

Original.

For the Weekly Messenger.

THE HEIDELBERG CATECHISM.

21. SENSATION CREATED BY THE CATECHISM.

The Heidelberg Catechism became very soon an object of interest and attention, not only for the Palatinate, but to countries also lying beyond. It was on the whole the clearest and most complete exhibition of the general Reformed faith, as distinguished from that of the Lutheran Church as well as from popery, which had yet been presented in the same comprehensive popular form. No Catechism before had given a statement of the distinctive features of this system, at once so round, symmetrical and full. It surpassed in its time and place. The doctrines of the person of Christ, of the eternal divinity of the Son and Spirit, of justification, and particularly that of the sacraments, it has been remarked, had not in any previous catechism been so happily represented. In the division of the ten commandments, it was the first to follow what has been called the *Originalist* method, which we find sustained also as the only correct view in Calvin's Institutes, and which has since prevailed throughout the Reformed Church; in opposition to the previously prevalent popish method of three commandments for the first table and seven for the second, by which the second commandment was either merged in the first, or thrust from the decalogue altogether. The doctrine of unconditional election is involved in the system, but not directly expressed; for the reason no doubt, that it was not universally received in the Reformed Church, and at all events was considered too difficult and deep to be made an article of necessary force in the constitution of a general platform of religious faith. It was once contended, indeed by some very learned men, Grocius among the rest, that the answer to the 37th Question, in which Christ is said to have sustained "the wrath of God against the sins of all mankind," must have the meaning that all the human race have been equally respected in the work of redemption; which would exclude of course the idea of an election of grace. But this has been abundantly shown, that this is by no means the necessary sense of the article, and that the system in which it is comprised demands imperiously a different view. Redemption is exhibited as something universal indeed, so far as its intrinsic fullness and sufficiency are concerned, which are commensurate, and more than commensurate, with the necessities of the whole human race; but the election of grace is represented throughout to be its ground and fountain, by the measure of which the entire work, from its commencement to its close, must necessarily be ruled and defined. All this however, as has just been said, is involved in the catechism rather than expressed. This forms no defect properly in the system. It is by no means required, that the statement of a scheme of truth should include every position which is legitimately comprised in its primary articles. Especially would this be improper in the construction of a religious creed or confession, in which minds of every order are expected to unite. Enough, in such a case, that the deep, the remote, the special is fairly comprehended in the near at hand and general, for those who have strength sufficient to make it their own; even though many who embrace without difficulty the general and near at hand, the great primary truths of the Christian system as they lie on the face of the gospel should have no power to draw out from them those other truths in the same way.

While the catechism was felt to be a true and faithful exposition of the doctrinal views of the Reformed Church, it could not at the same time be charged fairly with a polemical character in relation to other systems of religious belief. As a clear statement of the Reformed faith, it could not fail to come into collision with these, at least in a silent and negative way, wherever they might be found receding from that faith; and in the case of popery, the opposition occasionally appears sufficiently pointed, as in the 50th Question more particularly, which proved highly offensive to many; but the system is in no sense controversial, either in its form or spirit. It is occupied, from beginning to end, with what is positive in truth rather than with its negative aspects and relations. Nothing can well be more beautiful or dignified than the straightforward simplicity and earnestness, with which truth after truth is presented, as it were for its own sake simply, without any sinister unnecessary reference to the opinions of others. This is truly remarkable, when we consider the particular period to which it belongs, and the temper which had already entered so extensively into the element of religious thought, in the protestant world. So far as the Lutheran Church was concerned, there was evidently manifested in the catechism a disposition to conciliate, rather than to offend. No parade whatever is made of the points of difference between the two sections of the great protestant family; no polemical thrusts at the weak or exposed parts of the Lutheran scheme come into view. Indeed it was not proposed to set forth the Reformed or Calvinistic system as such, in opposition to the Lutheran as such; but simply to digest and embody in symbolic form what were considered to be the great leading principles of the evangelical faith, for the use of the Churches in the Palatinate. That the catechism in the end became more than this, was owing simply to its own extraordinary merits. As there was still a considerable party in the Palatinate, who favored the views of Luther, a disposition was felt to make the new platform as broad and Catholic in its direction, as it could possibly be made, without compromising what was felt to be essential in its own scheme of doctrine. Among all symbolic books of the Reformed Church, accordingly, the Heidelberg Catechism has found most favor among the friends and adherents of the Augsburg Confession. Catholic and liberal Lutherans have not refused it their praise. "I must confess," says one of the older writers of this denomination, "that leaving out of view the peculiar doctrines of Calvin which it contains, the Reformed are not without reason in their boast, that as Ursinus in his other writings excels almost all the rest of their theologians, so he has in the composition of this catechism surpassed also himself. The method, as it respects the three parts, is suited to the subject; the questions are well framed, and lucidly answered."

the proof texts so joined are happily selected, and the arrangement according to the sundays such as to promote edification." The like favorable view of the work, has been taken by many others in the same communion. So Guericke, the zealous advocate of ancient Lutheranism in our own times, allows that it is distinguished for doctrinal wisdom, warmth and ability.

So far as the judgment of the Reformed Church in its favor might be entitled to consideration, it was enjoyed almost without bounds. Distinguished divines in other lands united in testifying to its merits. It was considered the glory of the Palatinate, to have presented it to the world. The great Bullinger of Switzerland wrote to the elector: "I have read the catechism of the elector palatine Frederick with the greatest interest, and while reading have blessed God, who establishes the work that he begins. The arrangement of the book is clear; the matter is true and beautiful and good; all is full of light, fruitful and pious; with the greatest brevity it embraces manifold and great things. In my opinion, no better catechism has been published." This is only a specimen of the way in which it was received, in every direction, in the Reformed Church.

But whatever its excellencies might have been in fact, and however wide the circle of its admirers and friends, it was not to be expected that it would escape censure and contradiction. No catechism or confession could have been framed, covering the same ground or indeed any other that might be considered at all new, which would have been satisfactory, or even tolerable, to the religious parties of Germany generally, in the latter part of the sixteenth century. The Heidelberg Catechism, accordingly, encountered no small opposition, from the beginning. Its appearance was the signal for war, rather than for peace. Its very moderation perhaps served to clothe it with more provoking offence, in the eyes of angry partisans, who were bent at all events on making it the subject of a religious quarrel. Had there been more of the lion or tiger in its mien, and less of the lamb, it might possibly have proved less irritating to the controversial passion of the times. There seemed to be provocation in its meekness. Its outward show was held to be insidious, and its cryptoheresy all the worse, for being hard to find, and drag into the light. Here a cry was raised against it, long and loud, from every side. The winds of strife were let loose upon it, from all points of the compass. The votaries of Rome poured upon it all manner of denunciation and reproach, as a matter of course. But the opposition was not confined to that quarter. From the bosom of the Lutheran Church, it rolled forth in a still more formidable shape. Princes and theologians united, in endeavoring to bring it into discredit. Virulent tongues and slanderous pens, steeped in sectarian gall, were actively agitated, as it were. The elector Frederick, and the professor Ursinus, both had their faith and courage tried, in standing firm to the storm, which they had unwittingly evoked. Their names were branded with reproach, and their position in this case reprobated, not only as hostile to orthodoxy, but as treasonable to the peace of Germany. They were looked upon, and spoken of, as men, who were engaged in scattering around them firebrands, arrows and death. To many it seemed as great a crime now to introduce a new Confession into protestant Germany, that should be independent of Luther's authority and name, as it had appeared formerly to Europe in general to erect at Wittenberg the protestant standard itself, in rebellion against the claims of Rome. But neither Frederick nor Ursinus were men, to shrink from the responsibility and difficulty of such a crisis.

The elector took measures to have the catechism brought into use at once, throughout his own dominion. It was made the basis of theological instruction, in the university. A regular system of catechisation was established, in all the churches. Each Sunday afternoon was devoted to this service, which was made to include not only children, but older persons also. From the report of the commissioners from the Palatinate at the Synod of Dort, about fifty years after this, we learn that the catechetical exercises in the churches, comprehended three different courses or classes; the first for boys and girls; the second for young men and young women; and the third for adults of every age.

All this gave no small umbrage to some of his neighbors. Duke Christopher, of Wurtemberg, between whom and himself a more than common intimacy had heretofore subsisted, grounded upon a general similarity of disposition, thought it necessary to have a special conference with him on the subject. The theologians of the two states stood arrayed against each other in angry war, and the peace of both countries seemed to require their reconciliation, or at least an end of their strife. The princes persuaded themselves that the difficulty might possibly be healed, by a friendly conference among the leading theologians themselves. Contrary to the advice of Frederick's divines, who considered it a vain measure, such a conference accordingly took place, on the 10th of April, 1554, and was continued for five days, in the presence of the elector and duke. It ended, as conferences of the kind generally, in a confirmation of the evil which it was designed to heal. The parties separated, with feelings more estranged than they had been when they came together; and the controversy of the pen went forward more actively and bitterly than before. As the Heidelberg Catechism was undoubtedly the occasion, so to many it appeared to be now the culpable cause, of this commotion. The duke of Wurtemberg consulted with two other neighboring princes, and the result was a joint epistle of remonstrance addressed by them to the elector, in which his Catechism was criticised at length for its alleged errors, and his own conduct in admitting the views of Zuingli and Calvin severely reprehended. This was forwarded by the elector to Bullinger, of Switzerland, who wrote a defence of the catechism, against its attacks.

In the year, 1553, the diet of the empire was held at Augsburg. The popish bishops and other ecclesiastics, who had suffered the loss of their revenues by Frederick's reformatory zeal, improved the occasion, to lodge their complaints against him before the emperor. A number of the protestant princes took part against him at the same time, willing to make common cause with Rome itself against the Heidelberg Catechism and the Church of the

Palatinate. The entire interest seemed for a moment in danger of being crushed. The great soul of the elector showed itself, on this occasion, in a very striking way. Before coming to the diet, he had been warned that efforts were made in secret to inflame the mind of the emperor against him, which if successful might cost him not only his kingdom but his life. His magnanimous answer had been, "that he would cast himself upon God and the goodness of his cause, which also belonged to God. Possibly it might be God's will, that he should be an instrument to promote his praise, not simply in words, but in action also. He was persuaded, however, that the same God who had by his Spirit given strength and courage to the elector of Saxony, John Frederick, under Charles, the Fifth, still lived; and that he not only could, but most assuredly would, confirm him also, miserable worm of the earth, in invincible steadfastness of faith. And should it even come to blood, so as that it must be shed for the honor of his God, he could never be sufficiently thankful to the divine majesty for the privilege."

In this spirit, he went to the diet, and he had no reason there to be ashamed of his confidence. A general dissatisfaction towards him, appeared among the princes. He was charged with introducing novelties in religion; and so disturbing the peace of the empire. His Catechism particularly was said to be not conformable to the Augsburg Confession, and fraught with dangerous errors. The whole diet seemed in the end to be united against him. He was given to understand that he must change and abolish all that was made the subject of complaint, and conform himself to the Confession of Augsburg, as the proper rule of the protestant faith in Germany; with the threat, that in case of his refusal to do so, he should be excluded from the general "religious peace," as it was called, and deposed from his dignity as an elector of the empire. On this the prince withdrew to the one side, to consider the case with himself and form his purpose; but after a moment returned again, and made answer to the following purport: "That he trusted the justice of his imperial majesty would not suffer the accusation in this case to take date only from the execution of the sentence; but that his defence would be graciously heard and considered, which he stood ready to make before all, even in the public market of that city, if it were wished. In things of religion, so far as they involved the conscience, he acknowledged, that he knew but one Master, who was the Lord of lords and King of kings. For here the case had to do, not with the liver of the flesh, but with the soul and its salvation, for which he stood accountable only to Jesus Christ, his Lord and Saviour. On this account, he could not yield to his imperial majesty a right, which belonged to the God of his salvation. As to what men called Calvinism, he could protest with a good conscience that he knew it not, as he had never read any Calvinistic books. He had heretofore signed other statements of religious faith, in common with a number of princes, who were now present; and he continued still in the same faith, as believing it to be grounded in the Scriptures of the Old and New Testaments; nor did he believe that any one could convict him of having swerved from such profession in any thing he had done. That his catechism had been taken, every word of it, out of God's word, and not from human writings, was shown by the passages in the margin, inserted from the Bible for this purpose. It had been attempted to confute it; but without success. If any one could offer him a better system from the Bible, he would be under special obligations to him for the favor, and was ready cheerfully to yield to the truth. If there were any one in the diet, who would undertake to show him that he was wrong, out of the scriptures, a copy of which he held in his hand, he was willing patiently to hear; or if the emperor himself would condescend to make the attempt, he would consider it the highest honor, and receive it with thanks. He hoped that his imperial majesty would be satisfied with this declaration, and bear with him, as his princely father, the emperor Ferdinand, of honorable memory, had also refrained from doing violence to his conscience, though very desirous that he should attend the papal mass, on the occasion of his present imperial majesty's coronation, as king, at Frankfurt. But if, said he in conclusion, this my answer and most reasonable and Christian plea, should contrary to expectation receive no attention, this shall still be my consolation, that what ever may lose on earth for the honor of his name, it shall be restored to us again a hundred times over in the life to come."

This bold and manly address, had great effect. When the elector had finished, all were silent; only a single popish bishop stood up, and murmured something about the mass, which was so roughly handled by the catechism, in the 50th question. But Augustus, the elector of Saxony, remarked that this was rather out of reason; and then stepping towards his brother prince, he struck his hand gently on his shoulder, and said, "Fred, you are more pious than us all!" So the marriage of Baden, afterwards, as the assembly was breaking up, remarked to certain of the princes, "Why should ye annoy the elector, who has more piety than all of us together?"

In conclusion, it was agreed that although the elector did vary from the Augsburg Confession on the article of the holy Supper, he ought not still to be condemned, since on the great point of separation from the Roman Catholic Church, the doctrine of justification by faith, he stood upon the common protestant ground.

While the elector was thus maintaining the honor of his Catechism, and the rights of the Palatinate, before princes, Ursinus showed himself no less firm, in vindicating the same cause with his pen, against the attacks of theologians. These were renewed year after year, from various quarters, with vehemence and bitter zeal. The most numerous assaults were from the Romish communion; but these were generally so weak and poor as to be entitled to no consideration. More sturdy combatants stood forth under the Lutheran banner. Among these appear conspicuous the name of *Matthias Flacius Illyricus*, a man of great learning, who seems however to have had his very being in the element of religious controversy. Ursinus acquitted himself ably, in responding to these various attacks, so far as they seemed worthy of notice. Hossius, who had previously made so much noise as a polemic in the Palatinate, and was required to leave it for the sake of the public peace,

also came forward with his "True Warning" against the Heidelberg Catechism; but he had the mortification to escape notice. No one honored him with an answer.

Ursinus performed another important service, in relation to the Heidelberg Catechism. From the time of its publication, he was accustomed to read regular lectures upon it, so as to go over the whole of it in the course of each year. This practice he continued, till the year 1577. These lectures were taken down by his pupils, and afterwards printed under his name at different places; with such variations, however, as to show clearly enough that Ursinus was most unfairly represented, both in thought and expression. The celebrated *David Pareus*, one of his disciples best fitted for the task, being intimately familiar with his style of thinking, was now called upon to revise the work, and reduce it to a form that should be more faithful to the name and spirit of his master. This he undertook accordingly, and accomplished with great success. The work appeared for the first time at Heidelberg, in the year 1591, in four parts, each furnished with a preface by Pareus. It went through numerous editions subsequently, in different countries. The Heidelberg Catechism has been honored with a vast number of commentaries since; but this first one derived from Ursinus through David Pareus, has been generally allowed to be the best that has been written. As he was himself the author of the catechism, his commentary must be at all events the most authoritative exposition of its meaning.

J. W. N.

NEW YORK ANNIVERSARIES.

American Temperance Union.

This society held its anniversary in the Broadway Tabernacle on the 4th inst.

The Hon *Theodore Freylinghuysen*, Chancellor of the University, took the Chair at 7 o'clock precisely. The choir having sung a temperance anthem composed for the occasion, the Rev. Dr. Cox opened the exercises with an appropriate prayer.

An abstract of the Fifth Annual Report of the Executive Committee was then read by the Secretary, Rev. JOHN MARSH. The report gives a detailed account of the operations of the Union since the adjournment of the Convention held at Saratoga on the 5th July last. The number of signatures obtained to the pledge of total abstinence from all intoxicating liquors in the country since that period, is 500,000.

Of this number 30,000 are in Kentucky, 6000 in Ohio, and through the great West more than 200,000, of whom every seventh man a reformed tippler. In Maine are 50,000, of whom 5,000 are reformed drunkards. In Boston more than 20,000 during the winter have signed the pledge, of whom 13,000 are Washingtonians—reformed drunkards. In the city of New York 16,000 have reformed. In Central and Western New York, 50,000; in Philadelphia, 30,000; in Pittsburgh, 10,000. And the whole number of reformed drunkards in the United States is above 50,000; and of reformed tipplers and moderate tipplers there are twice as many.

The Report contains a very minute account of the origin of the temperance movement made by the six original founders of the Washington Temperance Society of this city, and attributes the great triumph of temperance principles in every part of our large and populous country, mainly to their extraordinary exertions.

It is stated in this document that all the stilleries have been stopped in Philadelphia, all in Brooklyn, in Waterville, &c., so that where 12 gallons of whiskey were manufactured one year ago, not one is now made. It speaks of the efforts of the American Temperance Union (among other societies) which has issued 120,000 Journals, 550,000 Youths' Addresses, 40,000 Temperance Almanacs, and 10,000 Hymn Books.

We copy the address of Mr. MARSHALL, from the New York Herald.

Mr. President and Ladies and Gentlemen: I had prepared my imagination and had anticipated, to some degree, the nature of my own emotions at the strangeness—the exceeding strangeness of the scene with which I am now surrounded. (Here some one called out, "speak up, speak up!" but he was immediately hushed.) That I should in the month of May be standing in the city of New York, in the midst of an assemblage like of this—whose number, from any past experience of my own, although that experience has been somewhat of a large one in addressing crowds, I can form no estimate—that I should be standing here to address an audience like this, may justly, I think, be considered as one of the phenomena, sir, attending this great moral revolution. The gentleman who has preceded me, and who has given an outline—a general outline of the facts within the year, marking the progress of this cause—has stated enough, I think, to satisfy any one that there is something in the present movement of the human understanding on this subject that properly and justly marks it as an epoch in the history of men, and classes it with those great and extraordinary moral and social changes which from time to time have swept over the world and laid mankind upon their advancement from barbarism and ignorance to the present state of civilization and of power. Is it not—I have often asked the question of myself, and the frequency with which I do ask it does not at all diminish in my mind the first surprise which I felt—is there not something passing strange in the movement with which we are surrounded? I think the gentleman read from his report that of the vast numbers enumerated in it, who had taken this pledge, Kentucky, 30,000! (Applause.) Never surely in the history of my state—never surely in any experience that I have had in the movements of the popular mind there, and it is a mind liable to strange and violent movements—never have I seen any thing like this—moral, political or religious! Why gentlemen, in the cities of Louisville, Maysville and Lexington with the capacities of two of which cities in the way of the consumption of alcohol, it has

been my misfortune to be most intimately acquainted, (great laughter,) I mean Louisville, and Lexington, at this present day, if a way-faring man who "has an appetite," as we say there, "for the *critter*"—(laughter)—and is so little of a philosopher—so slightly acquainted with the physiology of his own structure, as to imagine that a dram is necessary to aid him on his journey, can scarcely find one within those ancient abodes of dram-drinking! (Laughter and applause.) Lexington is in my own district—I was born and reared within ten miles of it, and at this time I have the honor to represent on the floor of the Congress of the United States that district of country of which she is the centre and the pride. (Great applause.) I am not fond of the marvellous; the habit of my mind has not been to look for the marvellous in any thing; perhaps the leading defect in the structure of that mind is a proneness to scepticism, and yet so remarkable are the facts in connexion with this subject, and with which I myself stand connected, that I sometimes thought it not impertinent to the subject, and perhaps not injurious to the cause, to refer to them. Well, then, gentlemen within all the broad territory of the Union, there does not breathe a man who knew less or cared less about temperance societies, or the progress of the Temperance cause than your humble servant did some four months ago. I had never been in a Temperance meeting in my life, and I make the acknowledgement with shame and contrition. I never had been in a temperance meeting in my life, and if I picked up a temperance paper or a political paper with any thing about Temperance in it, I threw it to one side as smacking of fanaticism, and altogether beneath the attention of a gentleman of my vast ambition and extraordinary talents! (Loud laughter and applause.) I didn't know anything of the Temperance cause, and I have said I cared as little as I knew. Upon this subject I do assure you that I had no correspondence with home, or any body at home, for the less they knew there about my movement on this subject the better I liked it. (renewed laughter.) Then by no means to make myself the hero of a marvellous story, but to state that which is fact, and simple fact, that it may have what bearing, or receive what explanation any body chooses—but that is the fact I gage the honor of a gentleman.—(A laugh.) Without knowing any thing about it then, I joined the society of "Reformed Drunkards" in Washington on the 7th of January—at night. (Laughter and loud applause.) Somebody—I didn't write him about it—(laughter)—and somebody—a good many bodies I believe (laughter)—wrote to the different newspapers about it, and I had the felicity in the course of a very few days of seeing myself posted in that honorable—and mark me well, I speak not this ironically—in that honorable fraternity of the "Reformed," from Boston, ranging on down towards, and I believe quite as far as New Orleans. But the next mail—the very next mail from home—allowing it time to have started from home after the events had occurred with myself, brought on the news that the most extraordinary stir had taken place, and just at that very particular time in the village from whence I came—in the town of Lexington—and all over the district which I represented in Congress, that there was a Temperance Society formed just about the time that their representative in Congress had taken the same step, without any sort of communication between them. The president and vice-president of this society were two gentlemen, that, if I am a judge of the matter—and I ought to be a tolerable fair one—I left most comfortably in a state of most comfortable inebriety (great laughter) the last night I passed through the city. We must needs celebrate my departure after that rational fashion, and we did celebrate it after such a fashion that it was with very great difficulty indeed that I was enabled to commence my journey eastward! (Puls of laughter.) Certainly the condition in which I then left them rendered it quite impossible for them to unite in any sort of movement, either moral or physical (Loud and continued laughter.) In the adjoining county I had a brother—who required indeed of me, the other night in Washington, that I never alluded to this subject I would be kind enough to draw a line of distinction between him and myself, as he was never as bad as I was (peals of laughter)—and who joined a temperance Society on the 7th of January—at night!—the very precise day that his elder brother in Washington took the same step without any communication between them! And the next thing I heard of him was that he was lecturing away very learnedly on the subject of temperance in the neighboring counties. How happened it then that these simultaneous movements take place on this subject in different parts of the world without any communication, correspondence, or conspiracy between the parties concerned? I say, isn't it strange indeed, and doesn't it mark this as at least one of the most extraordinary movements of the human mind, which have ever been exhibited? Gentlemen, it is a movement of the human mind. It is not the movement of any particular individuals or any particular collection of individuals. It is not ascribable, nor can it be ascribed to any particular exertion or agency whatever. It seems to have swept and to be sweeping over the world, with the force of a whirlwind. Whence it comes—I was about to say—we know not—but perhaps that might be indulging in that vein of scepticism of which I have spoken, too far, in this presence and before this audience. Whence then does it come and how has it happened? May it not be that there surrounds the human understanding a moral atmosphere, just as there surrounds the human body a natural atmosphere? May it not be that as certain changes are produced and certain effects impressed upon that natural atmosphere which we breathe, which those who breathe it feel and are influenced by it at the same time all over the earth, so may there not be also effects alike universal in this operation produced by the medium of that moral atmosphere. May it not be that he who has formed the human understanding may have connected by it in scrutable some tie of sympathy all the minds which He has called into being? Is it finer rather than philosophy to suppose that we may thus be connected by a secret and mysterious bond of union, which we cannot understand and which we cannot explain but whose influence we own? And that this cord of universal sympathy thus established by the hand which created us all, may be from time to time swept by that master and creating hand and respond in tones of moral music, whose murmurings reach through out the whole human race? (Loud and long

continued applause.) And surely if ever there were facts which would favor such a supposition this is the very time, and these are the very facts. And the agency too—how simple! And to the eye of cold philosophy—how utterly inefficient! What an event, according to human reason, of adaptation of means to the end? What utter disproportion between the effect produced and the instrumentality which achieved it! A Temperance pledge! A simple declaration that we will drink no more! And the temperance pledge offered, and temperance preached, but by wise men and philosophers, but those plucked from the ranks of the very lowest outcasts of society! Men without character—without any of the ordinary means of influence—without learning—without wealth—without social dignity—without eloquence which deals only in truth! These are the instruments which that Power, whatever it may be, which has set about this revolution, has chosen to effect it! That it will go on, gentlemen, I do not permit myself to doubt. Its first and complete success could not and would not astonish me more than that which has already happened. I know that the temperance cause has yet vast difficulties to encounter. I know that it has yet to grapple with the most serious opposition any, and I fear with the bitterest hostility. It has to encounter, not reason—not truth—not argument—but it has to encounter pecuniary interests, and which is more potent than all put together—established and inveterate and evil habit, known by the name of "Fashion," and elegance, if you please. It has all this to encounter, and the death-grapple in which it has to close at last—has not come on! I was thinking not long since of what could oppose it—the temperance cause—of what could be said against it. Who on earth, and how did it happen that all mankind did not embrace it at once? Physicians demonstrate that alcohol is a poison—they demonstrate that the use of this thing, inevitably leads to disease and death, and universal experience corroborates their opinion. I learned from a work of Cicero's when I was a boy, that it was an excellent plan when preparing to conduct a case, to make out the best argument possible for the opposite side. Well, I have done so in this case, and for the life and soul of me I could not make out more than one solitary argument—if so it can be called—on the opposite side and it is this—the appetite for alcohol exists in man, and there exist in man, and there exist in nature, formed by the Great Creator, substances from which this alcohol can be made. Why then should this appetite exist—why should this substance exist, were it not intended that we should gratify that appetite by using the substance which it craves?

Gentlemen—I have stated the argument in favor of alcoholic liquors fairly, and this is the only light in which it ever occurred to me, that it could be said that there was anything in favor of the practice of drinking. The first opponent whom we have to convince is the preacher who advocates temperate drinking—there are none to be found, not one so base, so degraded, as to advocate inebriety. This appetite is said to have been created in man. Has not nature prepared food sufficient for man—from his cradle to the grave—from infancy to old age—has not man, I say, been furnished by nature without the aid of chemical process or the exercise of man's ingenuity and skill, all and every thing necessary for the support of his body and restoration of his animal spirits? Will you say nature has not produced sufficient to sustain him without recourse to his ingenuity. Let us consider and examine that substance which nature has provided for the young human being, while it is unable to provide for itself. Are there two things in the whole universe which are more unlike, between which there is more dissimilarity than between the milk which the child extracts from its mother's breast and the alcoholic liquid which is elaborated from the worm of the distillery. Is there in the whole universe two things as much unlike, imagine it if you can, as the source from which the milk flows which sustains and nourishes the child, and the accursed source from which the other flows. That milk is not whiskey we can prove. If we look to nature we shall not find any whiskey, nor shall we find that there is any natural taste for whiskey. We may deny that the appetite is natural, and say that it is an acquired one. But let us admit that it is a natural taste, and what does it prove? Does it prove that it is not injurious, aye ruinous to the constitution of man? Admit the fact that the appetite is natural, and still what ruinous consequences stare you in the face. Have you the notion that the creator has been unjust or cruel, or has acted in variance with all established and harmonious rules which prevail through all his works. That nature has not implanted this taste in the lower order of animals, & therefore is unjust? That among all his creatures he has left man without guidance, where the instinct of the lower orders is sufficient to prevent them. You cannot make any thing drunk more than once but man. Try this once on any other creature but man, and you will never make it drunk again. The experiment has been tried, and I will tell you how. Once upon a time—and it was tried on an animal very similar, very nearly approximating to man—a couple of wicked wags in want of a joke, determined to take Jacko, and see how he would relish the liquor. The next time they went to the tavern they took Jacko, determined that he should have some of the "critter," and join them in there spree. They decoyed him, and partly, I suppose, from the spirit of initiation, and probably (for who can tell?) Jacko thought, that being possessed of faculties so superior to any that he possessed, so capable of reasoning and deciding on what was presented to their notice, would not induce him to do any thing that would injure him, they managed to make him swallow a quantity of the liquor, and sufficient of it to make him drunk, and a very gay, chattering, lively, frolicsome monkey he was too. But the drink passed off, and the next day he appeared very different; the fact was he looked horrid, and no doubt felt very bad. He looked very low and sad and disconsolate. The youngsters, however, were much tickled with the mischief they had done, and so pleased that they determined to try it again. They accordingly took Jacko again and wanted him to drink the liquor, but Jacko would not. They tried to force him, but Jacko fought and bit and scratched and screamed, and finally escaped to the top of the house where he remained, nor could they induce him to return to them in the house. Here we see, that with all their efforts and endeavors, they could not induce poor Jacko to get drunk a second time; the experiment was made, but instinct taught him to shun it, na-

I have had implanted no appetite for it there. I believe man is alone in this; a brute once sickened never tries it again. If the appetite has been provided and implanted by God, why has not the substance to satisfy that appetite been provided ready for consumption? Why has nature hid this substance; why placed it in the most impenetrable of her arena and failed to provide for the appetite with which man has been furnished? It has been fully provided that every thing has been provided for the satisfying all the appetites granted to the rest of creation, and why has man been left? Is nature unjust? Does nature provide for every other appetite but this, and leave this? I do not believe that nature has given to man, what she has not given to any other creature, for no use. Nature has given to man the power of examining the structure of our being, of proving what is injurious and what is beneficial. Admitting nature has permitted this appetite to exist—to cleave to us—has she not given us reason to control it? Has nature been in fault if she has given us reason to detect & power to avoid? The very existence of this distinction between man and the other orders of animals, demonstrates the justice of nature. That she has carefully provided for all the appetites bestowed upon all other animals, and has left man to his reason to protect and to save him from the consequences of this appetite, is adding dignity to human nature. It is a proof of the high estimation in which God the Creator holds him, whom he has created after his own image and nature, whom he has armed with the power of protecting himself. Nature, wise and just as she is, has not exposed man to evils from which she has protected animals. Is instinct mightier and more powerful than reason? Drunkenness is man's own work. It is peculiar to his kind. It is not found anywhere else throughout the whole universe. A drunken man is the hardest and most difficult thing in the whole creation for philosophers to classify. Who can say to what genus he belongs? In the whole course of my examination and ample experience, and feeling too (I am sorry to say) I have been unable to decide to what he belongs. It isn't a man; he has not the feeling, the intellect, the heart or the form of a man. He has no longer the erect countenance of a man. That face and form, shaped in the image of his Creator, no longer looks upwards to the skies, as he was made by his Creator to do. He can't walk. It fuddles his brain, blears his eyes, deadens his ears, swells his body, and drowns his legs. (Great laughter.)—What ruin does it not work upon his heart and moral constitution. All the rest it does one might overlook. If it only made him sick, destroyed his beauty and sent him to a premature grave—if it only dilapidated his fortune, ruined his health, and took his life, we might forgive it. Man must die, and what only accelerates this a few days or weeks, might be overlooked. But there is the diviner part, which, on the authority of revelation, was breathed into him by the Creator. Gentlemen, I might dissent for ever on the evils of alcohol, I might trace its every operation; might show the evils which it brings without the slightest particle of benefit to counterbalance this enormous evil. When I think of intemperance, I trust to reason for its overthrow. The time is perhaps not yet come, and there will perchance be a great struggle before the grand consummation is achieved. Let not the cause of temperance—I speak to you members who have joined the society—to you high priests of the temple—let not the cause of temperance mingle itself up with any other cause whatever. (Great cheering.) And above all things whatever let it eschew party politics.—(Loud and enthusiastic cheering.) Let them fight out their own battles by themselves, but don't you go even into the smoke of them. (Cheers.) It's too high for law. Attempt to make no statutes on the subject. It began in weakness—leave it unaided by human legislation or by human enactments. Leave it to that agent which God has selected to be its support, and which has thus far sustained it through every trial, and which will sustain it till its final triumph. (Cheers.) Let the politicians as politicians alone; leave legislators as legislators alone. If they'll go in and join you all very well. Let them come; and when they come, oh, in God's name open wide your arms to receive them. (Cheers.) But don't you go to them. Let them alone. Let them fight their political battles and wrangle and weary the very atmosphere with party din; but do you keep aloof. Keep to yourself. But look with compassion on those unfortunate wretches who are doomed to be mingled up in those broils; don't make any laws to bear hard on, or to persecute them; they're under a law hard enough to bear already. (Roars of laughter and loud cheering.) I have already said of the temperance cause that it's too high for law—and it's too pure for any politician to meddle with. (Tremendous cheering.) Like that beautiful & chaste nymph, Diana, whom I once read of in classic love, who was pressed hard by some enemy from whom she dreaded the destruction of her purity and honor, and who then invoked the assistance of her tutelary goddess to shield her from pollution—as we are told in the beautiful fable to which I refer, she was turned into a crystal fountain of pure and gushing water.—(enthusiastic cheering.)—and not only so, but she shielded her still further, and that she might find a flower under ground, she went under ground, and so escaped from her glorious, beautiful native Greece, flowing clear under the ocean and rose in another land of beauty and delight, pure and undefiled. (Cheers.) So let our temperance cause imitate the example of Arethusa. Let it flow on its glorious course through all the turbid elements of strife, and passion, and prejudice, and ignorance and party clamor, and malice, and evils of every kind that beset and surround it—let it flow through all this salt sea of discord as the flowered one, and refused to mingle her pure stream with its dark and briny waters. (Loud and enthusiastic cheering even from the ladies.) Gentlemen, there are many, many other points of view in which this matter may be considered—and one in particular, which before such an audience as this, it would certainly not be amiss to glance at. And that is, that one of the greatest powers the temperance cause will have to struggle with is that stubborn thing called "fashion." (Cheers.) But as it is within the limits of possibility that I may speak on this subject again before I leave New York—(here he was interrupted by vociferous cheers, waving of handkerchiefs from the ladies, intermingled with cries of "bravo," "good," "bravo," "go on Marshall," "go on.") I shall therefore postpone the consideration of that and other matters for the present.—There is one point, however, that it may not be improper to touch upon. With regard to this subject I have necessarily had to speak much of myself. I have said more on this subject perhaps than I ought to have said (cries of "no, no,") and certainly more than I should have said, had I not heard that

I was expected to allude somewhat to my own case, and from what has been said in the public prints. I found from them that some little portion of my private history, which I had hoped would ever be private, was known to you. A good deal has been said that is the truth in this matter (here he paused, and continued in a solemn tone,) and far more than the truth was told about me. And that, too, is one of the evils of intemperance, (Cheers and laughter.) Bad as it is, in its best estate, and bad enough that is, God knows. A man has always friends or enemies enough to make it a great deal worse. (Cheers and laughter.) In my case, I am modest enough to admit—my case was bad enough! but it wasn't so bad as was stated. (Cheers.) But oh, if my example could bring back to this cause any one who has now commenced the career of intemperance—if it could only bring back one human being who has commenced such a career, he is perfectly welcome to the benefit of all my experience. (Tremendous cheering.) And oh! if there be any high toned, courageous, gallant, noble young fellow, that has commenced this career, although society may not consider him yet to be a drunkard; although even the ladies of his acquaintance may not consider him anything more than a lively, social, gallant, cheerful young fellow; although he may be considered one who is not under the influence of fancies or preachers, and only glowing with the high toned chivalry of youth that dares and loves to indulge in the largest freedom—if there be such a one here present, oh! let me warn, and give him some of the benefits of my experience. (Loud cheers.) Why, I am no more a fanatic now than I ever was. (Cheers and laughter.) I am as gay a fellow to-day as ever I was in my life. (Loud cheering and roars of laughter.) I am no more gloomy now than ever I was. (Cheers.) The temperance cause gloomy? Why is the gloomy cause gloomy? Why is the cheerful cause, the most cheerful and cheerful thing upon earth. (Cheers.) Temperance gloomy? why, it is the fountain of health and life! (Cheers.) And from health flows happiness and all the blessings we enjoy beneath the sun. Temperance gloomy? Why it's the very fountain head, and cause, and well-spring of cheerfulness and joy. (Loud cheering.) Our pledge is perpetual. (Cheers.) And that's the only kind of pledge that's good for anything. (Enthusiastic cheers.) And if you don't sign a pledge, let any man who has only been drinking a little—just sufficient to disturb the tranquility of his nerves—cloud his reason—and derange for a time the economy of his physical and moral system—I say, just let him quit it altogether for one month, and then just see how he feels at the end of it. (Roars of laughter and tremendous cheers.) Oh! what a change it makes in the whole of his animal and mental being.—(Cheers)—what a pleasure—what delight he feels not to have changed the whole nature of his being—to leave his nerves to the regular and tranquil action of unalloyed health—to leave all his animal powers to the calm and rational enjoyment of his regular meals, and blessed rest and sleep, and the influence of cold water! (Tremendous cheering.) No; stop. Don't let him do it himself; but let him go to watch another who does do it. (Cheers.) Let him go to one who has been drinking pretty free to-night—let him go to his bed-room to-morrow morning, before he gets up or just as he wakes.—(Cheers and laughter.) Let him look at his eyes. (Cheers and great laughter.) Let him contemplate the unearthly color of his cheeks. (Roars of laughter and loud cheers.) Let him ask him to put out his tongue, dry, and parched, and furred, and ask him what kind of a taste there is in his mouth. (Roars of laughter and cheers.) Let him then hoist up the curtain from his east window, if he's lucky enough to have a window in the room that looks to the east at all, (Loud cheers and shouts of laughter) and tell him to look at God's glorious sun as it is mounting in its brightness and beauty to gladden creation, wheeling upwards in its magnificent career, and commencing its diurnal round. (Tremendous cheering.) Or, if he can see it, he can't feel it. (Cheers.) There is no response in his breast to that grandest of all God's phenomena presented to the senses of man,—the rising sun in its beauty, majesty, and glory! (tremendous cheers.) And then, let that same man abstain from all drinking of liquors for one month; and then go and point the same eye to the same window and the same kind of scene, and he will raise his heart in gratitude to that God who has been pleased thus to grant him the full enjoyment and delights of that beautiful connection between mind and matter—between the senses and the soul, that renders him capable of tasting, of feeling, and of fully enjoying that gorgeous beauty with which all-bounteous Heaven has clothed the whole body of creation! (Most vociferous cheering!) Why the argument of Temperance might well be advanced to Epicurus himself. (Cheers.) The temptations of alcohol would never lead astray your true Epicurean. (Cheers and laughter.) And if man will by his crooked ingenuity in torturing his poison from nature, and changing his appetite, and his whole being, deal so unjustly by himself, let him do it; and he'll soon see who is the wisest; he, or nature! (Cheers.) God made him a man, and he has unmade himself, and rendered himself capable of enjoying no other pleasure. Then, let him give up alcohol altogether; if he has any love for his manhood—his own nature—his posterity—his connections at all—or his own species—if he has any poetry at all in his soul—if he wishes to enjoy all the beauty and sublimity of nature. And, oh!

of the Evangelical Family Library of 15 volumes; 524 of the Christian Library of 45 volumes; upwards of 8,000 each of several separate volumes; 81,000 of the Christian Almanac for the United States; and of some four page Tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years, 1,220,690,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct grants, ninth publications delivered to members and directors amount to \$16,403 01; exceeding the last year by 3,695,982 pages.

Receipts, in donations, including \$11,846 99 for foreign distribution, \$34,941 93; for sales, \$56,214 11; total, \$91,155 14. Remitted for foreign and pagan lands, \$15,000. At the close of the year there was due on bills sanctioned, \$10,663 39.

OPERATIONS OF THE SOCIETY IN THE UNITED STATES.

The Report speaks of the history of the press as being yet unwritten, though materials for it exist in the great Reformation; in the French Revolution in the annals of the Puritan age; in the influence of More and Wilberforce on Britain and the world, and in the memoirs of thousands of eminent saints who with Baxter could say, "it was by means of books alone that God was pleased to resolve me for himself." The Society seeks to combine with this agency another of nearly equal power, sanctified personal effort, in the following departments of labor in our own country:

1. *Miscellaneous Tract distribution*, by ministers, domestic missionaries, travellers, and all who desire to do good; in revivals of religion; to boatmen and seamen, and among errand boys and the unengaged generally. Increased attention is paid to this means of usefulness, which it is hoped will be facilitated by the arrangement of *packets, assorted Tracts* of 376 pages, price 25 cents to be sold at depositories, and by booksellers and merchants.
2. *Tract Visitation* or systematic personal efforts of Christians for the unengaged around them, accompanied by the distribution of appropriate Tracts. The principle is simple and scriptural, illustrated in the efforts of primitive Christians, in the recent temperance movements—the glorious results being produced by a blessing on the *personal agency* of the reformed—and in the history of the New York City Tract Mission, which rejoices in the hopeful conversion of 234 persons during the past year, and not less than 2,000 souls in six years, as the blessed fruits of the self-denying labors of more than 1,000 visitors, with fourteen ward missionaries, besides an amount of good accomplished in other ways, sufficient to compensate for all the toil and expense.
3. *Voluntary Circulation*, which receives increasing evidence of the divine sanction. One hundred & eighty five thousand volumes have been circulated during the year, including 2,785 sets of the Evangelical Family Library. By the voluntary operation of at least 20,000 Christians, 1,800,000 volumes in all have been circulated among perhaps 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.
4. The importance of placing these spiritual classics in the families of the intelligent and refined is conceded even by other means of grace are enjoyed to satiety; how much greater the importance of giving them to the *unengaged population* of this country—*equal, probably, in numbers to that reached directly by the influence of all the foreign missionaries in the world!*

The Report then enters at large into the character, condition and influence of this population; and the providential facilities for the evangelization, compared with any other on the globe and asks if the benevolence of the churches would wait a day to occupy such a field, with the preacher and the colporteur, if it were found in any other part of the world.

Shall the existing generation of the destitute population of this country by evangelized, and by what means? The preaching of the press, in conjunction with labors by an adequate number of colporteurs, from house to house, in addition to means at present in operation, furnishes a feasible plan for accomplishing this object. Unless some such agency is extensively employed, and the simple Gospel expedient is adopted of going to the people at their homes, with words of kindness & books of piety, it is not seen how large portions of the country especially at the west and south-west, or the numerous deluded adherents of a false faith, and others who will not come to the sanctuary, can ever be brought under the influence of the pure Gospel of Christ.

Impelled by such considerations, the Committee have commenced employing colporteurs in considerable numbers, at the small annual compensation of \$150, who visit and converse with the destitute at their homes, selling the volumes where it is possible, but giving them when it seems necessary and discreet. In short, like the colporteurs of France and Switzerland, doing all for the spiritual benefit of the unengaged that pious men and spiritual books can do, with the blessing of God. The result thus far shows, that a colporteur will visit about 5,000 families in a year sell perhaps 4,000 volumes, and give 1,000. Not far from 12,000 families have been thus visited and supplied gratuitously the past year—8,500 in the Western States alone.

The expense of sustaining the effort with the present number of agents, to be devoted in whole or in parts to labor among the unengaged, and of furnishing the necessary quantity of books, is estimated, at \$12,000; which, allowing \$10,000 for the ordinary domestic grants, & \$20,000 for the expenses of other home operations, will require the sum of \$42,000 for labors in this country during the current year.

The project is neither new or untried. A Religious Tract Society existed as early as 1524, according to Merle D'Aubigne; and "an association of Colporteurs, bearing their precious burdens, (the writings of the Reformers,) went through towns and villages, from house to house—knocking at every man's door." And two centuries ago, Baxter said "he would rather be the author of books to be carried by Colporteurs, to the poor man's door, than to be the author of books to stand in golden libraries." Cotton Mather says, in 1710, "No one knows how much good may be done by dispersing books of piety and by putting into the hands of mankind such treatises of divinity as may have a tendency to make them wiser or better. A worse doom than to be 'condemned to the mines' rests upon that soul who had rather hoard up his money than employ it in such a charity."

Necessity—blessedness—results of colportage among the destitute.

The more the destitutions of the country are explored, the stronger is the conviction of

there vast extent, and of the necessity of speedy interposition of the hand of charity in the blessed work of supplying them. A colporteur's journal contains hundreds of memoranda like the following: "Gave a volume to a family not in possession of a single book—only one member of the family able to read." "another to a poor man on the verge of the grave." "Baxter's Call to an anxious sinner." "Rise and Progress to a family a great distance from any church, possessing no book but the Bible." "Allen's Alarm to a poor family of 8 persons—the eldest child only can read—the mother's feelings tender on religious subjects." "Baxter's Call to a Universalist family, on condition that they would read it." "books in the families of Universalists and Deists having the likeness of Tom Paine with one foot on the Bible, on the wall." "It is a daily occurrence to find families, including professors of religion, destitute of all books but the Bible."

Glorious illustrations of the spiritual good to be anticipated from this dissemination of truth in a permanent form, like the following pervade the Report: "An aged man, who had not entered a church for years, received from an agent the 'Saint's Rest,' which gave him such new views of himself and of God, that he sent for a library of 40 of the Society's volumes; commenced a course of religious reading; hopelessly made his peace with God, and connected himself with the church." "A gentleman in Kentucky received a copy of pike's 'Persuasive to Early Piety,' eight years since, the reading of which God blessed to his conversion; he loaned it to a young man, who was also converted; and to a third, to whom it was blessed in like manner, and to a fourth; who is a teacher, and is now connected with the people of God."

THE SOCIETY'S LABORS ABROAD.

It is with deep regret the Committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000. God in his providence is throwing open vast portions of the world to Christian influence; and every year gives additional evidence of the necessity of the press, in connection with oral instruction, for the permanent diffusion of the Gospel. The most important languages of the earth have been acquired, and valuable publications prepared, the presses are in operation; a thousand missionaries are in the field, with native preachers and Christians to distribute; the young are training in schools; there are millions of readers; all are looking for continued supplies, and the Holy Spirit is blessing this diffusion of truth. The Committee believe, and still believe, that double the amount now paid could have been usefully employed; and they have none only to call upon themselves, and upon the officers, and agents, and friends of the Institution, henceforward to redeem the time, and by increased exertion and liberality, perform the work to which we are so evidently called.

The \$15,000 remitted has been carefully distributed by a special committee of different denominations as it was apparently most pressing needed, as follows: For the Sandwich Islands, \$1,000; Siam and China Baptist Mission, \$600; Siam A. B. C. F. M., \$500; Burmah, \$500; Northern India, \$2,000; Rev. C. C. Aratoon, Calcutta, \$200; Orissa, \$500; Madras, \$500; Madras, \$500; Ceylon, \$2,000; Malabar, \$500; Bombay, \$200; Ahmednagar, \$200; Western Africa A. B. C. F. M., \$400; Protestant Episcopal Mission, \$200; Turkey, \$1,500; Greece, Protestant Episcopal Church, \$200; A. B. C. F. M., \$600; Baptist Mission, \$200; Russia, \$1,000; Hamburg Lower Saxony Tract Society, \$200; Baptist Mission, \$500; Toulouse and Geneva, \$500.

The Report contains a brief view of Tract operations at the several stations, with many signal evidences of the Divine blessing, which of necessity, and with great reluctance, are here omitted.

AMERICAN HOME MISSIONARY SOCIETY.

Abstract of the Sixteenth Report.

Well may the patrons of the American Home-Missionary Society, as they come together to celebrate the Sixteenth Anniversary, acquire with solicitude of those to whom they have entrusted the management of its concerns, "Watchman, what of the night?" The year now closed, no less than several which have preceded it, has been one of distressing embarrassment in the business affairs of men—it has been one of trembling and apprehension to our associations of benevolence. To this institution a year like the past, sending the influence of its derangement and its distress into every city and village and hamlet of the land, is the more severe, as it increases the wants, and multiplies the number of those whom we seek to bless, while it withholds from us the means which we might otherwise command for the accomplishment of our benevolent designs. Had there been no higher source of confidence and hope to encourage us, than those can look to, who are engaged in enterprises purely secular; had not help come to us, which no human wisdom could devise and no human arm vouchsafe, with less cheerful hearts and less joyful tidings, should we come before the friends of missions now to tell them the history of the year. To Him—whose cause, the cause of missions is—and whose love for it is infinitely greater than that of his children can be, to Him do we owe it, that we are able to say to the friends of this institution, that its course, the past year, has been onward. The light of Heaven has been thrown upon its pathway—the gifts of Heaven have been poured into its treasury, and the richest blessings of Heaven have descended upon the field of its culture.

The details of the Society's operations are embodied in a table, which will appear in the published report.

SUMMARY OF RESULTS.

The whole number of missionaries in commission during the year, is 791, being 101 more than were in the service of the Society the preceding year, and 5 more than the largest number which the Society has ever before had in commission, on the American field, in any one year since its organization. This increase of laborers is especially gratifying, when considered in connection with the fact, that the greater part of it has been in our new states and territories—in the infant communities of our frontier settlements—where the foundations of Christian institutions are to be laid speedily, if laid at all. In the territories of Wisconsin and Iowa, the number of missionaries has been more than doubled during the year.

Of the missionaries reported, 548 were in commission at the beginning of the year, and 243 have been since appointed.

The locations of the missionaries are in 23 different states and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 978, exceeding the number of last year by 125; and the amount of labor performed is equal to 594 years, being 93 years of labor more than were reported at

the last anniversary, and 30 years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and Bible classes, under the supervision of the missionaries, is not far from 64,300.

The amount contributed to various benevolent objects by 288 congregations—the whole number from which we have reports on this subject—is \$14,476 69, verifying the statements of former years, that more than 40 per cent, on the amount appropriated in aid of feeble churches, is paid back by them, during the year, into the different channels of Christian benevolence. Very few churches responded with more promptness and liberality to the call of the American Board the last autumn, than did many of the missionary churches. Almost as soon as intelligence could be received, after the report of the Board had reached the most distant parts of the land, we were told of missionary churches, individual and associated, in Michigan, Illinois, Wisconsin, and beyond the Mississippi, resolving to increase their self-denial and their sacrifices at least twenty-five per cent, that *themselves*, too, might be the privilege of helping forward, in difficult times, the work of God among the heathen.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches, 2,068—in all, 5,514, which exceeds the number added the last year by 806.

The Treasury.

The balance in the treasury, at the date of the last report, was \$2,827.79; and there have since been received \$92,463.64—making the resources of the year \$95,291.43.

The amount due to missionaries at the beginning of the year, was \$10,183.53; and there have since become due \$96,899.36—making the liabilities of the Society for the year, \$107,082.89.

Of this sum \$94,330.14 have been paid. The remainder \$12,752.75 is still due to the laborers who have performed their service, and towards cancelling which, there remains in the treasury a balance of only \$891.29.

The hand of God as manifested in the present aspects of the Missionary fields in the West.

The pecuniary disasters of the country, and especially the protracted dependence of the western churches on missionary aid, which are so frequently adverted to,—might be regarded as grounds of discouragement, were the prospects of the cause to be estimated only by the visible course of events. But such is not the standard by which to judge the ways of Him who "is wonderful in council and excellent in working." That very embarrassment which has fallen with such peculiar weight upon the new states, is, we trust, the very means employed for their salvation. It has repressed inordinate enterprise, and sobered the aims of men; it has sifted the people, and driven or kept away many an unprincipled adventurer, whose influence would have been only to corrupt. Meanwhile, in their trials the humbled churches hear the awakening voice of the Holy Spirit, as he turns again the captivity of Zion; and copious showers of grace are poured out to refresh the garden of God.

Another fact in the history of the Valley of the Mississippi, which has awakened the solicitude of the friends of our country, is the rapid increase of Papal immigration. The presence among us of more than a million of persons of foreign birth and associations, having under their training another million of children, and able to cast into our ballot boxes nearly half a million of votes for whatever party will do most to conciliate them,—with the fact that all this moral and political influence may be concentrated and wielded by a few ecclesiastics, who are themselves the instruments of a foreign power, are circumstances that should startle from inactive repose, every patriot and friend of evangelical religion. But while these facts afford just reason for redoubled vigilance and effort, they furnish no ground for discouragement. On the contrary, such an extensive migration of the subjects of false religion to this land of light and civil liberty, is one of the most striking events of the age; and one that unfolds another leaf of our country's eventual destiny. The most formidable foe to the universal spread of the Gospel is doubtless to be found in the Roman apostasy; and to meet and overcome this foe, will be among the most arduous and illustrious victories of the people of God. If, then, in the arrangements of Providence, we are permitted to wage this warfare on our own ground, let the conflict come. Where else could the contest be bloodless, where so successful as here—here, where no racks or tortures forestall the force of argument—here, where the benighted children of error will be surrounded and pervaded by the silent but resistless influence of our schools and presses; here, where every one of them may stand erect and feel that he is a man, and may assert his right to doubt, as well as to believe, to discuss and judge, as well as to listen and obey? Instead, therefore, of deprecating the coming of so many foreigners as a curse, we should regard it as the FULFILLMENT OF OUR NATIONAL DESTINY, the spreading out on our own soil, of the work that God has given us to do. Let, then, the victims of oppression, and of our error gather to our shores. Let them come with good or evil intent; as exiles fleeing from tyranny, or as emissaries to "spy out and possess the land—let them come. Catholic immigration can be dangerous to us only when we are false to our great trust. Their numbers, their boldness, their resources, do indeed demand that the churches should throw their utmost energies into the work of our country's salvation—should thrust out in the field every laborer, and seize on every point of vantage, and leave no corner of the land so dark, that in it error may securely hide. If this be done, and done in season, we need not tremble for the result.

CONCLUSION.

The universal diffusion of the best influences of the Gospel throughout or whole country, is the appointed mission of the American church. God has made this as plain by his providence as if a voice from the skies had spoken to her. By a thousand leagues of ocean he has shut her out from the rest of the christian world, and spread her great field around her, and bidden her to subdue and keep it. The dimensions of this field are computed by millions of square miles, and its people will soon be numbered by hundreds of millions speaking one language, and bound together by facilities of travel, the interest of trade, and by moral ties that no merely political changes can ever effectually sunder. Where else—in what age or country, has there been assigned to any division of the church, a work so obviously its own, so direct and simple, and yet so vast in its extent and consequences? Truly, God "hath not dealt so

with any nation!" And shall we not recognize and fulfil this high calling? Shall more time be lost by delay, while the work enlarges and obstacles every day increase? All the aspects of our country bid us to make haste. Its growth and promise, its wants and dangers, admonish us that the decisive effort must be made now, or never. If we regard these signs of the times, and go forward trusting in the Lord, we cannot fail. He who made a path through the sea when it lay in the way of an advancing church, will break down all obstacles. Our past success is but the voice of his providence saying—"Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; FEAR NOT, NEITHER BE DISCOURAGED!"

Religious Selections.

THE LESSON WHICH AFFLICTIONS TEACH.

Afflictions of every kind, together with the various ends which they severally tend to accomplish, teach one common lesson—namely, that the prosperity of the soul is of more value than any earthly good. When riches, health, reputation, friends, or any earthly blessing is seen by the eye of infinite Love to be endangering the interests of the soul, it is taken away. This is called an affliction, a calamity; and our short-sighted friends console us as though we had met with some dire misfortune. Now what in reality is this but a sacrifice of the less, because it endangered the greater good! Is not this a gain instead of a loss? a fortune rather than a calamity; When the putrid limb perils the life, is not amputation a gain?

How loudly do our afflictions bespeak the superior worth of the soul! Just as the casting overboard of a ship's cargo in a storm proclaims the paramount value of life. Gold, pearls, the spices of Arabia, the costliest fabrics, thousands of dollars' worth of merchandise are cast into the sea, without a sigh, if there is but the faintest prospect of thereby saving life. It is said that during the awful conflagration of the Lexington steamer on Long Island Sound, many kegs of silver money were broken open and the precious contents poured out, that the kegs might be used to pour water on the flames. "All that a man hath will he give for his life. If men were as unerring in the estimation of their souls, they would be just as ready to cast away anything that endangered them. But they are regardless of their most precious interests, and God in mercy takes care of them himself. Hence, He afflicts them—that is, He takes from them that thing, whatever it be, which threatens the soul. This is called affliction. But what a mercy it is! The rescue of the soul! The wresting from our infatuated grasp something which was slowly slaying us! The casting overboard of those dear idols which have waked the storm of divine wrath around us, and are fast sinking us to the abyss of hell. When is a man in all his life, so highly favored as when he is afflicted?

If earthly good were the greatest good to be attained, we may be sure that God would not interrupt our enjoyment of it. He would commission his angels to guard the precious treasure; none should be able to pluck it out of our hands. But the eternal truth is this; Earthly good is not the greatest good—it is an infinitely inferior good. Consequently, it is the decision of wisdom and mercy that it should be sacrificed whenever it interferes with that which really constitutes the greatest good.

STRIKING CONVERSION.

We copy the following sketch from a letter in the Boston Puritan, giving an account of a late revival at New Bedford. It was a season of unusual interest. The writer remarks:—*Epis. Rec.*

"Religion was the subject of conversation in the counting-house, in the store and the work-shop—in the street and on the wharf—in the Bank, the Insurance office, and at the fire-side—among the friends of God, and his foes.

"Such a work, as might well be supposed shook the foundation of error. The Universalist Society was most sensibly troubled. Many who were numbered among it had been converted to God—more were troubled and perplexed—as long as the churches of Christ were opened, some of those (and those the more moral and thoughtful) would attend. Some means must be used to divert the attention of such from the concerns of their souls; and it was decided to have extra meetings, to keep the people in the net of the destroyer. But here was a dilemma: they had no preacher—none of the Society knew how to pray—and to have meetings without prayer, in a season of revival, would not do. At length it was found that the Deacon of the Church was both able and willing to pray. Meetings were appointed—prayer meetings it was said they should be, and people were to be called upon to rise up for prayers!

"All things went on in fine spirit for a few nights;—but what a change came over the scene, when it was known that the leader of these meetings, instead of being in his place, was at the Orthodox prayer meeting, asking Christians to pray that God would have mercy on his soul! He had prayed himself under conviction; and in his distress he sent for Rev. T. M. Smith, pastor of North Church, to visit him. Mr. S. found him in deep distress—wringing his hands and crying out, 'Can it be possible that I have so long been deceived? My foundation is sandy—I have no hope!—God be merciful to me!' After many days of deep anguish, God heard his cry, and gave him peace—and in the assembly of God's people he stood up; saying, 'Come and hear, and I will tell you what God has done for my soul.' A week ago last Saturday evening, he gathered his former associates together. To them he related his experience—warned them of their danger, and urged them to abandon their false hopes and fly to Jesus. The effects of that meeting will not soon be lost. This brother is now prepared to follow Jesus; and he has the ardent prayers of Christians that he may do so with a firm tread and a light heart!"

REFLECTION.

The Past—where is it? It has fled.
The Future? It may never come.
Our friends departed? With the dead.
Ourselves? Fast hastening to the tomb.
What are earth's joys? The dew of morn.
Its honors? Ocean's wreathing foam.
Where's peace? In trials meekly borne.
And joy? In heaven, the Christian's home.

FLOWERS.

"Why is it that the love of flowers takes such deep hold of the heart?" Why, because they are emblems of love. Show me one who does not feel his own heart expand, as he watches the expanding beauties of some delicate flower, and you will show me one who knows nothing of that pure and perfect affection of the heart which binds the human family together. Teach your children to love and cultivate flowers.

AMERICAN TRACT SOCIETY.

Abstract of the 17th Annual Report, presented May 1842.

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the Society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

	Volumes.	Publications.	Pages.
Printed during the year.	245,000	4,812,000	130,105,000
Circulated	185,122	4,475,730	94,230,043

The circulation exceeds that of the last year by 13,647,460 pages, and includes 2,786 sets

THE WEEKLY MESSENGER.

CHAMBERSBURG, MAY 18, 1842.

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

TERMS: (\$2.50, if payment is delayed beyond 3 months. (\$3.00, if paid in advance, or within 3 months. FROM THE POSTMASTER GENERAL.

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

Absent.—Both the Editors are from home.

The communication from our correspondent "W." has been unavoidably crowded out this week. It shall appear in our next.

BENEFICIARY EDUCATION.

In consequence of the removal of the Rev. J. Helfenstein from this place, the Rev. S. R. Fisher is acting as Treasurer of the Board of Education until a permanent Treasurer shall be appointed by the Board. All monies therefore, intended for the Education Board, should be transmitted to the latter instead of the former. Those who have monies to remit will please to bear this in mind, and thereby save trouble and postage.

AGENCY FOR THE TRACT SOCIETY.—The Rev. S. Giteau, of Baltimore, informs us, that he has accepted of an appointment to labor as an Agent for the American Tract Society in Maryland, Delaware and the District of Columbia, with especial reference to the distribution of the Society's bound volumes of books. We commend this enterprise to the favorable regard of the community, and hope that brother G. may be very successful in circulating the many excellent volumes of the Tract Society.

TEMPERANCE HOUSE.

We are pleased to learn from a correspondent, that a house of entertainment on temperance principles, has been opened in Emmitsburg, Md. The proprietor, Mr. Pittenger, is an enterprising citizen, and well calculated for the business in which he has embarked. His house is situated a few doors east of the Square, and has been recently enlarged and repaired, so that he is fully prepared to furnish travellers and transient visitors, with every necessary accommodation. It is hoped, that the friends of temperance, who may have occasion to pass through or visit the above place, will not fail to give him a call.

THE GERMAN HYMN BOOK.

We have the pleasure to announce to those of our readers who feel any interest in the matter, that the long looked-for work is now ready for delivery.

The binding is of the best and most durable kind, in black sheep and calf. We expect shortly to have some copies bound in the very best style, in extra morocco style, gilt edged, &c.

The following are the prices fixed upon, for good plain binding:—

Per dozen, \$7.00
If not paid within 3 months, 7.50
For cash, 6.65
Retail price, 75

Persons from a distance who order books, will please always mention how and where to send them, if they are to be sent on any other than a direct route.

MR. LODOV'S LECTURES.

The Rev. John Lodov of Philadelphia, who has been some time engaged in lecturing on various subjects with the aid of his excellent Magic Lantern, in different portions of the country, spent a few days of last week in this place. On Monday evening he entertained the children of the Sabbath Schools with a lecture on Temperance. His illustrations were happy and beautiful, and the anecdotes with which he accompanied them, were very appropriate and did not fail to rivet the attention of his young hearers. The impression they have made upon their minds, it is hoped, will prove lasting and beneficial. The lectures on Tuesday and Wednesday evenings were on the subject of Astronomy, and were highly interesting and instructive. The illustrations with which they were accompanied were very satisfactory. Mr. Lodov's apparatus is more full and complete than any we have before seen. We were highly gratified with the exhibitions we witnessed and the lectures we heard, and were sorry that circumstances, were such as to prevent him from adding a lecture on scriptural subjects. The view of pious thought which pervaded the whole of his performances, cannot fail to gain for them the favor of the Christian community.

MISSIONS.

The subject of Missions has been far from receiving that attention from our ministers and people, which its acknowledged importance demands. Within the last year especially, the little interest that had been excited, has greatly declined. It would not be difficult to trace this state of things to its legitimate source. But from whatever cause it may have originated, its existence must certainly be deplored and its further continuance should be prevented, if possible. The interests of our Church, as a distinctive portion of God's people, as well as the solemn obligations to the Great Head of the Church under which we are placed, require this at our hands.

The position of our affairs as a denomination, it is confidently expected, will soon be such as to furnish every necessary facility for entering fully and properly upon this great work, and we trust, that there will not be wanting, that degree of general and individual effort, which shall be requisite to excite an appropriate interest in its behalf. The time is not far distant when, in the providence of God, we shall in all probability, have a distinct Mission amongst the heathen under our own immediate care, which shall be conducted by missionaries belonging to our own ecclesiastical connection, and when this shall be the

case, it is presumed, that there will be no difficulty in fully enlisting our people in the enterprise of Foreign Missions, as there will then be something tangible to hold up before them, as claiming their attention and support.

And whilst this anticipated impulse shall be given to the cause of Foreign Missions, the Domestic Missionary enterprise should not be suffered to languish. When the present Centenary movement shall have been prosecuted to a close, it is presumed, the Church will then especially, have sufficient leisure to devote her whole attention to this important enterprise, in connection with such other objects as are essential to its complete success. This is necessary, in order to secure a successful issue to the Missionary movements in this way, which have already begun. It would be a reflection upon the spirit and enterprise of our Church as a denomination, as well as materially affect its own true interests, should these movements be suffered to fail, as they must, in case they be not properly supported.

There are however additional considerations which loudly call for greatly extended Domestic Missionary operations. As one of the German Churches in this country, to us may justly be considered as belonging, no small share of the work of providing for the great spiritual destitution of the vast German population of the west. To do this efficiently, yea, to any extent of consequence at all, it is indispensable, that men should be sent to labor as missionaries in every region in the west, in which the German population has found a resting place. Especially it is important to the success of the general enterprise, that all the prominent points such as the principal cities upon the great waters of the west, in which Germans are found in vast multitudes, should be immediately occupied. These would constitute a kind of central posts, from which operations could be more easily extended into the surrounding regions.

Unless the German Reformed Church undertakes to provide in some such way as this, for the spiritual destitution of that portion of the German population, which must be considered as properly coming under its supervision, this destitution must either continue to exist, or will be provided for from another quarter. In either case, besides being chargeable with the culpable neglect of an obvious and important duty, the particular population referred to, must become lost to us as a Church, and thus will our interests as a denomination, be also very materially affected.

We throw out these suggestions with a view to draw the attention of our brethren to this subject. We should be glad to see an increased interest manifested in it, and should be still more gratified, to witness the adoption of such measures as soon as possible, as will be calculated to put this enterprise without delay upon that footing, which the true interest of the cause and the prosperity of the Church, imperiously demand.

EXTRACT FROM THE PROCEEDINGS OF SUSQUEHANNA CLASSIS.

We have received the extract, of which we give a translation below, from the Secretary. We are grateful for his prompt attention, and recommend his extract as a sample of what we wish to receive from the secretaries of the other Classes.—Eds.

The Classis met on Saturday the 30th of April last, in Paradise Church, Northumberland Co. Pa. The Rev. R. Duenger preached in the evening from Rev. 15, 16. On Sunday morning the Rev. E. Kieffer preached the Classical sermon, from 1 Cor. 3, 11, 16, after which the sacrament of the Lord's supper was administered to the brethren and a large number of communicants. In the afternoon the Rev. Isaac Gerhard preached the Education sermon from Mark 16, 15, which was followed by an address in the English language by the Rev. Jno. Naillie. In the evening the Rev. D. Willers preached in the German from Math. 28, 18.

On Monday morning the session was opened with singing and prayer. The following ministers and Elders were present: Rev. Isaac Gerhard, D. Willers, P. S. Fischer, R. A. Fischer, D. Gring, R. Duenger, E. Kieffer, S. Seibert, J. Zellers, A. B. Casper, J. Naillie, and Henry Weigandt. Elders: Jacob Wiest, Anthony Lerch, Jno. Keller, Abr. Braun, D. Follmer, Conrad Rehbeck, Jacob Schmid, Geo. Klingler, Saml. Reber, & J. Benner. The Rev. J. Zellers and J. Naillie were unattended by a lay delegate, for which they were excused.

The following brethren were absent: Rev. J. Shellhammer, D. Tobias, (excused,) J. Stiehly, and Jno. Kookon.

Rev. G. Stover of the Lutheran Church, and E. V. Gerhardt, a licentiate of the Mercersburg Classis, were received as advisory members.

Mr. Daniel Lantz appeared as an applicant for licensure.

ELECTION OF OFFICERS. It was resolved that the Secretary to be elected, shall be the Stated Clerk of Classis. The Rev. P. S. Fischer, was chosen President and R. Duenger, Stated Clerk.

APPOINTMENT OF COMMITTEES. The following were appointed:

1.) On Classical Minutes.—Rev. R. A. Fischer, A. B. Caspar, and elder Saml. Reber.

At the request of the Stated Clerk, whose time is so exclusively occupied with the duties of his office as to prevent him from serving as Chairman of the Committee on Examination, the Rev. E. Kieffer was appointed in his place on that Committee.

The president called upon the brethren and elders for their parochial reports, which were accordingly handed in.

MISSIONS. It was resolved, that the Missionary Committee be continued, and that it consist for the present year of the Rev. I. Gerhart, R. Duenger, R. A. Fischer, and the elders A. Braun and Conrad Rehbeck.

Resolved, That the ministers of this Classis be requested to preach during the present year a sermon on Foreign Missions in each of their congregations, and to forward the funds which shall be collected on those occasions, to the Treasurer of the Board.

Resolved, That this Classis respectfully request the Parent Board of Domestic Missions, to direct their attention to Ogle and Stevenson Counties in the Northern part of Illinois, and to send a missionary to that neighborhood as soon as possible.

BENEFICIARIES. Mr. Simon Otto, a worthy young man from Lower Mahontong, Schuylkill Co., who desires to prepare himself for the Gospel ministry, was received under the care of Classis, and recommended for admission into our institutions as a beneficiary.

Theological Seminary. The prosperous condition of this institution, the Classis hailed with pleasure.

Sunday Schools. The Classis resolved to continue to encourage and build up Sabbath Schools.

PUBLICATIONS. Resolved, that we make renewed efforts to aid and sustain our Printing Establishment.

Resolved, That, as we are fully aware of the great usefulness of our religious periodicals, we will continue to exert ourselves to obtain subscribers for them.

Resolved, That the publishers of the new edition of the German Hymn Book, be requested to furnish the committee which shall be appointed by Classis, with a copy for examination, and that the opinion of that Committee shall be regarded as the opinion of the Classis. This committee consists of the Rev. P. S. Fischer, E. Kieffer, R. A. Fischer, and the elders John Keller and A. Braun.

Church Government. Rev. P. S. Fischer requested permission to divide his charge into two pastoral charges, which request was granted.

The call from the congregations at Moser's Valley, Beaver dam, Hassinger's and Ridge to the Rev. A. B. Caspar was confirmed.

Resolved, That Mr. Isaac Stiehly, of whom it has been proven, that he has been engaged in spreading abroad false doctrine, disorder and falsehoods against the German Reformed Church, be excluded from the Synod and the whole German Reformed Church and declared to be incompetent to administer the holy sacraments, and that his congregations be hereby pronounced vacant.

Resolved, That this resolution be made known to the Church, through our religious periodicals.

MISCELLANEOUS. The Committee on examination reported, that they had examined Mr. D. Lantz. He was unprepared for an examination in the Hebrew and Greek languages, and his examination in Theology was of such a nature, that the Committee recommend to Classis to place him for six months under the care of a member of Classis, who shall cause him to study diligently during that period, and that he then be licensed by the officers of Classis, and in case he receive a call, ordained by them to preach the Gospel. This report was adopted, and the Rev. P. S. Fischer, with the assistance of the Rev. E. Kieffer, was requested to carry out the wishes of Classis as contemplated in the above action.

In compliance with the request of the Rev. H. Weigandt, the Rev. R. Duenger, R. A. Fischer, and D. Gring, were appointed a committee to install him in his congregations.

On the motion of the Rev. D. Willers it was

Resolved, That a committee be appointed to report upon the progress and present condition of the Centenary enterprise in the bounds of this Classis. This committee consists of the Rev. P. S. Fischer, R. Duenger, E. Kieffer, I. Gerhart, and the elders J. Schmid, and Abr. Braun.

The committee reported as follows:

With feelings of thankfulness to God, your committee rejoice to learn from the various reports which have been received from the brethren, that within the bounds of our Classis the Centenary enterprise has been almost universally, kindly and favorably received. Nearly all our ministers, as also the greater part of our church members rejoiced, that they had lived to see the day, in which so favorable an opportunity was afforded our whole Church in the United States, to evidence their gratitude to Almighty God, and to the Lord Jesus Christ the great head of the Church, for his kind good and merciful purpose in gathering, preserving and protecting our Church, and to show themselves ready and willing to contribute their gifts of love towards upholding and extending this our beloved Church. Pastor and people united with mutual confidence, to promote with zeal and fidelity the building up of our institutions, and in the most of the charges more or less, in the way of subscriptions, has been obtained. Several of our congregations have exceeded our expectations, and several also have united in the founding of scholarships thereby to manifest their zeal for the education of their children and their children's children. Altogether, there has been about \$9 or \$10 000 subscribed.

The periodicals of our Church receive, within the bounds of this Classis, an increased and more extensive circulation, and our ministers are continually more and more exerting their influence for their introduction among our people.

On the one hand, we have, as a Classis, great cause to rejoice and to raise our hearts in thankfulness to God, for what he has done for us; and on the other hand, we should also be encouraged to labor with increased fidelity and earnestness in the service of this Church which has been purchased with the precious blood of Jesus Christ, seeing that each day brings the night nearer at hand, in which no man can work, and that the harvest is still so great whilst the laborers are so few.

May God help us by his grace to celebrate the next Centenary with the hosts of angels in the better and happier world!

The above report was adopted.

THE TIME AND PLACE OF NEXT MEETING. The Classis is to meet at Boalsburg, Centre Co., Pa., on the Saturday before the first Sunday in May, 1843.

DELEGATES TO SYNOD. *Primarii*, Rev. A. B. Caspar, R. A. Fischer, and D. Gring, and the elders John Keller, Abr. Braun, and Saml. Reber.

Secundi, Rev. E. Kieffer, S. Seibert and H. Weigandt, and the elders C. Rehbeck, D. Follmer, and G. Klingler.

CLOSE. The Rev. D. Willers was requested in the name of Classis, to return their thanks to the citizens of the neighborhood for their kind and hospitable entertainment afforded the ministers and elders, during the session of Classis.

The President dismissed the Classis by pronouncing the benediction.

HELFFENSTEIN'S THEOLOGY.

The undersigned announces that he will publish a Work entitled THE DOCTRINES OF

Divine Revelation, as Taught in the Holy Scriptures, Exhibited, Illustrated and Vindicated. DESIGNED FOR THE USE OF Christians generally, and for young men preparing for the Gospel Ministry in particular.

BY THE REV. SAMUEL HELFFENSTEIN, D. D.

The undersigned, a Committee appointed, by the Synod of the German Reformed Church, to examine the theological work of the Rev. Samuel Helfenstein D. D., and to express their opinion of the same, regret, that, owing to particular circumstances, they were unable to bestow upon it the time and attention necessary to form a proper judgment of so important work. Having been acquainted however, for a long time with the Rev. Author, and appreciating highly his theological acquirements and ardent zeal for genuine christianity, they believe that they may safely recommend the work "for the use of Christians generally, and of young men preparing for the Gospel Ministry in particular," as well calculated to perfect their Christian knowledge, and to strengthen their faith and piety.

That the blessing of God may accompany the work, and make it effectual in promoting his glory in the salvation of many souls is the sincere desire and prayer of the Committee.

THOMAS POMP, J. C. BECKER, D. D. BERNARD C. WOLFF, ABRAHAM BIDDLEMAN.

Conditions.—This excellent work will contain about four hundred pages medium octavo. It will be handsomely printed at the press of Kay & Brother, Philadelphia, on good and thick paper, and well bound in plain sheep. Price to subscribers, \$2.00 per copy.

It will be published on or about the 1st of June.—The profits arising from the sale will be given to the undersigned, the Reverend

CHARLES HELFFENSTEIN.

Reading, March 1842.

Domestic Intelligence.

J. R. Giddings, re-elected Representative in Congress from the State of Ohio to fill the vacancy caused by his own recent resignation, took his seat yesterday in the House. His majority over his opponent was three thousand six hundred and seventeen votes.—[Nat. Int. May 6.]

Elisha M. Huntington (at present Commissioner to the General Land Office) was yesterday appointed, with the consent of the Senate, Judge of the District Court of the United States for the District of Indiana.—[Nat. Int.]

It is rumored that Judge Morrison, of Bedford Co. Pa., has absconded in consequence of having been detected in altering a note of hand, from \$1300 to \$3300. The Judge was wealthy, and has heretofore borne an unimpeachable character.

Prince Frederick, son of the Archduke Charles, of Austria, is to visit the U. States next August, in the frigate Venus.

Andover Theological Seminary.—The Boston Mercantile Journal says that as the time for which pecuniary means were provided for the support of the Presidency of the Andover Theological Seminary has expired, and the Trustees have no funds for the support of that office, the Rev. Dr. Edwards has resigned his office of President of that institution.—N. Y. Obs.

Candidates for Governor.—Francis R. Shunk, Dr. Daniel Sturgeon, Henry A. Muhlenberg, Gen. John Davis, and Arnold Plummer, have already been named as candidates for Governor of this Commonwealth at the next gubernatorial election.—Norrist. Reg.

The New Methodist Church, under the charge of the Rev. Mr. Stockton, at the corner of Wood and Eleventh streets, Philadelphia, was entered, on Wednesday night last, and robbed of the fixtures.

Governor Porter has appointed WILLIAM F. PACKER, Esq. of Lycoming county, Auditor General.

The Philadelphia Evening Journal says that Mr. Lewis, late Cashier of the Schuylkill Bank, is now in that city, under the planetary protection of the Government and Attorney General. Important disclosures are looked for.

Wheeling Banks.—The Pittsburg Gazette says: We regret to have to announce that the notes of the North Western Bank of Virginia are now thrown out by our brokers. The Merchants Bank of that place has not been purchased for several days. This will add considerably to the scarcity of money in this section of the country, Wheeling money having formed a considerable portion of our circulation.

REVISED TARIFF.—We received by last night's cars, from our Washington correspondent, a copy of the Report of the Secretary of the Treasury on the subject of the Revised Tariff. We have not time to notice its contents to-day, but propose to do so tomorrow.

We observe that the Secretary proposes to levy a duty of three cents per lb. on brown sugar; five cents per gallon on molasses; ten cents per lb. on black coffee; fifteen cents per lb. on green tea; and on coffee two cents per lb. coming from places other than in Europe, and three cents per lb. when imported from Europe. A drawback of four cents per lb. is proposed to be allowed on refined sugar; and on spirits distilled, from molasses five cents per gallon.

On Saturday, the 7th inst., JOHN ORLANDER, infant son of Mr. John Oaks, aged 15 months and 17 days.

The President of the United States has recognized George M. Thelcher as Vice Consul of the Danish Majesty for the States of Massachusetts, Maine, New Hampshire and Rhode Island, to reside at Boston.

RHODE ISLAND.—The Providence Journal of Monday says—

The Revolution is in a state of suspended animation. The leaders of the party have been very uncertain location since warrants have been issued against them. Gov. Par has hid or run away—Pearce is missing—Sheriff Anthony has absconded—Parmenter is apprehensive about bail—Dr. Brown has "muzzled"—the Secretary of State's Office is over their General Assembly has evaporated, and most of the members clothed themselves in the safe garb of insignificance or invisibility.

The General Assembly will meet at Newport on Wednesday, to receive the reply of the President to the requisition made upon him to assist the authorities of the State in the suppression of domestic violence. The reply of the President is somewhat expected tomorrow morning.

ARRESTS.—Joseph Joslin, General Treasurer under the pretended constitution, has been arrested on a charge of treason, and was held to bail in the sum of \$10,000.

Monday, (4 o'clock P. M.) May 9.

ARREST.—Benjamin Arnold, Jr. Representative from the Fifth Ward to the pretended General Assembly, was arrested this morning on a warrant issued by Justice Bowen, on complaint of the City Marshal. He was charged with a violation of the second section of the act for punishing offences against the sovereign power of the State. He pleaded not guilty, &c. and was committed to the jail.

It is reported that an attempt will be made upon the jail to-night, but we do not think there is the least fear of it. It should be made however, the jail is well defended. It is a building of great strength, probable that as a measure of precaution, a guard will be placed there to-night.

It is reported that an unsuccessful attempt was made this morning to arrest Wm. Sayles, the Speaker of the House of Representatives under the pretended Constitution. It is said that the officer who went to make the arrest, was prevented from discharging his duty by a mob numbering about a hundred men.—Another report is, that Mr. Sayles was unable to say to the city this afternoon and enter bail. We are unable to say which report is true, or if either is.

The Providence Chronicle of Monday afternoon announces the arrest of Mr. Sayles, the Speaker of the pretended legislature, a resident of Woonsocket.—There was a report on Monday evening that he had been rescued from the custody of the officer, by his revolutionary friends.

Correspondence of the Philadelphia U. S. Gazette.

WASHINGTON, May 8.

AN AFFRAY.—As Mr. Stanley and Mr. Wise were coming from the race course yesterday evening, they were met by a mob of about twenty men, who, in which there were hives had been tied, nearly abreast each other, and proceeded in that way some distance on the road, Wise, as I understood, keeping his eye fixed fiercely upon Stanley, and the latter occasionally approaching a large mud hole that extended across the road, Stanley's horse which was headed strong and awkward, clumsy animal, shyed off, ran against Stanley with such force as to throw the right leg of the horse, and the left leg of the other out of their stirrups, Mr. S. endeavored to hold on, and was in the act of turning to apologise to Mr. W. and state that it was an accident, when Wise spurred forward and with a loaded rafter, struck Mr. S. over the head. The force of the blow was so great that the ball of the rafter broke through the crown of his hat just above the temple, and the rim was also broken. For an instant Mr. S. was completely stunned, and lost his senses, he told Wise that he had done the deed, and that he would not strike an unarmed man—one who had not even a switch in his hand—from behind; that the shying of his horse was a circumstance he could not prevent, and he was turning to apologise to him for it, when he received the blow in the forehead. Mr. Wise replied that he had called him a coward in the House, and he had now given him a blow, and he might take both.

A Mr. Sparks, of Mississippi, who had observed Stanley, and had rode up and endeavored to engage him off, now fearing a serious rencounter, remarked to both, that he hoped they would not carry the affair any further there. Mr. S. said, he should not, and rode on. Here it ended for the present, at least.

BALTIMORE AND OHIO RAIL ROAD.—We are gratified to be assured that forty miles of the new line of road extending from Harper's Ferry westward to Hancock, are in such a state of forwardness as to leave no doubt that they will be ready for travel about the first of the ensuing month. The superstructure of the new road is said to be of the very best character, &c. &c. The completion of this portion of the Road will constitute a decided step in the progress of this great work to the West, and we trust will be followed by another and longer stride as far as Cumberland, before the expiration of the present year. With the road regularly in operation between Hancock and Baltimore, a materially additional amount of Western travel will no doubt pass daily upon it.—Balt. Am.

KENTUCKY.—This State has provided for making good the holders the entire amount of stock fraudulently issued in the name of the Bank of Kentucky by the Schuylkill Bank of Philadelphia. The latter being the duly authorized agent of the other Bank abused its trust—and now the State of Kentucky provides for paying thirteen hundred thousand dollars, for which she never received any thing. The innocent holders of the stock are left to bear the loss. It is for Mississippi to establish new rules in such cases, for the special advantage of a few states claiming to be sovereign, and as such exercising the privilege of repudiating her own seal.

FLORIDA WAR.

During the day the President of the Senate laid a message before the Senate from the President of the United States announcing the gratifying intelligence that the Florida War was at an end, and that he had so declared in official communications to Florida. He proposed now that a force should be left in Florida sufficient only to protect the citizens of the territory.—There were but two hundred and fifty men in Florida, and only eighty of this number were warriors.

The President having made the Senate acquainted with what he has done, now proposes, and recommends the subject, the attention of the Senate, to have Florida settled by an Agricultural population. For this purpose an armed occupation is recommended, and an appropriation of bounty land recommended to encourage settlement.

The communication was read, and gave rise to a brief debate. Mr. PRESTON expressed his belief that the war was now ended, though we had often heard it was ended, when it was not. Mr. P. thought the Senate ought to show some mark of respect to the distinguished officer who had commanded in Florida.

Mr. SEVIER thought the ten Osages who had been sent to Florida should be rewarded, and remunerated if any one was to be. They had contributed more to the peaceful closing of the war than the army.

The message of the President was then laid upon the table, and ordered to be printed.

Hymenial.

MARRIED: On Tuesday the 3d inst., by the Rev. Jacob Kester, Rev. PHILIP FRIG to Miss LEAH, daughter of the Rev. Jonas Wittwer, all of this county.

On the 10th inst. by the Rev. A. P. Froese, Mr. GEORGE JOHNSON OFFMAN, to Miss MARY ELIZABETH KELLY, daughter of the Rev. J. P. Meigs, Mr. WM. LEWIS, to Miss CHARLOTTE ARROWSTADT, all of that place.

On the 21st of March, by the Rev. M. Kieffer, Mr. JONATHAN SMITH, to Miss SARAH COLDBREATH, both of Alexandria, Huntington.

On the 5th inst., by the same, Mr. JOHN METZ, to Miss SUSAN ISENBERG, both of Greysport, Hunt. Co., Pa.

Near Liebrun, Pa., on the 22nd of last month, by the Rev. Wm. C. Bennett, Mr. GEORGE WASHINGTON LOVELAKE, to Miss ELIZABETH METZLER, all of York Co., Pa.

On the 11th inst., by the Rev. E. Heiner, Mr. WILLIAM S. REESE, to Miss EVELINE M., youngest daughter of J. Reigart, Esq., all of Baltimore.

Obituary.

DIED. On Saturday, the 7th inst., JOHN ORLANDER, infant son of Mr. John Oaks, aged 15 months and 17 days.

Notices.

ADJOURNED MEETING OF THE GOSHENHOPPEN CLASSIS.

The members composing this Classis are requested to attend an adjourned meeting, to be held in the Limerick church, Montgomery county, Pa., on Tuesday, the 7th day of June, at 10 o'clock A. M. A punctual attendance is requested.

J. A. STRASBERGER, Secretary.

May 11th, 1842.

NOTICE.

To Subscribers and Members of the Bible Society. The demands upon the Treasurer of the Franklin Bible Society, for Bibles procured, are such as to make it desirable, that all those who have subscribed towards this laudable object in the different churches in Chambersburg, should pay their subscription to the Treasurer. It is hoped, that this will be sufficient to all the friends of the cause.

Payment may be made to J. LOGAN SMITH, Treasurer.

Local Agents for Marshall College, Seminary, &c.

The undersigned respectfully gives notice to those interested, that the gentlemen whose names are added below, are authorized to receive, and will attend to the collection of Subscriptions in their respective neighborhoods, for Marshall College, Seminary, &c. He would also state for the information of local agents and others who may wish to forward contributions for Centenary purposes, that monies inclosed in a letter addressed to Wm. Heyser, Esq. Treasurer of Synod, CHAMBERSBURG, PA., will reach their appropriate destination. It is particularly requested when monies are forwarded that the name of the donors and the object for which they have been contributed, be specifically stated.

JACOB MAYER, Gen. Agent for Marshall College, Seminary, &c.
Bernard Wolff, Esq., Chambersburg, Pa.
Darin H. Doll, Martinsburg, Va.
Daniel Rickenbaugh, Hagerstown, Md.
Gideon Bantz, Frederick, Md.
Henry Cost, Jefferson, Md.
Wm. Ernesttrout, Reading, Pa.
Rev. H. Wagner, Lebanon, Pa.
Abraham Ludwig, Jandy, Berks Co., Pa.
Rev. W. F. Colthower, Glade, Fred. Co., Md.
Jonathan Wenner, Lovettsville, Va.
Rev. J. Casper Bucher, Middlestown, Md.

Acknowledgements.

LETTERS RECEIVED.

Rev. D. Zacharias, Rev. S. Guiteau, Rev. D. Weiser, Rev. M. Kieffer, Rev. D. Zacharias, G. W. Jones (1 sub.) Hugh Smith (6 subs.) F. R. S. (1 sub.) Rev. D. Ziegler, Rev. A. P. Froese (2 subs.) (G's paper was ordered to be stopped.) "Amnia," Dr. J. W. Gloninger; H. Ernesttrout, D. Herr, C. P. Muench, Chas. Troxwell, Esq., Lydia Jane Pierson, Peter Shaefer, Es

