

# WEEKLY MESSENGER.

PUBLISHED BY THE BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH—THE PROFITS TO BE DEVOTED TO MISSIONARY PURPOSES.

New Series. Vol. 7. No. 37.

CHAMBERSBURG, Pa., WEDNESDAY, JUNE 1, 1842.

Whole Number 349

## Original.

### THE HEIDELBERG CATECHISM. THE CATECHISM ABROAD.

It remains, to notice in a general way, the respect shown to the Heidelberg Catechism, beyond the bounds of the country which had the honor of giving it birth, and the authority it acquired in the Reformed Church at large. In every direction, among those who held the views of this Church, it was welcomed as a most admirable summary of the evangelical doctrines. Where it was not adopted in form as a symbolical book, it was admitted at least to the most honorable place by the side of the Church standards already established, as an authentic exposition of the common faith. Far and wide, it was made the basis of systems of religious instruction, by the most excellent and learned divines. In the course of time, commentaries, paraphrases and courses of sermons, were written upon it almost without number. Translations were made of it, into every civilized language, Latin, Greek, Hebrew, Low Dutch, Spanish, French, English, Italian, Bohemian, Polish, Hungarian, Arabic and Malay.

SWITZERLAND held it from the first, in the highest esteem. We have seen, in what terms it was spoken of by Bullinger, and how he came forward in its defence soon after it made its appearance, against some of its first enemies. Switzerland had various Catechisms. In Zurich, that of Leo Juda, formerly mentioned, was used for a time, with much benefit. Afterwards another was prepared by Bullinger himself, and published in the name of the ministers generally, in 1559. The most famous Swiss Catechism however was that of Calvin, which was published both in the French and Latin languages, and afterwards translated into different tongues. Beza speaks of it as worthy of all admiration. It appeared first in the year 1536, and through its intrinsic merits as well as the want of good works of the kind at that time, came very soon widely into use. It was introduced into most of the Reformed Churches of Switzerland, into France, Holland, Scotland, Germany, Poland and Hungary. In the Reformed Church of France especially, it grew into such authority and use, as to be called often simply the *French Catechism*. The Catechism is divided into four parts; the first treating of Faith and Trust in God, with a fine exposition of the Apostles' creed; the second, of obedience to God, with an explanation of the Ten Commandments; the third, of Prayer, comprising a comprehensive view of the Lord's Prayer; of the duty of acknowledging God, with heart and mouth, as the source of all good, which includes the doctrine of the Word and Sacraments. With all its excellencies, it has been charged with serious imperfections. The arrangement and method of instruction in it, are far less regular and convenient than they are in the Heidelberg Catechism. On some points, it is deficient; on others too full; not observing due proportion in the treatment of the different parts, according to their intrinsic weight and importance relatively considered. Other Swiss Catechisms need not here be particularly noticed. That of Zurich, it may be remarked, was made to undergo a revision, in the beginning of the 17th century, by which it was brought into more marked agreement than before with that of the Palatinate; in which form, it afterwards continued, serving as a basis for many valuable and learned treatises, in the way of exposition.

In the midst of these various established systems of religious instruction, the Heidelberg Catechism was invested, throughout Protestant Switzerland, with uncommon dignity and credit. In St. Gall, it was introduced into the schools and churches. Its influence on the ultimate form of the Catechism of Zurich, has just been mentioned. At the Synod of Dort, the Swiss deputies, with the rest, acknowledged its symbolical authority for the Reformed Church generally. The value placed upon it appears also from the numerous editions of it, published in that country, and the many commentaries and expositions with which it has been honored from distinguished Swiss divines.

The Reformed Church in FRANCE, as has been already stated, adopted as its standard for religious instruction, the Catechism of Calvin. Catechetical exercises were made an object of great attention, on the part of this Church. For a whole century, we find in the Acts of almost every Synod, some reference to the subject, with counsels and regulations from time to time, to render the system more efficient and complete. Various translations of the Heidelberg Catechism were made into the French language, and it was held always in great respect by the Church; though, in the circumstances of the case, it could not be admitted to any public and general use.

In ENGLAND also and SCOTLAND, it found similar respect. Immediately after its formation, it was translated into the language of these countries, and so became extensively read and admired in both. The interest which was taken here in the affairs of the Church of the Palatinate generally, could not fail to extend also to its celebrated Catechism, deserving as it was of the attention of the Reformed Church universally on its own account. From the commencement of the reformation in England, catechetical instruction was felt to be of the first necessity, and attempts were made to provide for it in various ways. A variety of Catechisms appeared at an early period; till at length, one was prepared, A. D. 1572, under special direction of the Convocation, by Alexander Nowel, dean of St. Paul's church, in London, which took the place of all others, and continued afterwards in permanent force as the standard Catechism of the Established Church. The Puritans, as they were called, brought forth about the middle of the next century, by means of the famous Westminster Assembly, the Catechisms, Larger and Smaller, which have since held so high a place in the Presbyterian Church, both in Great Britain and in our own country.

HUNGARY was early reached by the glorious rays of the Reformation, and suffered much afterwards from the cruel House of Austria, on its account. Here also, as in other countries, catechisms and catechetical instruction formed a prominent interest, from the beginning in the Evangelical Church. All others however yielded in the end to the authority of the Catechism of Heidelberg; which was translated soon after its appearance into the Hungarian tongue, and introduced as a symbolical book into general use. Thus it be-

came the basis of religious instruction both in churches and schools; and teachers, as well as ministers, were required to take an oath, that they cordially embraced the system of truth contained in it, and would truly follow it in all their communications.

The like favorable reception was found by the Catechism in POLAND, so far as it fell under the power of the truth. It was translated into the Polish language by Andreas Prasmovius, and soon came into general use, as an authoritative exposition of the faith of the Reformed Church.

In GERMANY, the Reformed Church gained an extensive footing, far beyond the bounds of the Palatinate. An influence went out from that state, which was felt no doubt with very considerable effect, in conjunction with the mighty weight of authority that was exerted by Switzerland, in favor of the Calvinistic views throughout Europe. At the same time, the angry and intolerant temper, which was exhibited by the reigning party of the Lutheran Church, towards the Sacramentarians, as they were styled, and all who only seemed to lean in that direction, served to help materially the persecuted cause. Add to this the neighborhood of the powerful Ref. Church of the Netherlands, and the relations into which many places were brought with foreigners by the refugee movements of the age, and we need not be surprised to find Reformed views and principles spreading themselves in every direction, & Reformed churches springing into life and strength all over the country.

In East Friesland, the struggle between the two protestant systems, commenced with the entrance of the Reformation itself into the country. Calvinism came in upon it from the Netherlands, in which it joined, under the influence of the celebrated Polish nobleman, John a Lasco, who preached the gospel with so much zeal at Emden. He prepared a Catechism, for the use of his church in that place, as early as the year 1550; thought it was not printed, till some three or four years afterwards, when it was translated into the Low Dutch language, and published for the use of the Dutch refugees settled in London. It was extensively used subsequently in the Netherlands also, previously to the appearance of the Heidelberg Catechism. John a Lasco, on the invitation of Edward, the Sixth, of England, passed over to London, and became settled as Superintendent of the Dutch congregations, which had been formed there by those whom persecution had driven from their own land. But on the accession of the popish Mary, it became necessary for them, and multitudes of the English besides, to seek refuge in some other place. Happily, in the providence of God, the religious peace, shortly before concluded, opened the way for a retreat, in this crisis, to the continent. Seldom, however, has the virulence of party spirit displayed itself in a more melancholy way, than it did on the part of certain portions of the Lutheran Church, on this occasion. The wanderers from England were coldly, cruelly turned away by their protestant brethren, from different places in which they sought to take refuge. At Copenhagen first, and afterwards at Rostock, Wismar, Lubeck and Hamburg, they were thrust out, in this way, as though they had been infected with the plague. They were sacramentarians, the "devil's martyrs" as some called them, and as such entitled to no charity. Where the principles of the Reformed Church prevailed, they found ultimately, in different parts of Germany as well as Switzerland and France, a kind reception. John a Lasco, with his Dutch flock, was allowed to settle at Emden, where he had formerly resided. From this time, the Reformed interest continued to gather strength in East Friesland, conforming itself particularly to the pattern exhibited in the Church of the Netherlands.—The Church at Emden stood closely connected with the Church at Bremen. Here was settled from the year 1547, over the principal church of the place, the intimate friend of John a Lasco, and also of Melancthon, Albert Hardenberg, one of the most distinguished preachers of the age. As he was found to hold the Calvinistic view of the eucharist, a cry of heresy was raised against him, which resulted in his dismission from the place, in the year 1561. But it soon appeared, that the cause for which he suffered, was stronger than had been imagined; for when it was attempted to proceed in the same way against other ministers who were supposed to be infected with his views, the matter took such a turn, that the active mover in the prosecution was himself compelled to retire, with twelve other preachers, earnest contemners for orthodoxy, at his heels. Bremen in consequence, came into terrible discredit with many of her sister cities, as a mere nest of sacramentarians, no better than Munster had been some years before in the hands of the miserable anabaptists. It was considered a case that called for a suspension of intercourse and trade with the moral lazaretto; and there was talk even of a crusade, to bring the city to its senses.—All along the Rhine, in different cities and duchies, the principles of the Reformed Church unfolded themselves, with more or less success, in conflict with the other Confession. The *Form of Concord*, A. D. 1576, which was intended to heal divisions in the Lutheran Church and save it from the leaven of heresy, had the effect rather of increasing dissatisfaction, and promoting the tendency towards the Reformed system; a tendency, which only became more strong in proportion to the insane violence, with which it was generally encountered.

Thus in the close of the century, the Churches of *Nassau, Hanau Isenburg*, and others of smaller note issued formally from the Lutheran ranks, and became Calvinistic. *Anhalt*, in the year 1597, made a similar transition. Still more important, in the beginning of the next century, was the change which took place, when first Maurice, landgrave of Hesse, and afterwards John Sigismund, elector of Brandenburg, embraced the communion of the Reformed. Maurice, who is described as a prince of uncommon genius and learning, adopted at once the most active measures to establish his new faith throughout his dominions. The Lutheran professors in the university of Marburg were removed from their places, and all pains taken to have his subjects instructed in the Reformed doctrine, and accustomed to the Reformed mode of worship; so that when the Synod of Dort was held, deputies were sent from this country, with instructions to consent to all that should be done there, in the name of the general Reformed Church. In Brandenburg, the revolution was not at once so entire. The people were left to their own free choice, to remain in the profession of Lutheranism, or to follow the example of their prince. This lenity was however abused by the more

zealous sticklers for the old order of things; so that by their angry strife the order and tranquillity of the state were seriously disturbed. In this state of things, moreover, the divines of Saxony, very improperly interfered, in a spirit of keen insulting controversy. In consequence of this, the *Form of Concord* was suppressed in the electorate, and an edict issued forbidding its subjects to study divinity at Wittenberg. In other respects, the liberal and tolerant policy which was exhibited in this state by John Sigismund at the beginning, continued afterwards to prevail.

In the Reformed Church, as thus presenting itself under different governments, throughout Germany, various Catechisms appeared, and secured to themselves a more or less extensive use. In the end, however, all of these were either cast aside or made to occupy a secondary and subordinate rank. The Catechism of the Palatinate stood preeminent among them all, and acquired a sort of universal authority for the Church as a whole. In Hesse-Cassel, Anhalt, and all the imperial cities which had embraced the Reformed religion, it was established as an ecclesiastical law, that it should be regularly preached upon, and employed in catechetical instruction. At the Synod of Dort, its symbolical authority was fully recognised as the Catechism of the general Church. For Germany, it became the standard of the Reformed "Confession," as distinguished from the other great interest, which had for its rallying point the Confession of Augsburg. Hence we find even in Prussia, at the beginning of the last century, a royal order, requiring all ministers of Reformed churches to lecture every Sabbath afternoon on the Heidelberg Catechism, according to the practice observed in Holland.

It has been supposed that as many as half a million different editions of the Heidelberg Catechism, have issued from the press in Germany, either as published in a separate form, or as attached to editions of the bible or of hymn books. In different parts of the same country, of course, a vast number of expositions upon it, in various forms, have been presented to the world. Among them all, no one became so celebrated as the "golden Treasury" of John D'otvrein, translated into German from the Dutch, and furnished with annotations and additions by Frederick Adolphus Lampe; Bremen, 1735. This large work has gone through an immense number of editions, and carried with it for a time an almost symbolical authority, for ministers and school teachers, both in Germany and Holland. Widders work on the Catechism, has also been held in high repute. In such a wilderness of names, however, as we are met with, in Germany, upon this field of literature, it is not necessary to attempt any further particularity.

The Catechism, thus honored and revered on the one hand, had its full share of scorn and hatred to sustain on the other. Wherever it came into use, it became a target to be shot at, by intolerant Lutherans and the angry votaries of Rome. The offence taken with the notable 80th Question in the Palatinate, renewed itself in other sections of the country, where popery felt itself in any measure strong. In certain cases, when it was known that this question was to be preached upon, troublesome persons would slip into the church, and in one way or another create disturbance. It was a common thing in some parts, for well fed monks to appear, at the public fairs, on some elevated place, and harangue the populace in the lowest billingsgate style; at which times, the Heidelberg Catechism, and the 80th Question in particular, were often made the special theme of abuse. In the year 1821, a certain Jesuit of Cologne, John Andrew Capenstein, made himself ridiculous by publishing the "Heidelberg Catechism, disavowed and made Roman Catholic," with the true work in the margin, and the popish substitute as text. The only object of his work, so far as the Catechism was concerned, was to bring it under the eyes of many papists, who might never have seen it otherwise. Another writer put forth "Four Dialogues on the Catechism, between two Reformed citizens; Samson and Job," in which every Question was taken up, and embarrassed with subtle farfetched difficulties; till in the end, the honest worthies felt themselves involved in thick smoke, and conclude to take refuge in the Church of Rome. In other cases, where there was not perhaps the same ability to wield the polemic pen, the Catechism was subjected to violence of a different kind; cast into the fire; solemnly flogged with rods, in the pulpit; or maltreated in some similar way; in token that it was a diabolical work, and ought if possible to be extirpated from the world.

J. W. N.

## New-York Anniversaries.

### AMERICAN BIBLE SOCIETY.

The Twenty-Eighth Anniversary of this Society was held at the Broadway Tabernacle, on the morning of Thursday, May 10th, and was opened by reading a portion of scripture.

The president, the venerable Gov. SMITH, read a very interesting address on the nature of the work in which the Society is engaged, and the incalculable importance of the universal distribution of the Scriptures. At its close the Report of the Treasurer was read, and exhibited the receipts to have been over \$139,000, and its expenditures nearly the same amount, leaving a balance of only \$300 in the hands of the Treasurer.

The Report of the Managers followed and commenced by announcing that several of the prominent officers of the society had been removed by death during the past year. Forty-two life directors have been added, and 423 life members, together with a number of auxiliary societies, in the western States, one in Texas, and one in the Sandwich Islands. 279,000 books have been distributed, being an increase of 109,000 over the operations of last year; 257,000 Bibles and Testaments—increased over last year, 176,000; total number of Bibles and Testaments distributed by the Society since its organization, 1,025,000.

The library of the Society contains 1000 Bibles of rare and valuable editions, some of which are used for the purposes of translation; one is of a Venice edition dated 1476 and 5 1811. The translation from the Vulgate, for distribution in the Continental countries of Europe, had met with great opposition from the Roman priests, and Protestant agents, had refused in some cases to circulate them with the Apocrypha, and other disputed points; and a new translation of the Spanish Protestant Testament is in the course of stereotyping.

60 agents had been engaged during the year, and that the following distribution had been made, and the sums received from the respective States in the following proportion:

In Maine,	8,000 Bibles,	.....	\$2,012
Vermont,	5,000 "	.....	2,004
Massachusetts,	16,000 "	.....	22,000
Connecticut,	4,700 "	.....	6,000
New-York,	6,000 "	.....	37,000
Pennsylvania,	7,000 "	.....	8,000
Ohio,	38,000 "	.....	6,000
Indiana,	13,000 "	.....	900
Michigan,	6,000 "	.....	900

Mention was made of the operations of Auxiliaries, and the New-York Society was particularised as having contributed \$3000 to the Parent institution.

The Rev. Dr. EASTBURN, of New-York, moved the acceptance of the Report.

I am glad, said he, to appear upon this occasion, and in the presence of this august assembly, to express the pleasure which animates my heart when I am engaged in raising my voice to impress the greatness of the cause in which we are laboring, upon the attention of my Christian friends. It has been my privilege to be connected with this Society ever since I entered the holy orders of the ministry; and I can say, with every rolling year my attachment to it has constantly increased. And I can as truly say, that unless something unforeseen should occur to change the current of my affections, I will love it more, and help it better, until the latest moment of my life—until the tongue shall be dumb, and the heart's swift emotion silenced by the stillness of the grave.

Mr. President, we are called upon as Protestants and Christians, in the eyes of the world, in the view of the millions of the family of man, to give prominence to the cause. For by it, we give a powerful rebuke to the opponents of the truth of revelation, and at the same time declare our belief in the doctrine that the *Scriptures are our only rule of faith and practice*—and the only safe guide through the sins and trials of this world to the haven of eternal rest. By this work we plainly say that we have here our supreme authority for all that we believe and do. While some are endeavoring to lower the blessed volume of inspiration, and are attempting to raise other doctrines, and other authorities to a higher position than should be justly assigned to them, it is important, it is necessary, it is right that we should increase our efforts for the circulation of the Bible. I cannot avoid thinking of the time when the light of the blessed Reformation broke upon Europe, and the Scriptures were translated and distributed throughout that continent, and hope that the same results which followed that diffusion of the Bible, will be realized, by the blessing of the God of truth, over the world, to bring to spiritual life every child of error and delusion. And again I say, it is important that we should go on extending our operations, amplifying our means, increasing our labors until labor shall have been completed and rewarded in glory.

As an Episcopalian, I feel the necessity of a freer and wider circulation of the Holy Word and the propriety of the inscription of such a principle of progress upon the banner of this Institution. If I may quote from the Thirty-Nine Articles of our church, I would say—"Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary or requisite to salvation."

Mr. President, I think that if ever we may hope for great results from small means, it is in the circulation of the Bible—for the word of God, accompanied by the breath of his power, is adapted to achieve what no other single-handed instrumentality can effect. Let me allude for a moment, in the presence of this Christian audience, to the results of forty years effort; and I would ask whether it is possible by any single agency—any other individual means—any other isolated instrumentality to effect the results which have attended the circulation of the word of God. Let us go to the spreading plains of the Southern Continent; let us return to the richer territories of the North, filling up with millions of immortal beings let us come along the shores of Africa, or to the regions of the Orient; let us roam over the spicy plains of India, and there see the moral desolations which frown on every side, and blight the soul with mildew and death; and then let us come back and ask whether by any other means, we could hope to infuse into this tremendous mass of moral ruin, the light and breath of holy existence.

There are times and seasons when we may be permitted to indulge in a vain thought with more propriety than at others, and I confess that something like a vain thought has crossed my mind this morning, in view of the purposes for which we have convened, and of this vast assembly. How the martyrs would have felt, could they have looked forward through the hidden vista of centuries, and have anticipated the almost universal distribution of the Scriptures—how would they have felt, could they have seen an audience like this, assembled to respond in the fulness of their love, to the welcome tidings of the Book of Revelation, and its wide and increasing circulation. Luther said that he might toil and labor in vain to oppose the power of the *Man of sin*—to expose and correct the abominations which had degraded the Christian Church, could he not also circulate the Bible—could he not use and put into the hands of the people, the weapon, not of human tradition, but of the words of the great Jehovah. And Luther and Wickliff did translate the Bible, sending it forth to destroy the enemy, in that important era in the history of men.

I think, Sir, we are called to perform the utmost that we can accomplish in this noble enterprise, and to be the favored instruments of carrying the Bible into every valley & every hill, teaching to the whole world those glorious truths of Revelation.

Dr. Eastburn was followed by JOHN H. KEIN, M. D., of New Haven, who submitted the second resolution.

Resolved, That the systematic examination and supply of destitute families now so happily going forward within the bounds of many of the Auxiliaries, ought to be extended to every portion of our country, and particularly to our new States and Territories.

It is a solemn thought, said the speaker, that since the organization of the British & Foreign Bible Society in 1804, a whole generation of the human family has passed away from the things of time, to enter upon the untold and momentous relations of an eternal state of existence. True, there are many who were the living among the generation of that period, who yet survive; yet according to the statistics

of the world, it may be said that a mass of human beings, equal to the population of its globe, numbering an entire generation of eight hundred millions, have passed away from the face of the earth.

We shall stand with the men of this generation before the judgement-seat of Christ, where each shall receive according to what he hath done. How thrilling will be the inquiry on that occasion. What did I do for the salvation of my fellow-beings? How deep and how awful must be the inquiry, What did I do to lead immortal spirits to bow to the name of Jesus—to lead the men, and the women, and the children of my generation, to love the precious Savior? Let us ask what have the Bible Societies done? how much have they performed in an enterprise which is so full of immortal interest? They have printed and distributed twenty millions of copies of the Bible; and if we allow that one hundred millions have been reached by these volumes, we have but one book to every five persons in this vast multitude—leaving still five hundred millions of the race entirely destitute!

But let us come to our own country. Within the last forty years, our population has been doubled, and nine millions of inhabitants have been added to our number. What has been done by this Society to supply this teeming multitude with the Bible? It has circulated three millions of copies, two millions of which have been circulated among the seven millions of our population; and large as has been the issue, it has been immeasurably inadequate to the wants of dying men. The large proportion of the increase of population, has taken place in the West, where six millions of souls have been added to the number who then occupied that portion of our country. If we suppose that one million of the Bibles published by this Society have been sent there, we have then but one to every six of the inhabitants. A very large portion of the West has never been visited by the agents of the Bible Society, and in many parts no Society has yet been formed—while the wants of the country are becoming more urgent, and the demands upon our efforts more earnest. I am myself a native of the West, and hence I must be excused for the deep interest which I take in that section of the Union—perhaps that was the reason why I was called upon to speak—and I intend no disparagement to it, but I wish to excite you to greater exertions in its behalf.

There is something in the character of the Western men which gives him a deep and lasting claims upon the labors of the friends of truth. His energy, his enterprise, his fearlessness, and the independence of his mind, mark him as a worthy recipient of the sympathies and benevolence of a charitable and of a Christian people. I would like to see the man who should say to a Western man, "You shall not read the Bible!" I would like to see the man who should say to him, "You shall sacrifice the independence of your mind, and shall not worship God as you will!" Why, Sir, this very subjection of his mind to the dictation of another—this very attempt to control him in his mental liberty, would be an inducement to him to examine its truths, and ponder its lessons. Sir, the Western man is a thinking man. We have there no mitred priest to trample on the right of examining and studying the Bible—no unholy and high-handed usurper who can extinguish the light of heaven, and keep him in the partial and uncertain glimmerings of tradition and error. Hence, it is of the utmost importance that this intelligent people should be furnished with the word of life—that the rapid influx of population should come armed with the sword of the Spirit—and the whole people be brought to acknowledge the triumphant power of the grace of God.

J. THOMPSON, Esq., of Poughkeepsie, presented the resolution which follows, and in an eloquent and beautiful speech supported the proposition it contained.

Resolved, That the growing disposition manifested of late to use the Bible as a reading-book in common-schools, is an auspicious omen to our country.

Said Mr. Thompson—I freely and frankly confess the feelings of painful solicitude which fill my bosom, while standing before you on the present occasion, to advocate the resolution I have presented. Although nothing which I shall say may equal what has been said, and although many of you have perhaps been sated with the excitement of a week filled with so much interest to the friends of the Bible, yet when I see before me the thousands of brightening eyes, and feel that thousands of anxious hearts beat in unison with my own, I am the more inclined to lay before you, and to adopt and support the sentiments contained in the resolution. I have never been present before on an occasion like this; but I am come now as from the sheep fold to see the camp of the Lord. And when I see around me so much of exalted spirit, so many strong servants of God, so many of the mighty men of the church, I feel that the lions of the land are in the camp of Israel. Would that we could but bring to the aid of this cause the words of purest truth, and of heavenly feeling; and rally around the uplifted banner of the cross, the people of the whole earth; and awaken in the sparkling eyes of youth—the fond and doating heart of woman with all her pure and tender affections—the stronger, daring hopes of manhood—a deep & lasting interest in the spread of the Bible.

Sir, through the crowded gates of this amphitheatre, we have seen the tide of population enter its precincts, to have their hearts chastened—their hopes revived; their spirits quickened, and their strength confirmed. They have come here, not to see the gladiatorial display of physical strength and skill—not to weep over the sorrows of an ideal creation—not to have their eyes gratified by a display of the trappings of artificial scenery; but to mourn over the condition of a world in ruin—a world created fair as innocence, and pure as light, sunk and debased by sin; to promote its signal and complete redemption from the curse; and in the exercise of a holy benevolence, to give to faith and hope their swiftest wing, on which to waft them to the throne of God, bringing thence the promise of His coming and the rich droppings of His gracious love. Who can doubt but that salvation shall come? Have we not here the spirit and excitement of the Hebrew festival; the pleasure of the Parisian games; the emulation of the Grecian course; the pride and greatness of Roman display? And when we see this spirit, baptized in the pure and sparkling fountains of Christian benevolence coming up from the deep recesses of the soul, may we not hope and believe that the river of life shall soon be seen running along, and watering the waste places of the earth?

But now, Sir, we are to contemplate the spirit of this resolution in relation to the young. We are not speaking of the children of India, or of some remote nation of the globe; but we are speaking of the gay, trifling, laughing children of our own land—whose hearts are all sunshine. These are the subject of our resolution; and if we can make the parent discharge the duties which devolve upon him by the laws of Nature and of God—if we can get him to regard in all its incalculable importance, the necessity and privilege of instructing his offspring in the truth of the Bible, we shall succeed. The father relaxes his brow, and marks with the cares of life, when he sees before him those who are to carry his name down to future years. The mother's heart leaps within her, when she contemplates her children, and every hope, and the strong intensity of feeling is centered in their lasting happiness and peace. No effect is too great for the workings of parental affection. Once unite on the side of religious instruction the hearts of parents, and you have won the prize of Christian ambition, and gained the object of our hopes. For when parents' hearts are thus softened and renovated, they led their offspring to the mercy-seat, and there dedicate them to the Savior.

If we rightly value the Bible, let us teach it to our children; for it is not simply the joys and benefits of this life, but their unending happiness which we desire for them. It is the dictate of our nature, if we have no higher impulse, to lead them to flee from the evil and to choose the good, whether it be among the Greeks or the Turks, the Hebrews or the Romans, in the synagogue or in the temple, in the mosque or the academy.

You are informed by this resolution, that there is a growing and increasing interest in the use of the Bible, for common school instruction; and there is a disposition to introduce into our schools more of the study of its glorious truth. Whatear chasten the mind and elevate the imagination like the sanctifying power of divine truth; the lofty investigation of God's moral government, and the sublime imagery of the sacred writers? The young mind of the scholar may dilate over the vigorous explorings of Milton, and attempt to grasp the comprehensive stretch of his wonderful intellect; but it does not receive that holy breathing of power which comes upon the soul, when it is mellowed and subdued by studying over the pages of the word of God. The mind of the learner may eagerly estimate with Young the importance of judgment, of death, and of immortality; but with how much greater power do they come home to the sympathies of his heart, when he has read the living, breathing statements of the sacred writers.

It has been remarked that all religious feeling rests on two grounds—Conviction and Authority. The mind bows to the one, and yields to the other. The Bible by its harmonious adaptation to the wants of the human soul responds to both of them; and while coming to us with the authority of Heaven, we are led to a conviction of its truth by the rich treasures of science, and the offerings of a chastened philosophy. We have recently heard the chuckles of an infidel Geology against the word of truth, supposing it had discovered the means that should annihilate the authority of revelation. We have witnessed the attempts of an infidel Astronomy to use the light of the great Universe of worlds to blot out the light of revelation. Geology traversed the bed of the river and found a little shell; and it explored the mountain-top and found the evidence of a creative divinity; it travelled over the surface of the globe and found the immense remains of the huge Leviathan, and it sat upon the border of the flowing stream and returned a believer. Astronomy, extending her gaze into the illimitable regions of creation, saw in their brilliant radiance the traces of the divine finger, and the evidence of the divine care; and with her lofty explorings among the stars that lit up immensity, returned a believer. Philosophy, which had been pushed into the service of the enemies of the Bible, returned, with her wings plumed, and her strength renewed like the eagle's, a believer.

It has been remarked that that system of education which neglects the cultivation of the moral powers, and leaves the mind unimproved in order to develop the power of the mind alone, is but half a system. An early and constant familiarity with the Bible must be cultivated; the young mind must be taught to reflect and love its truth, and to ponder over the eternal joy of the redeemed, and the agony of the lost.

Leaving our examination of the adoption of the Bible to the development and exercise of the moral and intellectual being of the young, let us look at its social and political influences. It teaches the young to shun the sickly and unnatural false modesty which is generated by the spirit of the world; it corrects that weak and spurious sympathy which will shed a tear at the pantomimic creation of a poem, or a novel.

Sir, it has been the destiny of our happy country to exhibit and demonstrate the possibility of self-government; but it is to be carried on only by the universal prevalence of the Christian religion, and the circulation of the Bible. If we relinquish these, the very pillars of our government must tumble; for self-government is but the very shadow and offspring of the Christian religion. Our government exists by the sanction of heaven, and in the favor of God alone. When, therefore, the light of the Bible is excluded from us—when we leave the path of Christianity and virtue—when we cease to acknowledge the hand of God, every star in the galaxy of the Union will go out, and their name be known only in the history of the past. Let the American people beware—let them see in the history of other countries, and especially of France, which might have warbled the melody of a radiant star among the world of nations, the beacon-light to warn them never to let go this first elemental principle of their country's welfare. Let them here see the example of one which swung off from the path of holiness and divine truth into the depths of infidelity. Would to God we might be enabled to sound it over the sea and the land, that the American people have no guarantee for their safety but the Bible. Would to God we might be enabled to wake up the strong feeling of the whole land in behalf of the Bible, and in its impassioned and swelling progress, to know that our country is safe.

The resolution declares that we have an omen for good in the increasing desire for the introduction of the Bible into common











## Original Poetry.

For the Weekly Messenger.

## THE HAPPY CHOICE.

1 KINGS, 3. 5.

I ask not for riches,  
Which cannot secure  
A crown that is fadeless,  
Nor joys that are pure.  
I ask not such riches  
From virtue that rise;  
The smiles of my Saviour  
The pearl of great price!

I ask not for beauty,  
This soon shall decay,  
And leave me to linger  
Mid shame and dismay.  
I ask not such beauty,  
I seek but to find,  
The fairest in nature,  
The beauty of mind!

I ask not for pleasures,  
From nature that spring  
The vapours they vanish  
And leave but a sting.  
I ask but such pleasures,  
In death that endure;  
Produced by the spirit—  
Sweet, lovely and pure.

I ask not for power,  
So eagerly sought;  
With pain it is coupled,  
With danger 'tis fraught.  
I ask but for power,  
My spirit to rule;  
Its passions to govern,  
Its fears to control.

I ask not for favour,  
'Tis mortals below,  
The good that is lasting  
They cannot bestow.  
I ask but for favour,  
With thee, O Most High;  
In weakness defend me,  
In danger be nigh!

I ask not for honour,  
The charm of mankind;  
The flesh 'tis 'tis pleasing,  
It poisons the mind.  
I ask but for honour,  
In Jesus my Lord;  
The pledge of his pardon,  
The seal of his blood.

I ask not for wisdom,  
To earth 'tis confined;  
With sin 'tis mingled,  
With falsehood combined.  
I ask but for wisdom,  
My duties to scan,  
And render them daily  
To God and to man.

I ask not for glory,  
By conquest attained;  
With tears it is purchased,  
With blood it is stained.  
I ask but for glory—  
My name to survive,  
In heaven's fair ledger,  
The Lamb's book of life!

Pottsville, Pa.,  
May 18th, 1842.

X. Y. Z.

## NEW YORK ANNIVERSARIES.

## Exhibition of the Blind.

This exhibition, at the Tabernacle, on Friday last, was full of interest. We find the following notice of it in an evening paper.

The pupils occupied the platform, Dr. Cox presiding. The Band, composed of eight young men entirely blind, performed the Overture of La Bayadere in a highly scientific and masterly manner, and the Teacher of the boys rose to examine them in Astronomy. He put many questions to them respecting the meaning of Astronomy, and required them to explain what was meant by the Solar System—what was the velocity of light—the diameter of the sun, &c., &c. To all these questions they returned correct and lucid answers, which would have shamed many older pupils with the advantage of sight. A young man named Robert Elder then performed variations on the piano-forte, and an albumen boy, with hair perfectly white, was brought out to read, which he did by feeling with two fingers the raised or embossed letters in a Testament, printed for the use of the blind. After him there were three other boys brought out to read, who astonished the audience by the facility. One of them read the touching passage in the New Testament respecting Jesus healing the blind man, which created quite a sensation among the audience. After this, an interesting girl named Ann Smith was seated at the piano, who she played, and sang a song composed by Mrs. Embury, entitled

"They tell me Spring is coming."

to music composed by Mr. Rief, the instructor of the pupils in the institution, and another girl about 20 years of age, named Frances J. Crosby, recited the following piece of poetry, which was composed by herself for the occasion, within a very few hours of her knowing that the exhibition was to take place.

How lonely and sad is the sightless one's lot,  
Who dwells in seclusion, neglected, forgot,  
Unpitied, uncherished, no gentle one near  
To moisten her cheek with sweet sympathy's tear.

While fond hearts around her beat lightly and gay,  
In silent devotion her hours drag away;  
Tho' the blithe notes of gladness oft burst on her ear,  
They come not but grief-stricken bosom to cheer!

Or if, when the curtain of midnight is drawn,  
And the faint tints of evening are faded and gone,  
A mother bends o'er her—she bends but to weep—  
And adds to her anguish a pang yet more deep.

And must she still linger thus shrouded in gloom?  
Not one ray of sight her dark path to illumine?  
Oh, no! that lone heart, all benighted and drear,  
The light of instruction hath power to cheer.

Bright visions of happiness float o'er her brow,  
And the deep weeds of sorrow are fled from her brow;  
A smile of contentment now plays on her face—  
For the pages of science her fingers can trace.

Your eyes with transporting emotions can view,  
The calm evening sky in its mantle of blue,  
She mentally traces every orb as it lies [skies].  
In its course through the boundless expanse of the sky.

She threads with new vigor each woodland and glen;  
Where oft to brood over her woes she hath been—  
While touched by her fingers, the harp, soft and clear  
With musical sweetness now gladdens the ear.

Then think not unhappy—'tho' the sightless—this band—  
Deplore not their lot! A munificent hand,  
With blessings the choicest, our pathway hath strewn!  
Neglected, uncherished no longer we roam!

Kind friends are around us—they soften our woes  
And point to the source whence pure happiness flows:

We taste the delights education has given,  
And look from this world to a brighter in Heaven.

The recital of this poem, in the clear, sweet voice, of the sightless girl who composed it, sounding like the sweet tone of a bell, in the death-like stillness that reigned around, drew tears from the eye of every listener. "Was indeed a beautiful and interesting sight, when the sun, glancing out from behind a cloud, sent down his declining rays upon that spell-bound audience; to see them with their features beaming with sympathy, and their eyes streaming with tears—their attitude betraying the most intense anxiety to catch every word that fell from her lips. She concluded and was led to her seat amid thundering applause, repeated and repeated again.

## EXHIBITION OF THE DEAF AND DUMB.

Seldom have we attended a more gratifying exhibition than that of the Deaf and Dumb in the Broadway Tabernacle on Thursday last.

Rev. Dr. Milnor introduced the exercises with some appropriate remarks respecting the flourishing state of the Institution, the eminent qualifications and signal success of the able corps of instructors, and the abundant occasion for gratitude to God that the way is opened for the communication of knowledge to the benighted minds of this unfortunate class of our fellow beings.

Rev. Dr. DeWitt then offered prayer, in which the deaf mutes were affectionately commended to Christ, whose mission was to be fulfilled in causing the deaf to hear and the dumb to speak.

Mr. Peet, the superintendent of the Institution, then explained the processes by which ideas and words are conveyed to the minds of the pupils when they are first brought under instruction; and then proceeded in connection with his able assistants to give simple illustrations (by examining the pupils) of the exceeding accuracy and wonderful extent of their attainments.

As we attended to their discriminating answers of questions proposed by the teachers or by the audience, we could not but bless God that avenues to their understanding had been discovered, and thus the way opened to their hearts. Nor was the evidence wanting that the aim of the instruction communicated to reach these youth as immortal beings destined to judgment, and there was precious reason to believe that some of them had become savingly acquainted with the plan of redemption by Jesus Christ. Philosophy could not look on such an exhibition unmoved, and the heart of Christianity is filled with emotions of joy and gratitude, when the evidence is presented that in these dark minds, the light of gospel truth and pious hope now shines with healing and exalting power.

In his introductory remarks, Dr. Milnor observed that it was the determination of the managers of the New York Institution for the Deaf and Dumb, that it should be second to none in the United States; and the result of the examination was such as to satisfy the assembly that this determination has been already carried into complete execution.

The Tabernacle was crowded in every part, by an intelligent assembly, who could not refrain from repeated testimonies of their gratification. The presence of MAR YOHANNAN afforded much occasion for remark among the pupils of the institution.—N. Y. Observer.

## The American Seaman's Friend Society.

This association had its anniversary meeting last evening at the Broadway Tabernacle: Captain Edward Richardson, the President of the Society, was in the Chair. After the performance by the choir of an effective piece of sacred music and prayer by Rev. Dr. Macaulay, Rev. J. S. Spaulding read the Report of the Executive Committee. It presented in a general manner the operations of the Society for the past year, and its prospects for the future. Chaplains have been sent to Cronstadt in Russia, to Sidney in New South Wales, and to the Cape of Good Hope.—Aid has also been directed to those at Amsterdam and at Glasgow.

Two missionaries have been sent to labor under the direction of the Rev. George Scott at Gottenberg and at Stockholm, a chaplain has been sent to Havre, and on the 12th of March Rev. C. Damon sailed for Honolulu. At various American ports, and among them at Rio Janeiro, at New Orleans, at Mobile, at Charleston, at Savannah, at Alexandria, at Baltimore, New Bedford, Boston, Salem, Portland and other ports, the Gospel has been preached, and has proved in many cases the power of God to Salvation.

The Treasurer's report was not read; but it was stated that it represents a decided gain in the income of the Society. During the year there has been contributed

For the Sailor's Home 7,762 82

For general purposes 13,099 07

Total \$20,861 89

This is an excess over the receipts of the previous year of \$10,157 61. Among the local objects which have attracted the attention and engaged the efforts of the Society is the establishment of the Sailors' Home at 190 Cherry Street. The corner stone was laid Oct. 14, 1841, and is now completed and in successful operation.

According to the experience thus far, it will within four years have accommodated more than 16,000 sailors, who will have deposited in the Savings Bank over \$60,000, and sent to their parents and friends as much more. It is believed that 10,000 sailors have within the year become temperate men, and 600, in heart and life, followers of the Lamb. The cost of the buildings of the Sailor's Home, including the ground, is \$40,000—of which sum the liberality of friends is relied upon to supply \$15,000 to cancel outstanding liabilities.

To Rev. George Scott, at Stockholm, has been sent \$100, and the same sum to Oliph Peterson at Gottenberg. It is estimated that there are now on the ocean six hundred pious Captains, and more than ten times as many praying sailors. Within the year there have been about a dozen revivals at sea, and in some instances whole crews have been converted. Hundreds of sailors have also been converted at Charleston, Philadelphia, New York, Providence, Warren, Bristol, New Bedford, Nantucket, Boston, Salem, and other ports. More than 5000 sailors in this City have joined the New-York Marine Temperance Society.

An interesting address was then delivered by Rev. Mr. Sewall of S. C. who was followed by Rev. Geo. W. Bethune of Philadelphia, whose address was excellent, with the exception of some ill-timed remarks laudatory of Free Trade. A collection was then taken up. Hon. Benj. F. Butler made a brief and eloquent speech, and the large concert was dismissed by a benediction from Rev. Dr. Milnor.

## Advertisements.

## NEW MARBLE YARD.

Market Street, between Main and Second Streets, CHAMBERSBURG.

THE Subscribers take this method of informing their friends and the public that they have opened a MARBLE YARD on Market Street, between Main and Second Streets, in the borough of Chambersburg, where they have on hand a lot of very superior MARBLE, and are prepared to execute all orders in their line. viz. MONUMENTS, TOMBS, HEAD AND FOOT STONES, &c. in a workmanlike manner, and on the most reasonable terms.—Also, Scurp-Stills, Scaper Stones, Spout Stones, Curbing and Flagging.

The public are requested to give them a call before bargaining elsewhere, as they are determined to sell cheaper than can be had at any other establishment of the kind between this and Philadelphia.

May 25, 1842. KING & KELLY, JR.

ALEXANDER THOMSON, Late President Judge of this district, has commenced the Law in Chambersburg. His office is on Front Street opposite the Post office. He will attend the Courts of Bedford and Somerset.

May 25, 1842.

## TOWN LOTS FOR SALE.

THE Subscribers will offer at Public Sale, on Saturday the 4th day of June next, at 11 o'clock A. M. FIFTY-FOUR LOTS adjoining the borough of Chambersburg. Terms made known at day of Sale.

EDWARD RIDDLE, EDWARD RIDDLE, JR.

May 25, 1842.

## FACTS FOR THE PEOPLE.

IT is a fact that Doctor Swaney's Syrup of Wild Cherry (not BALSAM) is not only recommended by prominent Physicians in this County, but used in their practice. It is a fact that Doctor Swaney's Syrup of Wild Cherry is the only Syrup of Wild Cherry in this County that is not only recommended by prominent Physicians in this County, but used in their practice.

THE above facts establish the fact that Doctor Swaney's Syrup is entirely free from the impurities of Quackery. For further facts see the following Certificate.

FELLOW-CITIZENS:—With sincerity I would advise you one and all, both sick and well, always to have a bottle of Dr. Swaney's Compound Syrup of Wild Cherry in your house—it is invaluable in cases of emergency, such as Spitting of Blood, Asthma, attacks of violent Coughing, which is often the cause of Spitting of Blood, Violent Nervous Affections, which occasionally come on from fright, and various other causes, producing great alarm, sudden colic from improper exposure, which are often let run to a dangerous issue, and a alarming case of being ready at hand—and as I have used Dr. Swaney's Compound Syrup of Wild Cherry repeatedly in my family, and always with marked success, I can recommend it to you. Persons afflicted with disease of the Lungs would consult their own comfort by calling immediately at the Store of John Chambersburg, the Saving Fund.

May 25, 1842.

## CHAMBERSBURG INSURANCE COMPANY.

NOTICE is hereby given, that an election for NINE DIRECTORS of said company will be held at the Court House in Chambersburg, on Friday the 25th day of May, 1842, at 10 o'clock A. M.—and that the directors have this day declared a dividend of six per cent on the Capital stock for the last six months, payable on demand.

JOSEPH CHAMBERS, Secy.

Chambersburg, May 2, 1842.

## Register and Recorder.

PROMPTED by the encouraging assurances of my friends, and my own inclination to promote my own welfare, I have, myself, to the consideration of the Voters of Franklin County, as a candidate for the Office of REGISTER AND RECORDER, in the County of Franklin, and in the State of Pennsylvania.

JOHN W. REGES.

Chambersburg, May 11, 1842.

## PROTHONOTARY.

FROM consideration received from various parts of the County, I offer myself as a candidate for re-election to the Office of PROTHONOTARY at the coming general election in October.

MATTHIAS NEAD.

Chambersburg, April 11th, 1842.

## ISAAC H. M'CAULEY,

Attorney at Law.

HAS removed to the office recently occupied by R. M. Baird, on the East side of the Court House, two doors East of the Court House. Any business entrusted to his care will be attended to promptly and diligently.

Chambersburg, April 14th, 1842.

## Chambersburg Saving Fund Society.

AN ELECTION will be held in the office of the Society, on Saturday, the 21st inst., between the hours of one and three P. M., for the purpose of choosing, by ballot, Trustees, Directors, to manage the concerns of the above institution for the ensuing year.

GEO. A. MADEIRA, President.

HOLMES CRAWFORD, Treasurer.

May 11th, 1842.

## CLERK OF THE COURTS.

THE Voters of Franklin County, as a candidate for the Office of CLERK OF THE COURTS of Franklin County, and in the State of Pennsylvania, I offer myself as a candidate for the Office of CLERK OF THE COURTS of Franklin County, and in the State of Pennsylvania.

JOHN WOOD.

Chambersburg, April 27, 1842.

## REGISTER AND RECORDER.

THE undersigned encourages by many of his fellow-citizens, and by the influence of the German Reformed Church, to offer himself as a candidate for re-election to the Office of REGISTER AND RECORDER, at the General election in October next.

HENRY RUBY.

Chambersburg, April 11th, 1842.

## DISSOLUTION OF PARTNERSHIP.

THE partnership heretofore existing under the firm of GRIER & CO. is hereby dissolved by mutual consent of the parties. The books are in the hands of Dr. Grier, on whom all claims and demands are to be paid, and the same are to be paid to him, or to his assigns, within thirty days of the date of this notice.

J. M. SCOTT, J. M. GRIER.

Meersburg, May 4, 1842—4.

## DI. WM. E. GRIER.

RESPECTFULLY tenders his professional services to the citizens of Chambersburg, and in the Office at the old place, where he may always be found unless professionally engaged.

He will also attend to all operations in Dentistry, at the following reduced prices:

For one or more teeth on gold plate, \$3 00

For one or more teeth on silver plate, 2 00

Plugging with gold, 50 cts.

On the 10th inst.

Chambersburg, April 27, 1842—4.

## DOCTOR J. LAMBERT.

HAS removed his office to the house adjoining Barnard Wolfe, Esq., in Main Street, where he can be consulted at all times, especially on cases of Rheumatism, Gout, &c., which he will treat with his usual success.

Night calls may be made by ringing a bell at the front door for that purpose.

He will also devote his attention to DENTISTRY.

## BOOKS IN HARRISBURG.

JOHN WYETH, Bookseller, Harrisburg, Pa. has lately received an assortment of the Books published by the Publishers of the German Reformed Church, such as Hymn Books, plain and fancy binding—Catechisms, Liturgies, Sunday School Catechism, Brownlee on Baptism (English and German), &c., &c., which he will sell at the same prices, by the single copy or the dozen, as they are sold at Chambersburg.

April 24, 1842.

## DIVIDEND.

Chambersburg Saving Fund Society, April 4, 1842.

THE Managers of this Institution have this day declared a dividend of 3 per cent for the last six months on the following Deposits remaining in the Fund, which will be paid to the Depositors on or after the 10th inst.

H. CRAWFORD, Treas.

April 6, 1842.

## Seventh Annual Statement of the Chambersburg Saving Fund Society.

APRIL 4th, 1842.

DR.

To Weekly deposits remaining, \$11,517 02

Special, 37 23

Transient, 32 63

Balance on Profit and Loss, 19,450 30

\$29,938 77

CR.

By Bills and Notes outstanding, \$2,750 11

By Cash in Treasury, 19,288 56

\$29,938 77

## BOOKS IN MILTON, PA.

THE undersigned has just received an assortment of Books from the Publication Office of the German Reformed Church, and is therefore prepared to meet the wants of those who desire those publications, viz.:

English Hymn Books—plain and fancy binding—from 62 cts. to \$1.50 per copy.

Brownlee on Baptism (German and English)—12 cts. per copy.

Liturgies of Ger. Ref. Church from 25 to 50 cts. per copy.

Sabbath School Hymn Books (German)—3 cts. per copy.

Do. (English)—3 cts. per copy.

Catechism (English)—6 cts. per copy.

Do. (German)—6 cts. per copy.

By P. McDONALD, Bookseller.

Milton, Pa., April 27, 1842.

## HOLLYWELL PAPER MANUFACTORY.

THE subscribers would respectfully inform the public that they have commenced the manufacture of all kinds of paper, and are now prepared to furnish all the various kinds of

PRESSING, WRITING AND WRAPPING PAPER, of superior finish and at the most favorable prices.

Printers and Publishers can be supplied with any size and quality of paper, and all orders will be promptly attended to.

Orders will receive prompt attention, if addressed to

WOLFF, NITTEHOUSE & Co.

CHAMBERSBURG, Pa.

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

## CERTIFICATES OF BISMARCK.

We have just published an edition of these, for the use of

Price, One dollar per hundred.

## ENGLISH HYMN BOOK.

PRICES:

The following are the standard prices:

1. In plain binding, (retail price \$0.62 1/2)

Per dozen, payable within 3 months, 6.00

do. for cash, 30 per cent off, 5.62 1/2

do. containing Cat. and Const. (retail price 75 cts.) 7.50

do. do. for cash, 25 p. c. off, 7.12 1/2

2. In Morocco, pocket book form (retail price 1.25)

Per dozen, payable within 3 months, 11.00

do. for cash, 25 p. c. off, 10.45

3. Super extra, in calf, richly gilt, (retail price \$1.50)

Per dozen, payable within 3 months, 15.00

do. for cash, 25 p. c. off, 13.50

Those who purchase on credit, will please recollect, that on all bills unpaid at the end of three months, interest is charged.

In ordering books, always state how we shall send them. We are willing to send books, at our risk, either to Pittsburgh, Harrisburg or Philadelphia, and intermediate places. But those sent on cross routes are at the risk of those ordering them.

## JUST PUBLISHED.

"The work before us, and the motives to its performance"

A Sermon preached at the opening of the Synod at Reading, by Rev. B. C. Wozz.

To be had at the Publication Office, Chambersburg, and of the Author, Easton, Pa.

## Second Edition of Dr. Brownlee on Baptism.

The second edition of Dr. Brownlee on Baptism, in its volume on the subject and mode of Baptism (on larger type than the former edition) has just left the Press, and will be out of the hands of the printer in a few days, when orders to any amount will be attended to.

Rev. J. C. Goldin, Esq., is appointed to this edition also.

Price reduced. We shall reduce the price of this edition to 80 cts. per copy, and the price of the paper, and contains more pages than the former edition.

82 cts. per dozen plain binding. Retail price 25 cts.

## MEDICATED EXTRACT OF SARSAPARILLA.—This is

the most positively the strongest preparation of Sarsaparilla in existence. ONE BOTTLE is equal to SIX PINTS of any other Sarsaparilla. It is recommended by prominent Physicians throughout the city and country for making Syrup thereof, and who sell it at the rate of seventy-five cents to one dollar per bottle (about half a pint).

The efficacy of Sarsaparilla is well known in Scrofula or King's Evil, Erysipelas, Diseases of the Liver, Affections of the Skin, Rheumatism, Dropsy, &c., &c., and as an Antidote to Mercury and the Mineral, Constitutional Diseases and a general Purifier of the Blood and Animal System. It is only necessary when using it, to get a good preparation of it, and then there will be no danger of its doing harm.

Dr. Leidy can boast of many successful cases performed by his Medicated Extract of Sarsaparilla, as has ever been effected by any medicine in existence.

Prepared and sold wholesale and retail at Dr. Leidy's Health Emporium, Second Street below Vine, Sign of the GOLDEN EAGLE AND SERPENT, PHILADELPHIA.

For sale at LEWIS DENIG'S Apothecary & Drug Store, Chambersburg.

## PUBLISHED AND FOR SALE.