

Aaron and Hur held up the hands of Moses the God of battle gave success to his people, but when in the prolonged and weary struggle they became faint and weary, Amalek prevailed.

When the people of God humble themselves, and unitedly invoke the Divine benediction upon the efforts of his servants—when they hang all their hopes of success and Heaven on the Cross of Christ, it is then that God delights to bless the efforts of his ministers, and is pleased to enlarge the borders of his Kingdom.

Can it be doubted that the reason why ministers are often unsuccessful in their work, and why pastors are so frequently removed from their charge, is referable to the neglect of united, importunate prayer in the church?

Some of our readers will remember the pertinent answer which an alldo and golly minister gave to one of his people, on his making the following interrogations. "Sir, do you, of late, preach with that success with which once you did?" The clergyman said he was alarmed at the query which he had expressed, and declared there was no reason which might be given; but which prudence perhaps would dictate best to withhold. The inquirer earnestly requested his pastor to make known to him that reason; when, to his great astonishment, he declared, that he was not a minister of the gospel.

THAT HE HAD LOST HIS PRAYER-BOOK. "Lost your prayer-book, sir! I never knew that you used a prayer-book." The pastor, with emotion and tears, replied—"My church is my PRAYER-BOOK. They, I fear, have ceased to offer up united and strong cries to God for my success as formerly. I CANNOT PREACH!"

Let the time come when each member of the church of God in the closet, around the family altar, as well as in the stated assemblies of the church, shall intercede at the Throne of Grace for the divine blessing to descend upon their pastor, and who can tell how benign would be the result! Nothing would contribute more strongly to honor and exalt the holy office of the gospel ministry in the family circle, and prepare the mind of our youth and children for the reception of the truth which the servants of Christ present, than the offering up to God of daily

United prayer for the pastor.

Let that golden age of the church return which our fathers saw, when the combined energies of God's people shall be connected with the great plans of their ministers; when each individual shall be so united to his pastor in his fidelity—shall cheerfully animate him by the presence of their family groups in the house of God; when all shall deem his character most sacred, and shield it from the assaults of the enemy when his temporal wants shall be supplied by the liberality of his people; and when, in the heart of each one, shall be held up, as a standard to guide to God for his success.—Ah, when this period shall again be enjoyed by the church, what rich revivings of praise will be brought to the glory of God in the salvation of the

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FOREIGN ITEMS.

Extrait of a letter from an officer of the United States Ship Vincennes, March 26th.

After a thorough examination of the Isle of Cuba, we have been enabled to ascertain that the pirates have a small settlement on San Philip) Keys—overhauling sundry fishermen's boats and boats, and some small traders, but found no traces of pirates. We now crossed over to the south side of Cuba, and on the 15th inst. we arrived at the point. We found some huts, but the inhabitants fled at our approach. Joining the 1st lieutenant, I pushed in among the Mangrove Islands, and we finally caught an old fisherman who had been harboring the pirates. He had to have no doubt that we were pirates or worse; but finally, we opened his heart, by sundry presents, and he directed us to a small town where the pirates were hiding. We found a suspicious looking set of men bearing down on us. We rapidly moved, until the vessel, securing the cutter and launch, in my wake, were round and stood off under a pro- of small boats. The pirates were in a small sloop, she lay in town. This we surrounded up to, and took possession of. The men in her informed us that the chase was a slaver,

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partments. The space at usually occupied by the cabin was filled with young girls from 10 to 15 years of age; in the centre were the boys and youths, from 12 to 18. The women in the forward division under the forecabin. The launch on deck contained more than 15 boys; who were, we understood, the property or purveyors of the cook. A large number of the sort of canvas apartment on the forecabin. The traffic is everywhere very horrid and atrocious; but we (Americans) can never give material aid to this superpopulation under existing laws. Nothing but resistance would have entitled us to capture the vessel, which would be viewed by every member nation as a pirate.

From Hayti.

By the arrival of the British Frigate Warbirds, Kingston papers to the 25th of March, inclusive, have been received at New York. Ex-President Boyer had taken a furnished house and was to establish himself as its occupant in a few days. The Ex-President had not been seen in public, and was said to be confined to the house by illness.

General Inginac, secretary to President Boyer, and General Victor, military governor of Port au Prince, had also arrived at Kingston.

The administration of the Government in Domingo had been temporarily confined to the Secretary of state, Pilié.

The provincial committees were about to revise the constitution. The following journals their plans in given by the Kings-
journal.

"The President in future, to be elected for three years only but may be re-elected if this policy and government are approved. The army is to be abolished, and a strong police substituted. The old generals, it is feared, will be pensioned off, and every effort must be made to satisfy in this respect the army. All religions are to be tolerated, and capitalists encouraged. Seminars of learning will be established, and the public may express of their own opinions through the medium of the press. It is expected that Mr. Porry, a gentleman of great talents, a civilian, and also a very popular man, will be elected to the Presidential

The new Government of Haiti has been established under Gen. *Hervé*, who made a triumphal entry into Port-au-Prince on the 21st, at the head of the revolutionary army, the number of fifteen thousand. The officers, the principal officers, and the troops were decorated with medals and the population of the city gave itself up to the joy of unbounded and extravagant demonstrations of joy. The grand *Tu Deum* was sung at the cathedral, and at night the city was brilliantly illuminated.

The President *Bayes* has been the old officers were all deposed by proclamation for treason. The name of the capital (Port-au-Prince) was to be changed to Port (Pobli-

Colonel Trew, who commanded the arsenal, had threatened to blow it up before he could get away. He was a big, burly fellow, about two-thirds of them deserted that place. He kept the town in that state for two days, and about seven o'clock on the morning of the 22d he ordered his men to powder, strewed all around him, and kindled the match. The explosion was tremendous. The arsenal was nearly in the ruins of the town, and nearly all the doors were blown open, and some stones, weighing from a hundred pounds, were thrown five hundred feet high. The arsenal and fifteen houses were blown up, but the people were sweeping towards the water, the flames were sweeping. The insurgent General, Ramirez, was formerly lieutenant colonel of a regiment of the army, quite a high position, and it is said that he would not have been so far off if he had not said that he would not break the idea of giving his father up to his junior officer, and hence his father was killed.

The Patriot army left us about a week since, marched to Port-au-Prince, which they entered without opposition, and from thence marched to the Cape, and to St. Domingo. They will probably find no opposition. Nineteen twentieths of the people are in favor of a change of government. All the evil has gone with the army, and probably nothing will be done for two months, or unless the army should return.

to SMOCKERS.—Blackwood's better authority is also matters than in politics—advice on this matter; let us be a little more than a little; then add: "No better sign you have than this of a fellow reckless of decency and behaviour; a gentleman who, if he smokes at all, where he offends the respectable persons by it. Nodding, he is aware, approaches more nearly the offensive personal insult, than to commit the language of his inanity, after you, your little ladies and penny mild Havans." *The New York Courier and Enquirer.*

Marriage Extraordinary.—There are some readers in this city who have not seen the famous united tubers, the *Slawmoe twins*. They have been residing for several years past in North Carolina, where they purchased a plantation, and he had heard of them for long time, when we received a letter yesterday from a correspondent in North Carolina, informing us that they had entered into a state of matrimony. *Our correspondent*

On Thursday, April 13th, were married Wilkes Co., N. C., by Elder Colby Sparks the Baptist Church, Messrs CHASO and ; the Siamese twin brothers, to Misses and Adelaide, daughters of Mr. D. Yeates of Wilkes Co. N. C." Whether the happy quadruple started on a journey to off the Honeymoon, or remained at

For the Leading Valley Engineer,
Vindication of Swedenborg.

LETTER II.

MR. EDITOR.—In withdrawing, last week, your notice in vindication of Swedenborg, because another correspondent had foretold that I cherished the hope that I might address you on a future occasion. As Mr. L. concurs with his second article in your last number, I am now enabled to offer some remarks in answer to the objections he brings forward.

He suppressed communication finally, after the cause of this attack on the New Church, and then to the tactics which this method had resorted to. It showed that the New Church was not a sect, but a society, by a minister who absent from his pulpit, on one or two lectures in Covington, brought forth some of the doctrinal principles of the New Church, and then, by the use of the word of appeal to the people, and the Testimony, to be in accordance with the doctrine of the New Church. This author, Swedenborg, appears before us as humble, but not as a man of lowly mind, but as a man of high mind, and the *Scriptures*, and set before his teaching, church, the doctrines really taught therein; which doctrines are to form the basis of each church, and to be the basis of the New Jerusalem. Our literature, like other teachers of religion, is truly drawn from, and establish, by the teaching of God, the principles they teach, and the New Church, which Swedenborg had with the foundation of the doctrinal principles, nor is there, so far as these are concerned, any stress laid on the fact that the New Church is a new church.

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exemies of the New Church, in the
they make upon it, are fit to adopt
same which I have instanced before
is really the attraction of people from the
is directly at issue, by questioning the
of Swedenborg; by taking for mis-
and dwelling upon their uses, or in-
prescriptions of various kinds, in
ness they give vent to unworthy feel-
ing, up a little excitement, until their
and misrepresentations are exposed, and
they fly off. No fairness, or coming
of the main arguments. Your
pendant L. adopts the same tactics,
that Mr. Wesley, found it more ca-
cious out that Swedenborg was mad,
to disprove the truth of his doctrines,
disprove his heavenness.

Wesley was induced to cry out in this
against our author because his preach-
ing began to embrace his tenets.
in a way very complimentary
to his understanding, showing that he
was useful to the world by the bene-
ficial influence of a man deranged.—
pendence, in like manner, says but a
compliment to the people of Jesus, who
fears that they may have inter-
judgment enough, without his aid,
from them being converted to such re-
ligious doctrines as have come from
the mouth of a madman, and which, as he says,
on the face of them evident marks of
derangement."

pendent has addressed to you in his
 But, suppose I were to yield the
 and admit that he was indeed subject
 to abortions. What then would
 him from the fact that he was
 from the Lord, and, proved
 the only true doctrine of Christi-
 and the corresponding, in professing to think
 arendberg was insane, gives evidence
 to him that he was sane. A madman, no
 a madman, no fear as the minds
 He converses, he induces nobody
 see one in the street, you today notice
 the wrong, until you are convinced
 was arranged, you then pass on
 you notice, you ask him no questions,
 answer him nothing. And as for you
 you leave no fears for fear; for you
 that they, like yourself, will see the
 that they are sane. I am not
 in silence. If you say anything, a per-

session with him, and are alarmed lest
 the minds of the people should be carried
 off by what he is saying. It is evidence
 of that, although you may want people
 crying out that the man is mad, you
 are in no such madness yourself. If
 I had entertained a *bona fide* opinion
 that Swedenborg was mad, and that his
 writings were but the hallucinations of a
 man, he would have had no fears for his
 mission. Neither would you learn from
 me to be under any apprehensions for his
 people, if he really were of the opinion
 that his lectures delivered by our preachers

changed, or if the doctrines set forth by "perfectism" can "carry," as he says, "on the face of them, no evident marks of mental derangement!" his con-

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of prey is attracted thither, she flies off still further away, that also may draw the bird still further away. Just thus with Mr. Swedenborg, he will not follow the subject that he has taken up, but will fly off to other things, or to other subjects than that in issue. He is not at us speak about miracles. He is for these, to prove the truth of Swedenborg's intercourse with the spiritual world, and to show that he is not a mere impostor, or a man of mere natural ability, or of mere natural absurdity, or its evidence, the probability of a deranged intellect. How proper is that is such a request! Can miracles be proved to be rational which is utterly absurd? Can miracles be proved to be rational if we use I to mean a man, evidently a man, rolling himself in the mire, and exclaiming that he was the Holy Ghost, would he not be a miracle? Can miracles be proved to be rational if we use I to mean a man, evidently a man, who would make free, and could have the wall of all the Licking Valley turned into a wall of iron, to convey a declaration; would he not be a miracle? Can miracles be proved to be rational if we use I to mean a single individual; would he not be a miracle? Can miracles be proved to be rational if we use I to mean many; would he not be a miracle? Can miracles be proved to be rational if we use I to mean a word; would he not be a miracle?

Prastly, the celebrated Unitarian, in published letters to the members of the Church, first asked for miracles, and declared that if an angel from heaven to come, and assert the truth of Swedenborg's doctrine respecting the personallity of Jesus Christ, he would call such a being a lying spirit. Another writer, from a Unitarian, after asking for miracles, added that he would not believe in some of Swedenborg's doctrines, even if miracles occurred; he would not be lieve them, if he deems them opposed to the Scriptures. Now these men were candid, but candid admission of more evidence against Swedenborg's claims.

have in their demand for miracles.
 twenty
 and
 have always grined and do will
 that, they do not loo-miracles
 per test of truth. When Luther and
 against the reformation, their converts
 were acting under the auspices of the
 of heaven. Their arguments, drawn
 the Word of God, were all sufficient.
 to thousands of hearts predesti-
 wrought by fate in her communion,
 which he had not the means of
 saving. But these he heeded not,
 whether or not the keys of the king-
 dom of heaven were in the hands of
 of Rome. We have heard in our
 of miracles; of those, for instance,
 how many persons went to see
 did really perform them, that they
 thereby determine whether to en-
 in. If, on the other hand, the [re-

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signs and wonders were the divine, the mode by which men are to be convinced of abstract truths; how happens it that those who go forth with the gospel into heathen lands have not the power to exhibit miracles? They have it not, and the heathen are unconverted. If miracles were the evidence of truth, these heathen men could be justified in rejecting the gospel, would be entitled to say to Christian missionaries, Do miracles and we will believe. But men are not to believe without miracles. The Jews would have had a right to

...me no miracles." (John x 41-42)
 ...y do so, the Messiah would, at
 ...ing, have "sent the earth with a
 ... (Matt. 13: 41-42). The Nicenees would
 ... justified in giving no cred to Jonah,
 ... abet, in which case they would prob-
 ... all been destroyed. Where is my
 ... to believe in all the prophecies of
 ... Testament, for out of the whole as-
 ... the Psalms in addition, there is
 ... of the writers of whom any mira-
 ... recorded. Would the Jews have
 ... justified in refusing to admit into their
 ... more than half the books we find there,
 ... the writers of them worked no mir-

[illegible]

blinks that people follow Jesus
of his mira- The Savior said,
occasion, "You seek me, not because
be mira- ble, but because you did eat
saves and we therefore find him in 20
evidence, we were filled with the
tion them. Jesus said, "As wicked
iterous generation seeketh after a
Matt. xxi. 4.) "Why doth this
generation seek to kill me, because
neglect to this generation." (Mark
and we are cautioned against
of truth. The Lord saith, "The o-
f the world is full of false prophe-
that if it were possible, they shall
the very elect." (Matt. xxiv. 24)
revelations, we read of miracles be-
the world, and the Lord said, "The
magnificence of Egypt did sin, and
of Moses by their own exhorta-
Eccl. vii. 11, 12.)

therefore, Mr. L. calls out for mira-
and the people follow him, and the
they speak not according to the
is because there is no light in them."

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abundantly from the Holy Scriptures, and he never says, as Mr. L. alleges, that he was told by the Lord himself in peremptory in this way, the chapters 11 and 12. Hero Mr. L. gives up his reason, and believes that a serpent may talk and reason like a man. Cain was told by the Lord, and took to his wife, although there was no woman there, or any where else in the world. He can believe impossibilities here, but does not believe it possible for God to reveal the spiritual eyes of Swedenborg, as the spiritual eyes of John who wrote the Revelation. God is less powerful now than he was, and the laws existing then were different in matter, or between spirits and matter, do not exist now. They have

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others whom we have mentioned, including all that is said of parasites in a general manner, affirmed that disease is hereditary, because certain persons had a blood which is said of God and Paradise a carnal manner." (Tom. I, P. 270)

you see, how wide your correspondence of the truth; and, also, that if he had that stage, he would, for such carnal carnal of Scripture, have been branded heretic. I might go on, and give you testimonies, which exist in abundance; some testimonies, too, from moderns, showing that there is a spiritual in the Scripture, and that the first of Genesis are to be spiritually no-

I might proceed further, and each a spiritual scene, but this would be too far, considering the limited most accurate pages. But I will be done at a future time. I may make a similar remark on the uses of miracles, and why they performed by the Lord and some commissioned servants. All this I will say if needed, and an opportunity to me.

I cannot conceive that God would inflict such a grievous way in the dark fourteenth centuries, without giving one at a correct knowledge of Scripture. 743 he makes it known to Baron Bunsen. He does not consider that the question can be asked in regard to the dispensation, or manifestation of the infidelity. The infidel asks why Jesus Christ, the Savior of men, did not come even immediately after the fall of the Roman Empire, but that if the reformation was a blessing, as

Now if it have been, I may as well, I, why I have sent you to Mr. L. to see whether Mr. L. believes that Methuselah lived in the true system of religion, and that he came to the world, and that Mr. Wesley came in his own name, or came un-
bidden, I may ask why he was not earlier, and Methuselah sooner established his power, if that is not for us to see in the time that God has appointed for us. All must all see that the Almighty knows the proper time for the manifestation of the various mercies. I prefer to Mr. L. that in vouching for the knowledge of the truths contained in the Scriptures, especially their inspiration, the Lord saw that it was a fit time for the Illumination of the hearts of the SORTANT Swedes, and men of the expounder of his Word. We therefore mankind are now in a fit state for the perception and reception of the whole

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On another subject, the former said by Mr. L. that a man pretends to see and *adieu* interfere with the inviolable rights of an innocent Peter, James and John impostor, who saw Moses and Elias talk to Jesus! John talked with an angel one of his brethren the prophet xiii. 3. He was, therefore, a fool impostor.

Mr. L. says, "He professes that we are to recognize the Savior's advent." Swedenborg does not. He teaches, indeed, that our next coming a second time in person, is impossible, and nowhere taught in when rightly understood. He says as the *Word*, on this truth, which is the subject of the *Word*, that

known, received, and preached, by means of peace and charity, bloodness, honesty and every blessing upon the earth, the Lord makes his covenant. In these and things only, he is not equal.

L. states that the circumstance of speaking to Swedenborg, "is in conformity to the plain letter of the Word." L. is neither contradicted nor advised. "The plain letter of the Word" is not the subject of the present article.

In former article, Mr. L. says, respecting doctrinal principles of Swedenborg, "they are nothing more than what is already all orthodox christians." In the present article he says, "The doctrinal structure are visionary and far-fetched, and are not in accordance with the exposition given by every orthodox christian."

It is now gone through this second proof of the fact that Mr. L. has shown no absurdity.

the certainty of his objections. "I showed him as he has retreated from subjects which are at issue between us. Now for the real question.—Are the doctrines of Methodism, true, or those of the Church? Whether of the two systems is the Word of God! The first fundamental point of doctrine is the Divinity, then redemption, the reconciliation, justification, and a long list of minor vital subjects. What is taught in Methodism on all each of these, must be brought into contrast with what is taught by Swedenborg, and be tried by the test of the living God. Mr. L., if he

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Might not be corroded nor weakened by time.

public only knew what crimes these
admitted how they would be exonerated
of information which Mr. Williams
was, a man's throat may have been
etc. may have been crushed. If
mean the eye of the public, let him
guilty suffer.

full and mature deliberation, our preferences
and agree, under present-existing circum-
stances, to give him our undivided support.
Nevertheless, much, as we regard him, who
is thus our preference, and firmly, as we do

that McCoy never intended to sell the land, but that he intended to leave it to his wife, as Commissioner. In Chancery, in the Pendleton Circuit Court, in the suit of McCoy's Administrators against McCoy's heirs and creditors, on the 2d Monday in May next, at the clerk's office in Falmouth, Pendleton County, Ky., proceed to state and settle the accounts of said estate and to take proof of all claims offered against it.

WILLIAM C. NAYLOR, Com.

April 29, 1843.

April 22, 1943. 40

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