secret of human happiness consists, is to set the habits in such a manner that every change may be a change for the better."

Dr. Humphrey.

Temperance.—A New Triumph.—We have the satisfaction to state, that the Custom-House officers of this city who rendezvous at the Barge Office, and who are engaged in the responsible and arduous duty of taking an account of the cargoes of vessels, (called Discharging Officers,) nearly all have signed the pledge to abstain from all that can intoxicate. The number of Discharging Officers who have thus enrolled their names, is seventy-seven. They never did a better thing, either for themselves or the public.—*Jour. of Com.*

In Brazil, Protestants are not allowed to build churches or in any way to show publicly their dissent from the established religion. It is true there is an Episcopal church at Rio Janeiro, but it is made the subject of a treaty between the English and Brazilian governments, in which the latter stipulated that the church should have neither steeple, bell, nor organ, and should in its outward appearance resemble a dwelling-house. Within a few months, however, the Brazilian government has consented that an organ may be procured. All other Protestants are obliged to hold their meetings in private houses.—*Hartford Observer.*

## THE MORMONS.

In reply to a letter addressed to the learned Professor Anthon, by the Rev. T. W. Coit, asking an explanation of his connection with the Mormons, Professor A. has published a letter in which are detailed many curious facts connected with the movements of some members of that sect. The Mormons claim Mr. Anthon as a proselyte, but that gentleman's letter shows that they have not the slightest authority for so doing. He says:

"Many years ago the precise date I do not now recollect, a plain-looking countryman called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained. A very brief examination of the paper, convinced me that it was a mere hoax and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I had ever beheld. Greek Hebrew and all sorts of letters, more or less distorted, either through unskillfulness or from actual design, were intermingled with sundry delineations of half-moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican zodiac. The conclusion was irresistible, that some cunning fellow had prepared the paper in question, for the purpose of imposing upon the countryman who brought it, and I told the man so without any hesitation. He then proceeded to give me the history of the whole affair, which convinced me that he had fallen into the hands of some sharper, while it left me in great astonishment at his own simplicity."

The countryman stated that a gold book had recently been dug up in the western or northern part of the State of New York, consisting of many gold plates, like leaves, secured by gold wires, in the form of a volume. Each plate was inscribed by unknown characters, and the paper, handed to Professor Anthon was a transcript of one of the pages. Along with the golden book there had been dug up a large pair of spectacles, which possessed the very valuable property of enabling any who looked through them, not only to decipher the characters on the plates, but also to comprehend their exact meaning, and to be able to translate them! This fact, said the countryman, had been fully tested. A young man had been placed in the garret of a farm-house, with a curtain before him, and having fastened the spectacles to his head, he had read several pages in the golden book and made known their contents. He had also copied an entire page, which copy was the paper shown to Mr. Anthon. As the golden book was said to contain most important religious revelations, some of the countryman's neighbors desired to have it translated and published. A proposition accordingly had been made to the countryman to sell his farm and apply the proceeds to the printing of the golden book, and the golden plates were to be left with him as security, until he should be reimbursed by the sale of the work. In order to convince him that he would run no risk in this matter, he was told to take the copy of one of the pages of the book, and submit it to the opinion of some learned men and it was in pursuance of this request that he waited upon Dr. Mitchell, of New York, who referred him to Professor Anthon. The Professor told the man "that an attempt had been made to defraud him of his property," and gave him his opinion in writing, that "the marks on the paper appeared to be merely an imitation of various alphabetic characters and had no meaning at all connected with them."

The countryman then took leave with many thanks. Professor Anthon adds: "The matter rested here for a considerable time, until one day, when I had ceased entirely to think of the countryman and his paper, he paid me a second visit. He now brought with him a duodecimo volume, which he said was a translation into English of the 'golden Bible.' He also stated, that notwithstanding his original determination, he had been induced eventually to sell his farm, and apply the money to the publication of the book, and had received the golden plates as a security for payment. He begged my acceptance of the volume, assuring me that it would be found extremely interesting, and it was already 'making a great noise' in the upper part of the state. Suspecting now, that some serious trick was on foot, and that my plain-looking visitor might be in fact a very cunning fellow, I declined his present, and merely contented myself with a slight examination of the volume while he stood by. The more I declined receiving it, however, the more urgent the man became in offering the book, until at last I told him plainly, that if he left the volume as

he intended to do, I should most assuredly throw it after him as he departed. I then asked him how he could be so foolish as to sell his farm and engage in this affair; and requested him to tell me if the plates were really of gold. In answer to this latter inquiry, he said, that he had not seen the plates themselves, which were carefully locked up in a trunk, but that he had the trunk in his possession. I advised him by all means to open the trunk and examine its contents, and if the plates proved to be gold, which I did not believe at all, to sell them immediately. His reply was, that if he opened the trunk, the 'curse of Heaven would descend upon him and his children.' However," added he, 'I will agree to open it, provided you will take the curse of Heaven upon yourself, for having advised me to the step.' I told him I was perfectly willing to do so, and begged him to hasten home and examine the trunk, for he would find that he had been cheated. He promised to do as I recommended. I have never seen him since.

Such is a plain statement of all that I know respecting the Mormons. My impression now is, that the plain-looking countryman was none other than the prophet Smith himself, who assumed an appearance of great simplicity in order to entrap me, if possible, into some recommendations of his book. That the prophet aided me, by his inspiration, in interpreting the volume, is only one of many amusing falsehoods which the Mormons utter relative to my participation in their doctrines. Of these doctrines I know nothing whatever nor have I heard a single discourse from any one of their preachers, although I have often felt a strong curiosity to become an auditor, since my friends tell me that they frequently name me in their sermons, and even go so far as to say that I am alluded to in the prophecies of Scripture!

If what I have here written shall prove of any service in opening the eyes of some of their deluded followers to the real designs of those who profess to be the apostles of Mormonism, it will afford me a satisfaction equalled, I have no doubt, only by that which you yourself will feel on this subject.

CHAS. ANTHON.

Rev. Dr. Coit, New Rochelle, N. Y.

## THE WEEKLY MESSENGER.

CHAMBERSBURG, MAY 4, 1842.

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

TERMS: \$1.50, if payment is delayed beyond 3 months.  
(\$2.00, if paid in advance, or within 3 months.)  
FROM THE POSTMASTER GENERAL.

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

The Meetings of Classe s.—We hope our brethren will, among their other duties, not forget our claims. A little attention on their part to the "Messenger" and "Zeitschrift," would be gratefully acknowledged in this our "time of need." The Secretary, or some other brother who feels interested in this matter, will, we have no doubt, receive and forward to us the amount paid in. *Sapientia sal.*

Ordination and Installation.—At a special meeting of the Classis of North Carolina, on the 26th of March, Mr. George Welker, late of the Theological Seminary in Mercersburg, was solemnly ordained to the office of the Gospel Ministry, and installed as the pastor of the Guilford and Orange Charge.

A correspondent says:

"The congregation was unusually large, and the exercise very solemn and interesting. The young brother enters upon his field of labor with encouraging prospects of usefulness."

May the Lord abundantly bless the relation thus formed, and own the labors of bro. W. in the enlargement of the Redeemer's Kingdom.

His postoffice address is, *Clapps, Guilford County, North Carolina.*

## PROCEEDINGS OF CLASSES.

The meetings of the several Classes take place during the present and two succeeding weeks. We trust that they will all prove occasions of much interest. Abstracts of their proceedings shall be laid before our readers at as early a date as possible. We hope the several clerks will not delay to furnish us with extracts embodying the most interesting items of business, together with the report on the State of Religion.

## The Centenary in North Carolina.

The Rev. Mr. Crawford, in a recent letter on business, says:

It may not be amiss to state for your satisfaction, that we are more than realizing our expectations concerning our Centenary operations. We resolved in the commencement of our efforts to raise \$1500, to be invested for Beneficiary Education. On account of sickness and other causes, over which we had no control we moved slowly; but I am happy to be able to say, that so far as we have gone, we have moved surely. We have much ground yet to go over; but our subscription list amounts already to \$1445—of which sum \$1345 are fully secured and, bearing interest since the 25th of December last. My churches will probably raise 17 or 18 hundred dollars. Bro. Lantz's congregations have likewise resolved to make an effort to raise 15 hundred dollars also to be invested for Beneficiary education. In Davidson the churches are erecting a Centenary Parsonage, and as the Guilford and Orange charge is now again supplied with a minister, it is expected the people there will come up to the work with strong arms, full hands, and warm hearts.

## WHERE ARE OUR CORRESPONDENTS?

This question has frequently been asked us by our friends, within the last six months, and the smallness of the number of original communications, with which we have been furnished within that period, has frequently constrained us to ask the same question ourselves. We think we are by no means disposed unnecessarily to complain; for we always feel thankful for whatever favors we receive, and endeavor to bear up under our grievances, with as much patience as possible. Every one, however, who has paid any attention to our "original department," must have observed, that for some months past, our contributors with but two or

three exceptions, have been withholding their communications from us. This is certainly not as it should be.

To make our paper interesting, and to adapt it to the particular sphere for which it is more especially designed, it ought to abound with original communications, the majority of which at least, should have a special reference to the religious community among which it circulates. Such communications, as a matter of course, must come from those who either constitute a part of this community or possess a familiar acquaintance with its condition and wants. None then are better qualified than our brethren who stand in the same ecclesiastical connection with us, to furnish the communications required, and to them it is that we must look for them. All of them who are capable of wielding the pen, are under obligation to come to our aid in this particular way. The interests of the Church are presumed to lie near to their hearts, and a proper attention to these, would require such a course at their hands.

We respectfully make our appeal to our brethren for their countenance and aid in the way of furnishing us with original communications, and hope that our appeal will not be in vain. Every one who has paid any attention to our German paper, must have observed that our German brethren have been much more faithful to their duty to us in the way referred to, than our English brethren. They have been enriching the columns of that paper with their contributions, and their example in this respect is well worthy of imitation. Brethren, shall we hear from you soon? We need your aid and hope it will be speedily and constantly granted; And in that event, we shall hereafter be spared the necessity of asking ourselves, or of being asked by others, "Where are our correspondents?"

The Rev. Dr. Joel Parker, President of the Union Theological Seminary in the city of New York, has accepted a call to the Presbyterian church, lately organized as such, in the place which the Rev. Mr. Todd occupied as a Congregational church.

Contradicted.—The notice of the death of the Rev. Dr. Junkin, which originated in the U. S. Gazette, is ascertained to have been a malicious fabrication.

Death of Bishop Conwell.—The Roman Catholic Bishop of Philadelphia, Mr. Conwell, died in that city last week, aged 90 years.—Thus within two weeks, have two of the Bishops of the Roman Catholic Church in this country been removed by death.

Missionaries.—Passengers in the William Gray, at Salem from Oahu—Rev. J. Bliss, lady and child; Bethuel Mann and two children, of the American Board of Foreign Missions.

## INTERESTING FROM OAHU.

We are indebted to Capt. Varney, a passenger in the ship Wm. Gray, at this port, for the latest papers from Honolulu. The Polynesian, of Nov. 27, has the following items:

The *Vincennes* had a narrow escape from shipwreck at the bar at the mouth of the bay of Saint Francisco. She had left the harbor and while on the bar the wind died away, and it was necessary to anchor the ship in seven fathoms of water. The tide changed and heavy rollers set in, which broke alongside.—Their weight and volume with the noise were terrific. One broke on board, flooding the decks, and by starting the spar spars from their lashings on the spar decks, occasioned the death of a marine. The next morning a breeze sprung up and she was enabled to leave her dangerous situation.

The Squadron proceeded hence to Manila, Singapore, Cape of Good Hope, and thence to the United States, to arrive in the summer.

Latest intelligence from the Oregon confirms previous accounts in regard to missionary operations in that quarter. The most intelligent of the mission appear to be convinced that from the fewness of the Indians, their decreasing numbers and emigratory habits, little good can be effected among them.—Some of the mission are preparing to leave.—At the principal Methodist station, on the Willamette, there are no Indians within seventy miles, and the missionaries have become farmers, have built good houses, and are rapidly accumulating property. As settlers we wish them every success, but advise them to drop the missionary in their communications home.

The John Howland, Capt. Whitfield, which arrived here on Saturday last, brought five natives off one of the small Islands in the vicinity of Japan. They were taken from a small uninhabited Island near the Bonin group, where they had been for some time, having been blown there by a gale, while out fishing in a small boat.—*Salem Gazette.*

The Lord's Prayer.—Of the sixty-nine words which make up the Lord's prayer, only five are not Saxon.

A Monument to William Penn.—A number of members of the Society of Friends contemplate erecting a monument to William Penn, on the site of the old Elm Tree, in Kensington. They have, as we are informed made a proposition to purchase a lot of ground in the locality named, having a front on Beach street of 70 feet, and it is probable they may secure it on fair terms from the present owners. Should they succeed in their negotiations, they will cause a monument to be erected which shall be two hundred feet high, with a square base of forty feet, and with a flight of steps on the inside leading from the base to the top.—*Phila. Ledger.*







