

For the Weekly Messenger.
THE HEIDELBERGH CATECHISM.
22. THE CATECHISM AT HOME.

Several others, who had some name and distinction in their country, fell under suspicion, and found it necessary to resign their places. In the end however quiet was restored to the Church, and the elector saw himself in circumstances, during the last four years of his life, to exert his influence for its general welfare without obstruction. This he continued to do, with a noble zeal till his death, which took place on the 26th of October, 1576, in the sixty first year of his age. His death like his life, was characterized by piety. As he felt his end approaching, he said to those who stood around his bed : "I have now lived long enough for you and the Church ; I am now called to a better life. I have done what the Church all that lay in my power ; but my power has been but little. He, who has all power, and has cared for his Church before I was born, lives and reigns in heaven, and will not leave her in a state of orphanage. Nor will *my* prayers and tears, which I have so often poured out before God, upon my knees in this chamber, for my successors and for the church be altogether without effect." Shortly before his dissolution he had the 31st psalm *and* the 17th chapter of the gospel by John, read to him by Tossanus, who accompanied it also with a prayer. On this, he fell gently into the arms of death. Before this time, while he was still fresh and sound in health, he had prepared his Will ; in which was found written with his own hand, his solemn confession of religion—a document of so solemn a character, that it was afterwards printed both in Latin and German, and appended to the general Confession of the Church. On the whole, the elector, Frederick, the Third, was a great good man, and an extraordinary prince. Empathically might he be called a "nursing father" to the Reformed Church.

The triumph of Lutheranism seemed to become still more complete, when, in the year 1580, the elector signed the celebrated Form of Concord, which occasioned at this time so much excitement. This extreme test was now applied, to purge from the church, not only Calvinism properly so called, so far as there might be anything of the sort still left,

When duke Casimir's administration closed, and the young prince, his nephew, Frederick the Fourth, came into power, the same principles maintained their ground. He was heartily devoted like his uncle and grandfather, to the interests of the Reformed Church. Under him particularly, the University of Heidelberg rose to its splendor. Its great ornament, at this time, was David Pareus, the celebrated disciple of Ursinus.

Frederick the Fourth was succeeded by his son Frederick the Fifth. Under him, in the year 1618, the Church of the Palatinate was represented among other branches of the great Reformed family, at the memorable Synod of Dort. He was the head as his father had been before him, of the Evangelical Union, formed among the protestant princes of Germany to protect themselves against the hostile aims and movements of the Catholics, who had united themselves also in a similar league. The result of this threatening relation between the two hostile interests, after some years was the *Thirty Years War*; which broke out in the year 1618, and gave rise to innumerable horrors. The occasion of its commencement was given in Bohemia; where the protestants considering themselves oppressed in their religious freedom, by Austrian powers, finally undertook to make themselves independent of this authority. On the death of the emperor Matthias, it was resolved not to acknowledge the sovereignty of his successor, Ferdinand the second, but to place the crown of Bohemia upon some other head. The elector of the Palatinate, Frederick the Fifth, was accordingly elected king. His mother, Louisa Juliana, the wisest princess of her age, employed all her powers to dissuade him from accepting the honor. His wife, a daughter of James the First of England, and others urged him on the other side; and in an evil hour for himself, and for the Church of the Palatinate he gave his consent. His coronation, as king of Bohemia, took place at Prague, with great pomp, on the 25th of October, 1619.—In the course of the following year, he was terribly defeated by the imperial army, before the same city, and deprived not only of his new crown, but also of his hereditary dominions. The consequences of this defeat were disastrous to the Bo-

The flame of war now spread in every direction. In all parts of Germany, blood flowed plentifully; and it seemed for a time, that the evangelical cause would be entirely crushed beneath the overwhelming strength of Rome. In this crisis a deliverer was raised up by God, in the person of *Gustavus Adolphus*, the generous and heroic king of Sweden. By his sudden interposition in defence of the German liberties, the pride of Austria was checked, and the prey violently wrested from the mouth of the dragon. A large part of the Palatinate was in a very short time recovered, by the force of his arms, and restored to its former protestant state. In the battle of Lutzen this brave prince fell a martyr to his zeal for the holy cause in which he was embarked. The war continued after his death, and the troubles of the Palatinate with it, in a way to make history weep. The unfortunate Frederick, the exiled elector and king of Bohemia, was just about to resume his paternal government, which death removed him from the stormy stage. Under his successor, the afflicted land began again to clothe itself with strength. Her exiled citizens, in large numbers, returned. Her churches and schools were revived, and the Catechism restored to its former honor. A rich collection, forwarded from the sympathising Church of Scotland,

Finally the Peace of Westphalia, A. D. 1648, which terminated the Thirty Years War, and restored rest to Europe, put an end to these calamities. The Palatinate was seen rising once more, as it were from the ashes of her former glory, though not without some circumscription of territory. Of three hundred and forty seven preachers who had been settled in the Palatinate of the Rhine, at the beginning of the war, only forty-two were found remaining in it at its close, in a few towns and villages occupied by the Swedes; and only fifty-four returned from the general banishment, to resume the work of the ministry in their native land. The monks who had taken possession of the ground, were constrained muttering curses to retire. The Heidelberg Catechism was again lifted up, in the view of Europe and the world, as the religious ensign of the nation; and the Reformed Church of the Rhine, that sat so recently in tears by the willows of Babylon restored now from her captivity, began again to look forth, after the manner of her pristine splendor "fair as the morning and terrible as an army with banners." Now, moreover, a more catholic and tolerant spirit showed itself, in her bearing towards the ceremonies. The principles of religious liberty were practically honoured, as they had not been before. Some attempt was even made, on the part of the government, to unite the two protestant Confessions in a common form of worship, but without success.

At the end of about forty years, new troubles began to gather upon the Church. In the year 1685 the direct line of succession, having failed, the electorate passed over to an other branch of the reigning house; in the person of *Philip William*, duke of Neuburg. He was unfortunately attacked to the interests of the Romish Church; and though he stood pledged to respect the religious constitution of the land, his administration operated in various ways to make popery respectable, and to extend its influence. With growing strength, it became encouraged to act offensively, sometimes in one form and sometimes in another against the Reformed faith. The Heidelberg Catechism particularly came in for a large measure of obloquy and reproach. The 80th Question, on the difference between the Lord's Supper and the popish mass, was made a standing occasion of controversy and bitter contradiction. To make the case worse, the unfortunate French war poured itself over the land, with a renewal in some measure of the calamities previously suffered from Austria. Protestantism sunk under the desolating scourge, and popery triumphed at its expense. On the 11th of May, 1693, the city of Heidelberg, after the greatest cruelties had been inflicted upon its inhabitants, by a portion of the French army, was reduced to a heap of ashes. The peace of Ryswick terminated the war; but did not restore to the protestants their lost advantages and rights. Foreign courts relieved the case in some measure, by their interposition; but still, under its popish sovereignty, the Palatinate was not able to regain its true and proper freedom. The Heidelberg Catechism had more scorn to encounter than ever, while popery stalked abroad through the land with high front and impudent look; fattening in many cases on revenues which had been unlawfully wrested from the hands of the German Reformed Church. In the year 1707, *Christian Rittmayer*, electoral counsellor, having not long before passed over from protestantism to popery, put forth a book, in which he tried to show that the Heidelberg Catechism presented views which were defended to the dignity of the prince, and defended at large the popish doctrine of the mass, and other points which the Catechism rejects. He was answered by two of the Reformed theologians. Both parties wrote again when the controversy was silenced by order of the elector.

Thus things proceeded till the year 1719, when all at once an electoral decree appeared prohibiting the use of the Heidelberg Catechism in the Palatinate altogether. Some popish bookseller who had been authorised to print protestant books, had published an edition of the Catechism, to which he had inconsiderately prefixed the elector's coat of arms, with the words underneath: *By order of his electoral Serene Highness*. The appearance of this publication proved extremely offensive, and the occasion was improved by the active friends of popery to secure from the elector the decree just mentioned; in which the Catechism is condemned as injurious, and particularly in its 80th Question, contrary to the electoral dignity, the laws of the empire, and the authority of the emperor, and on this account necessary to be suppressed. Remonstrance was made against the order, in vain. No regard was shown to the most reasonable considerations. The decree was declared to be final; and it was made known at the same time that any attempt which might be made to vindicate the Catechism in the way of explanation, or to sustain its authority in any way, would be visited with special punishment.

This tyrannical measure drew upon the Palatinate the attention of the protestant courts of Europe generally. Especially did the governments of Great Britain and Prussia, the States General of Holland and Friesland, and the landgrave of Hesse Cassel, show themselves concerned in the case of the oppressed Church by letters and embassies, the elector was called upon, to restore to his Reformed subjects, the public and free use of their symbolical book. He took the ground, that he had no disposition to interfere with their religion, but required only that the Catechism should be purged of what it contained disrespectful towards the emperor, the elector himself, and other Catholic crowned heads, as the constant instilling of this in churches and schools, especially into the minds of children, must be regarded as detrimental to the social state. It was replied, however,

that in the decrees of the council of Trent, far worse maledictions were allowed to hold, in the case of those who adhered to the Romish Church, without being considered incompatible at all with the terms of the general religious peace; maledictions, which regarded not only the doctrines, but the persons also, of those against whom they were directed. The 80th Question, it was maintained, exhibited a fundamental article of the Reformed faith, and to insist upon its being suppressed, was to claim the right in fact to alter and amend the system at pleasure. Much discussion followed, with regard to this point. The case in the mean time came before the emperor, who had sense enough to see that the elector had taken untenable ground. Through his direction, the latter was induced in the end to admit a new inquiry into the merits of the case, with a view of determining whether the Catechism really carried the offensive meaning with which it was charged. Two distinguished theologians of the Reformed Church were now called in, to assist in putting the case on right ground. It was proposed that they should modify the 80th Question, so as to make it more smooth and conciliatory. This however, they refused to do, as not being invested with power to make the slightest change in the case. At the same time they protested in the strongest terms that the Question involved no such aggressive injury upon the persons of Catholics as it was charged with, but had respect simply to doctrines. Accordingly they expressed the hope, that it might be left in its unmutated form to the free use of the Church, and advised that the elector should give order to this effect; while to save the credit of his former decree, he might speak of it as having been occasioned partly, by the edition published as under his own particular authority, and partly by the imagination that the Catechism expressed disrespect towards the government, which it was now understood was not its meaning. To this request and advice the elector was now pleased to conform. The Reformed Church was authorised to use her Catechism, with the same liberty as before; only the elector's coat of arms must not appear in front, and pains must be taken in the churches and schools, to let the people understand, that the 80th Question had respect to the doctrine of the mass merely and not to persons who might hold it, who were not therefore stigmatized as idolaters, though the mass itself be there pronounced "an accursed idolatry." Thus in the year 1720, was this difficulty by a most vile distinction happily settled, and the Heidelberg Catechism saved to the Palatinate, in its original form. This distinction between doctrine and person, however, was held by some to be disingenuous, on the part of the Palatinate divines, and a curious controversy sprang out of it concerning *idolatry in the abstract* and *idolatry in the concrete*, which it is not necessary here farther to notice.

Thus did the Church of the Palatinate, which had been long at the head of the Reformed Churches in Germany, and as Mosheim has observed, decline apace, from the year 1685, when a Roman Catholic prince was raised to the electorate. This decline became so length so great, that instead of being the first, it was the least considerable of all the protestant organizations in that country. The wrongs and oppressions suffered at home, in the end caused many to seek a refuge in foreign lands. A large and respectable emigration especially, took place to the shores of the new world. America saw whole settlements in her bosom, formed of refugees from the Rhine. They brought with them wealth, to some extent, cultivation and the arts of life, and soon sprang into strength and importance. They brought with them the Catechism and the precious blood-bought faith of their fathers; and where they rested, churches rose, and altars were established, for the worship of the most high God. May their descendants never show themselves unworthy of so honorable an ancestry, or recrcant to the responsibilities of their birthright.

J. W. N,

PILLARS OF THE CHURCH.—
A SHORT SERMON.

“James, Cephas and John, who seemed to be pillars.—*Gal ii. 9.*

Christians are correctly called "God's building," and the temple of the Holy Ghost; and said to be "built up a spiritual house," and as some occupy more important places than others in this spiritual house, they may properly be called pillars, or the main support of the building in comparison with others.

But it is one thing to seem to be pillars, and another to be really such, as were James, Cephas and John. Some have sufficient desire to seem to be pillars, while the main interests of the Church derive little support from them. And such would do well to observe, what it is to be pillars in God's building.

In the first place ; pillars should be of solid substance. In modern architecture, it is common to decorate the front of buildings by what seem to be pillars, and are not. A large shell or effigy of a pillar is formed of thin and painted boards, which seem to bear the great pressure of responsibility, while in fact, the burden is borne by some more modest and concealed supports. Now God's building does not need the help of such pillars. Those who would seem to be pillars, are merely for show, and who have no solidity, and can bear no burden, had better take a more humble position. Imitation pillars are good for nothing but to look at. They are usually hollow, easily marred and defaced ; and not unfrequently the habitation of mischievous vermin.

2. Pillars should stand erect. Leaning pillars are painful to look at and dangerous to the building. When the pillars in the church lose their upright position, the whole building is on the point of falling.

3. Pillars should be straight and not crooked sticks. A bending pillar can bear but little pressure, and is very unpleasant to the eye. Crooked sticks can be wrought into better advantage in almost any other position.

4. Pillars should be placed under and not on top of the building. They should bear the building, and not compel the building to bear them. Nor should they be placed at the sides in the position of battering rams to be driven against the walls, as they sometimes are, by a most unfortunate mistake.

5. Pillars should always be found in the same position. A weathercock should turn with the wind, but a pillar should be unmoved by wind or storm. A window or a blind should be here or there, in adjustment to the season or the weather, but the pillar should never shift its position, either in winter blasts or summer suns. So pillars in the Church should have a steadiness of character, so that we may always rely upon them, and know where to find them.

INFERENCES.

1. We infer that it requires at least ordinary qualities of a Christian character, to qualify one to be a pillar. He must have solidity, uprightness, humility and steadiness of character. These are indispensable.

2. Many who would fain seem to be pillars in these days, are far from what they would seem to be.

3. Many whose unassuming dispositions will not allow them to be pillars, have notwithstanding, the best qualifications for it.

4. Let all those who aspire to be pillars, seek to combine those qualities which will fit them for the place.—*Puritan.*

THE GREAT WORK.

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To secure the salvation of the soul is a great work. Nothing can compare with it in intrinsic interest. To participate in an endless life, to enjoy eternal blessedness ; what can equal this or even approach to it in value? Of the nature and importance of this work, men form different opinions from the different positions which they occupy. In the view of an unconverted and ignorant sinner, it presents few difficulties and its accomplishment involves no more than an ordinary determination. Their notion of salvation is simply and exclusively a deliverance from penal evil, and they seem to have no doubt that a spirit of kindness to a neighbour or an abstinence from gross sins will effect their escape. Even the profligate flatter themselves that their virtues will counterbalance their vices, so that they may claim salvation as a right ; or if they make no such pretension, under a consciousness of their unmitigated wickedness, they still hope that a call for mercy at the last hour will rectify all former defects and secure their souls from perdition.

On the other hand, let a sinner be operated on by the Spirit of God, and his conscience effectually awakened, and he will form a very different estimate of this work. His sins are arrayed against him; they re-appear, although thoughtlessly perpetrated and long forgotten, in their undisguised turpitude; each with its threatening aspect sits heavily on the soul, and threatens it with its coming doom; God is clothed in terror and no smile irradiates his face; the Redeemer is not known and does not appear in his character as a mediator, and hell seems moving from beneath to meet the soul at its coming. The state of the mind is frightful, and so difficult does the work of salvation appear at that moment, as almost to produce the impression that it is impracticable. It is in such a state of gloomy uncertainty and hopelessness that the convicted soul, abandoning all its former theories, cries out, "what must I do to be saved." As if it should say—"I feel that I am in fearful peril, I tremble in the presence of God, and have terrible apprehensions of my future doom, I know not how to escape, can any one tell me, what I must do to be saved? The difference between the feelings of these two classes of men, is to be accounted for on the simple ground, that the one who sees such facility in working out his own salvation, has never seen the extent of his ruin and the utter impotency of his best efforts. He speaks of accomplishing that of which he has no more just apprehension than a blind man has of colors; the other being supernaturally enlightened and feeling in a measure the wrath of God abiding on him & the consciousness that he has merited its fiercest inflictions, feels that he must perish unless something more is done than he has ever before accomplished.

Dissimilar however as these two classes appear, they ordinarily labour under the same mistake, which if not rectified, must prove fatal; it is that salvation is to be effected by some exertion of human power. The convicted sinner does not, like the careless one, regard the work as easy, nor would he for a moment rest on the works that he once thought would save him; he is persuaded that something more is necessary, but still it is in the way and of the character of energetic working. What shall I do to be saved? Shall I pray seven times in a day? Shall I read my Bible? Shall I be found wherever there is a sanctuary opened? Shall I sell my goods to feed the poor? What penance shall I perform? On what pilgrimage shall I go? What good work shall I do that I may inherit everlasting life? Thus do self-righteous notions blind even the sinner who is enlightened to see his danger. Where God, however, intends to have mercy, he cures the sinner of all such dependence. He permits him to try his powers—to bring every energy into action, and at the same time to feel the harrowing conviction that all is vain. His struggles, like those of a man in a quicksand, only seem to sink him more hopelessly into ruin; and it is not until conviction is fastened on his mind that he can do no more, and he is forced in utter self-despair to cry out "Lord save or I perish," that the plan of salvation is opened

Miscellaneous.

*Dialogue between a Clergyman and a female
Parioshner.*

PARIOSHNER.—It amazes me minsters don't write better sermons. I'm sick of their dull, prosy affairs.

PARSON.—But it is no easy matter my good woman, to write good sermons.

PARISHONER.—Yes but then you are so long about it. I could write one myself in half the time, if I only had the text.

PARSON.—O, if a text is what you want, I will furnish that. Take this one from Solomon. "It is better to dwell on the house-top, than in a broad house with a brawling woman."

PARISHIONER.—Do you mean *me*, sir ?

PARSON.—O, my good woman, you will never make a good sermonizer ; you are too soon in your application.—*North American.*

How awfully some kind hearted mothers mistake the true happiness of their children in giving them tea, fat meat, rich cake and such like trash to torment their delicate little stomachs! Plain food, with milk or cold water for drink is the greatest kindness—all else is cruelty.

Original.

For the Weekly Messenger.

PARADISE ANTI-TEMPERANCE MEETING.

Whenever any man of set of men proclaim their opinions to the world, they in effect, challenge the world to meet them in argument and show, if they can, that the opinions so advanced are wrong. As the "Paradise Church Meeting," held in Turbot township, Northumberland county, Pa., on Saturday the 12th of March, 1842, have published their sentiments on the Temperance question, such sentiments are now a fair subject of examination and if I, by fair reasoning prove them to be both *unreasonable and unscriptural*, they will have no person to blame for it but themselves. I proceed to notice their objections.

1. "The Temperance Societies aim at political power and dominion." I answer, it is not true; but suppose they did, have we not had drunkards enough in Congress and our State Legislatures? And is it not time that sober men should make our laws and govern us? What harm can it do? Will it not be better for our country and can we not with such men at our head look for a Heavenly Father's blessing sooner than if we continued to have drunken rulers? (See Prov. 31 v. 3, 4.)

2. "The Temperance Societies desire to control those who conscientiously differ in opinion with them." We deny the charge and call for proof. For proof they refer to the resolutions passed by the State Temperance Convention held at Harrisburg on the 13th of January, 1842, requesting the Legislature to repeal the License law and leave the question of license or no license be decided by the people at the ballot box and then with great parade quote the 3d and 4th sections of the 9th article of the Constitution of Pennsylvania, which declare "that no human authority can in any case whatever control or interfere with the rights of conscience, &c." If these men, who appear to be such great sticklers for Constitutional rights, had just read the whole of this 9th article of the Constitution they would have found—"That the citizens have a right in a peaceable manner to assemble together for their common good and to apply to those invested with the powers of government for redress of grievances or other proper purposes by petition, address or remonstrance." See 20.

The above Temperance Convention then had a right to petition for the repeal of the license law, and more than that they had a right to ask that the question of license or no license should be taken away from our Courts and be submitted to the people themselves at the ballot box, and I would like to know if such a submission is not as Constitutional, and as fair, and as Democratic, as any thing in our government well can be? Again; will not every citizen at such election be permitted to vote on this question, as on all other questions, just as he thinks in his conscience he ought to vote? and if so, where then is or can be this controlling of the rights of conscience that these Paradise men are so suddenly and awfully alarmed at? The real truth is exactly the other way, viz: the grogmen are endeavoring to interfere with and control the rights of conscience of the Temperance men, for they want us to submit without a murmur to drunkenness and all its attendant evils of pauperism, crime and heavy taxation; and they are mad because we will not do it! They say we live in a free country. So we do and thank God for it. So go ahead and make and sell and drink just what and as much as you please, even to constant intoxication if desirable, this is liberty enough I am sure, but don't find fault with us for letting it alone and telling you plainly that it is an injury to the world and the Church of the living God. "Come now and let us reason together" a little farther on this subject from the Scriptures, as you have appealed to them. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isaiah 8 v. 20.)

3. "Ye hypocrites are teaching for doctrines the commandments of men." (Matt. 23 v. 2, 3, 4.) Here we are charged with hypocrisy. Let us see how it is. We profess to be cold-water men and are so, while they profess to be Temperance men and are not; they drink and encourage others in drinking intoxicating liquor. Now who is the greatest hypocrite? Again, we are charged with teaching for doctrines the commandments of men. Let us see how this stands. We unto him that giveth his neighbor drink, that putteth his bottle to him and maketh him drunken also. Hab. 2 v. 15.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven—Christ. Matt. 5 v. 16.

It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth or is offended or is made weak. Romans 14 v. 21. See 1 Cor. 8 v. 10-13.

Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God. 1 Cor. 10 v. 31.

Therefore to him that knoweth to do good and doeth it not, to him it is sin. James 4 v. 17.

Abstain from all appearance of evil. 1 Thess. 5 v. 22.

Now if these passages prove any thing, do they not conclusively prove that it is the imperative duty of every one and especially of the Christian, to abandon the use of wine and every other drink, the moment he finds such will cause his fellow man to stumble or be injured by his example? and consequently a sin in every one who refuses to exercise such self-denial. Again, is it not a fact that the use of wine and other intoxicating drinks as a beverage, is daily, yea hourly producing the very evil complained of by St. Paul? and has not the same use in every age of the world led its user, at least in a large majority of cases, into drunkenness—a sin of such an awful nature, that it excludes all its victims from the kingdom of heaven? (See Prov. 20 v. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

4. "Let every man be fully persuaded in his own mind." Paul. Rom. 14 v. 5. Fully persuaded about what? What have they quoted this passage for? It is to show that a man ought or has a right to drink or not himself in the way of becoming a drunkard provided he can "fully persuade" himself that there

is no harm in it? If that be its meaning how can they reconcile it with Paul's declaration in the 13th and 21st verses of the same chapter? and if that is not its meaning then it proves nothing. Now which horn of the dilemma will they choose? Again,

5. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, for they are such sorrows to our Lord Jesus Christ, but their own guilt, and by good words and fair speeches deceive the hearts of the simple." (Rom. 16 v. 17, 18.) Now I ask what "divisions" have we Temperance men caused that are injurious to the world or the Church? and what "offences" have we committed and what "Scripture doctrines" are they "contrary to"? Please inform us and show us also how or in what way we have served "our own belly and by good words and fair speeches deceived the hearts of the simple!" for, if we are not greatly mistaken Temperance men do not serve their bellies half as much as the intemperate do, and he is surely not a "simple" man who listens to "good words and fair speeches" and suffers himself to be persuaded to be or become a sober man? If these Paradise men want to know who the really simple are, I will tell them in the language of Solomon, who is certainly good authority, "Wine is a mocker, strong drink is raging and whoever is deceived thereby is not wise." (Prov. 20 v. 1.) In plain English a fool.

6. "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ. Let no man therefore judge you in meat or in drink, &c. Touch not, taste not, handle not, &c." (Coloss. 2 v. 8, 20, 21, 22.) There is not much danger that these objectors to the Temperance Reform will ever be "spoiled through philosophy," but they are already spoiled through their own "vain deceit, after the tradition of men, after the rudiments of the world and not after Christ," for our Saviour, who cautioned his disciples against surfeiting and drunkenness, (Luke 21 v. 34) and required his followers to be perfect even as his Heavenly Father is perfect (Matt. 5 v. 48) surely cannot for a moment be considered as approving of drunkenness or any habits which may lead to it, and yet these men, in the manner in which they apply Scripture, would have us think so! viz: that we are following the world and they are following Christ! "Let no man judge you in drink!" How ready to catch at every thing that St. Paul apparently says in favor of drinking! and yet how unwilling to give it up, even when placed in the very circumstances in which Paul says expressly it should be given up! "Touch not, taste not, handle not!"

7. The seventh charge is that they "are considered to be disqualified to hold any office of trust or profit under this commonwealth and unfit for the kingdom of heaven." This is another mistake, for the Temperance men have not organized themselves into a political party; as every well-informed man knows, and probably never will, unless they are compelled to do so. I say compelled, for the anti-temperance men, who are accusing us of such designs, are pursuing the very course most likely to produce it. Have they not recently resolved in a county meeting held in York county, that they will not vote for or support any Temperance man who is a candidate for office? Is not this "making Temperance a test vote at the ballot box?" and ought sobriety to be a disqualification for office? Again, if a Temperance man is known to vote for an intemperate man or one who takes an occasional "sneeze," is he not immediately told of it and ridiculed for his inconsistency? "You are a pretty Temperance man to vote for such a fellow!" is the instant cry of the anti-temperance men and if they will continue to pass such resolutions and treat Temperance men in this style, will they not, must they not inevitably drive us to the formation of a separate and distinct political party? If they really dread such a state of things and wish to avoid it, let them as honest and honorable men resign their resolutions wherever such have been passed and withdraw their false and slanderous charge as to our aiming at political power. As to fitness or unfitness for the kingdom of heaven, we leave that in the hands of Almighty God, who has assured us that no drunkard shall inherit his kingdom, and leave them also to decide how long and how much a man must drink to become a drunkard.

8. "Are we not considered as one family in the Bible and why combine in society, &c." "One family!" True, but there is a great difference among the children, for this family consists of two grand divisions as the Bible informs us, viz: the righteous and the wicked, the good and the bad, who are continually at variance with each other, both in sentiment and in practice, and consequently combine themselves into many sub-divisions; and societies as we see. "Why combine in society, &c?" I ask why did our Saviour combine his twelve disciples into a society? why did Martin Luther combine his friends around him? why did our forefathers combine themselves together in the war of the Revolution? and why, in short, did you Paradise men combine yourselves together as a Church? Were not all these combinations made to secure wisdom, strength and success? Even bad men will combine themselves together in a bad cause. (See Acts 23 v. 20-21. Daniel 6 v. 1-17. Jeremiah 38 v. 1-6.) and have we Temperance men not a right to combine in a good one, for all men are compelled to admit, that our cause is a good one and that it has already done immense good.

9. "In the Revelation of John we read of a beast having seven heads and ten horns, &c." (Rev. 13 v. 1-18.) So it reads, and what of it? It has just about as much relation to the Temperance Reform, as Jonah's gourd or Parash's bones in the bottom of the Red Sea has, and if they had examined the commentaries on the shelves of their own spiritual guides, could not have missed seeing it! All their reasoning on this head, therefore, amounts to nothing and I am really astonished that they ever thought or dreamed of drawing an argument against Temperance men from such a quarter! Why there is not a Testament-scholar in any of our Sunday schools but what would know better.

10. "We are only averse to Temperance under the name of Temperance Reform!" Well, if the name of the cause is all you object to, alter it, give it any name you please, for we do not care one straw about the name, so we have the substance. Come now; out with the name you like best and join us for

you must confess that the cause commends itself to your consciences.

11. "The word Temperance is not fully complied with in abstaining from drink and if not why so partial that other evils forbidden in the word of God?" We never have contended that abstaining from intoxicating drink, is the only thing included under the Scripture word, temperance, for we very well know that it means a great deal than this. (See 1 Cor. 8 v. 13, 9 v. 25.) Then "why so partial," you ask in opposing this evil alone? We answer because we find that it is the head and front of most other evils, viz: idleness, prodigality, swearing, gambling, fighting, lying, all kinds of crime, poverty, wretchedness, sickness, premature death, &c., and it will be soon enough for us to attack other evils of less extent and magnitude, after we have once put down this great national evil. "One thing at a time, gentlemen, for even you, don't plough and harrow and sow your fields all at once, do you?"

12. "Ministers of the gospel go into the sanctuary to lecture on Temperance and then they open with solemn prayer, and after that oftentimes bring before their hearers such ridiculous fables that are without the shadow of truth and cause many who profess great sanctity in Temperance to be delighted that they clap their hands, stamp their feet and raise a laughter!" Now let us examine these grave charges. "Ministers of the Gospel go into the Sanctuary to lecture on Temperance!" Very well, did not the apostle Paul himself "reason of righteousness, temperance and judgment to come?" before Felix the Roman Governor of Judea? and is not temperance a Christian virtue? (2 Peter 1 v. 5, 6. Gal. 5 v. 22, 23) and if so, is it right that the doors of the sanctuary should be shut against it and that ministers of the everlasting gospel should be forbidden to lecture on it? or to be restricted and cramped in the conscientious performance of that duty? (See Acts 4 v. 17-20. 1 Cor. 7 v. 22, 23.) "Open with solemn prayer!" Is it wrong to ask for the blessing of Almighty God on the Temperance cause? wrong to pray for the reformation of the poor drunkard and that God would enable him to escape "from the snare which" the intemperate and run-selling landlords "have laid for him?" (Psalm 141 v. 9.) wrong to pray that our Heavenly Father would save us and our children from beginning a habit that has ruined its thousands and tens of thousands in every land? (See Matt. 6 v. 9-13.) "Bring before their hearers such ridiculous fables that are without the shadow of truth!" Is drunkenness a fable? and are its every day consequences, viz: loss of health, character, money, property and friends, poverty, misery, crimes, awful death, and loss of the soul, all mere fables, mere instructive fictions or falsehoods "without the shadows of truth?" Would to God that they were. "And cause many who profess great Sanctity in Temperance!" "We have never asserted that Temperance is religion, but we do assert that there is no genuine religion without it and that intemperance is the very opposite of religion, and we can prove it if necessary." "To be delighted that they clap their hands, stamp their feet and raise a laughter!" Well now is it not much better to go into a Church sober, and there clasp your hands, stamp your feet and laugh, than to go there drunk or preach up a doctrine that approves of drinking, and consequently not only encourages but leads to drunkenness? I admit that Temperance societies and lecturers do sometimes act imprudently and make assertions that are not true, for all men are liable to err; and often do so with the best of intentions. No human society ever was or will be perfectly free from error, and if we are to do nothing until we arrive at such perfection, we may as well lock up all our Church doors and abandon all our societies, yea the whole social principle forever as a part of our very nature and runs more or less through all our thoughts, words and actions. But who will, for this cause, abandon his Church? and who can reasonably say that we Temperance men should do nothing because we cannot do every thing? or because we are not always and entirely right in what we do do? Besides this, if we are wrong, it is the duty of all such as know us to be so, to step forward like men, good men, and put us right and aid us in advancing what they themselves acknowledge to be a glorious cause. Come now, will you do it? Finally they close their profound reasons by solemnly resolving

13. That no minister shall in their church be permitted "to lecture merely on intemperance by ardent spirit, and pass over all other evils forbidden in the word of God" and that if any one does so lecture "he shall not be considered to teach and expound true Gospel doctrine in its purity and in the full meaning of the word of God." We Temperance men have often been accused of going too far in our notions of temperance, but we are not a beginning to these Paradise men, for they are so far ahead of us that they are really out of sight! We go for Temperance in drink only, but they go for temperance in every thing, temperance in the full meaning of the Bible—that is to say, against intemperance not only in drinking, but also in eating, sleeping, dress and every thing else a man can think of, say or do. Now I must candidly confess, that we Temperance men are only partly right, viz: so far as we go, but these Paradise men are altogether right, at least and if they and all other congregations will just go to work and preach up Bible Temperance faithfully, and make all their church members practice it, we old-fashioned Temperance men may as well "hang up our dildos," for they will soon accomplish all we aim at—yea, far more thoroughly purify the Church of Christ and cause all its members to abound in every good work. Who would not rejoice at this? and who will not in the full gladness of his heart be ready to say, Amen, even so Lord be it! Come now, brethren, will you do it? We shall see.

April 28, 1842.

For the Weekly Messenger.

THE PROFLIGATE CONVERTED.

A pious and venerable father had a vain and profligate son; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrances; but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to these instructions. At last a fatal disorder seized his aged parent, and when the venerable saint was about to bid farewell to all below, he called his son to his bedside, and while he placed his hands on his head, entreated him with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature. It was this, that he would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left the matter to his discretion. A request so simple and easy, urged by parental affection from the couch

of death, was not to be denied. The youth pledged his honor for the fulfillment of his promise, and when he became an orphan as punctually performed it. He retired daily to his room. At first his mind was not disposed to improve the minutes of solitude; but in time reflection began to exert itself; the world was withdrawn, his conscience became awakened; it reproved him for having slighted a parent who had done so much for his welfare; it renewed the impression of his dying scene; it gradually pointed him to a Supreme cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments and to repeat and strengthen their conviction. Retirement effected what advice could not; a real and permanent change took place; he quitted his companions and reformed his conduct; and guided by the illumination of the spirit, he was led to the cross of the redeemer, as at once the source of pardon and purity; he then obtained "peace of conscience," "joy in believing," and "the hope that is full of immortality." It was not an emotion that gladdens only for a moment; or as the sudden sparkling of a meteor, leaving behind it a darker gloom, but the soul's calm sunshine—"the light of the countenance of God!" Virtue and piety filled up the rest of his days and stamped a sincerity on his repentance; to say all in a word, he lived and died a Christian.

AMELIA.
Died, Va. May 10th 1842.

Religious Selections.

THE LAST RESOLVE.

"I'll go to Jesus." But I have not got conviction enough. I have not had as deep feeling as that friend. If I had, I should go to Jesus. I must wait for more.

No, sinner, wait no longer. Procrastination will not give you a deeper conviction of sin. It will ally, rather than make more pungent your sense of guilt. No given amount of conviction is prescribed in the Bible; that varies with the education, the natural temperament, and the external circumstances of the individual; and yet we believe that every sinner before he will "go to Jesus," must see and feel himself to be lost. He must see that he will certainly perish, if he does not go.

"I'll go to Jesus." But my heart is too hard. I am insensible to the blessedness of heaven, and the agonies of hell. My greatest difficulty is, I have so little distress. If this insensible heart would relent, then I would go to Jesus.

Sinner, you are indeed, quite insensible to the amazing realities of eternity, but not so insensible as you suppose. Your very impression of your hardness of heart, is proof of uncommon sensibility. You are, evidently, awakened. The Spirit of God is with you. But your heart will never be softer, till you "go to Jesus."—You will never truly relent till you go to the cross.

"I'll go to Jesus." "But I must attend to this worldly concern first." Then the prospect is, that you will never go. His commands require instant obedience. No earthly care, however great, can authorize you to postpone compliance with an implicit command of God. The least delay may do you irreparable injury. That awful moment in your probationary existence may now have come, when the question is to be settled, whether you shall forever sing with angels, or wail with devils.

"I'll go to Jesus." But I hope the prayers of Christians and ministers will save me. I see that they are uncommonly anxious about me, and I hope that their fervent prayers will prevail.

Anxious sinner, lean not upon any human arm. Trust not in any of the means of grace. Were all the Christians of earth to unite in an universal "concert" of prayer for your soul, it would avail nothing, if you refuse to "go to Jesus." You will never be saved so long as you lean on the prop of human strength. That strength is nothing but weakness here. Trust no longer in man, but go directly to Jesus.

"Well, then, cut off from all hope around me, despairing of making myself any better and more fit to go, I will try. Here, Saviour of sinners, I am; guilty, helpless, ruined lost, I come to Thee, I lay myself down at the foot of thy cross, I leave all with Thee, dispose of me as thou seest best, if I perish, I perish."

If the submission is complete—if the repentance is genuine—if the heart is broken, the work is done. The great object of your probation is accomplished. You are ushered into a new world. The very heaven and earth are gilded with new glory—the glory of God, and for the first time in your life, you know what happiness is. You know that it can be found alone "in Jesus."

See the spirit and conduct of this newly converted sinner.

"He walks with God,
Surveys far on the endless line of life;
Values his soul; thinks of eternity;
Both worlds considers and provides for both;
With reason's eye his passions guards; abstains
From evil; lives on hope,—on hope, the fruit
Of faith; looks upward; purifies his soul;
Expands his wings, and mounts into the sky;
Passes the sun, and gains his Father's house,
And drinks with angels from the fount of bliss."
Puritan.

From the Presbyterian.

PHILADELPHIA SUNDAY SCHOOL UNION.

The fifth lecture before the Sunday School Teachers of Philadelphia was delivered on Tuesday evening, the 10th inst., in the Rev. Mr. Berg's Church, Race street, below Fourth, Philadelphia, by the Rev. Willis Lord.

A large representation of Teachers of both sexes, from every part of the city, was present.

The Lecturer began by stating a general principle, which he proposed to prove and illustrate—that "All real knowledge leads to Truth:—all Truth to God."

If it could be shown, he remarked in introducing his subject, that the increase of knowledge were hostile to piety, we should be reduced to circumstances of appalling interest. Is it so then? Have light and knowledge a power of their own to degrade and curse? Then let ignorance reign forever. Darkness before vice. The ignorant may be happy: the vicious must be miserable. But reason and facts teach us a better and more cheering philosophy.

Two remarks in regard to the position assumed. 1st. Increasing knowledge confers no ability to discover new religious truths. These truths are not a discovery, but a revelation. 2d. Knowledge, in its own nature is designed not to renovate but to enlighten. It discloses, but cannot remove depravity.

But he would ask in more direct demonstration of his position—to what is religion revealed, but to the mind, the instrument and receptacle of all knowledge.—By what can the evidences and blessings of religion be correctly appreciated—but by intelligent reason?

As God is the great object of religion—and dwelleth in all his works—a knowledge of these leads directly to the contemplation of their Author.

So that science in all its relations, is only turning the eye of man to the recorded perfections of the Deity.

Knowledge and Religion in their best and ultimate analysis, are one and inseparable. The streams that take their rise in the fountain of light, can find no proper termination until they lose themselves in the ocean of love.

The principle considered, invests the office of a Teacher with great dignity and responsibility. But it must be remembered that he has no application unless knowledge be actively imparted. The great practical lesson which it impresses is this—*Teach yourselves.* Study nature and revelation till you become as you may, amply furnished for your high work.

From the New-York Evangelist.

ARE YOU PATIENT?

We have inquired if you love to imitate Jesus in his meekness. Now we ask if you love to imitate his PATIENCE. These two graces are so nearly related, that it is deemed quite impossible to find the one where you do not find the other. If you really possess meekness you will certainly possess his patience. Hence, if you imagine that you possess meekness, while you are conscious of being impatient or petulant, you are deceived. A meek, gentle, quiet spirit, cannot dwell in the same bosom where there is constant disquietude and fretfulness. If, therefore, you wish to know how genuine meekness you possess, just ask yourself, How much patience do I possess? How much trial or contradiction can I endure without exhibiting an ill temper? Nay, if you wish to settle the question beyond a doubt, just watch the secret and changing motion of your heart for a single day—some day of temptation and trial—and thus you will have a practical demonstration of the extent and influence of your patience.

You are a mechanic. I will go with you to your work shop. You have a number of apprentices under your employ. For the ninety-ninth time you have told them how to do this or that, and still they do it wrong. Now your patience is tried. The thing required appears simple enough to your own mind, and you are inclined to think that the difficulty with them is involuntary blindness. You are strongly tempted to be angry, and use hard words, and perhaps hard threats. Your countenance changes, and you exhibit every symptom of wrath at their apparent stupidity. Instead of patiently telling them the hundredth time how the thing is to be done, you beset them with a hurricane of angry threats, which greatly unites you for showing, and then for clearly understanding, how the thing is to be executed; and you leave them to make precisely the same mistake again; so that when you return, review their work, the same scene will, very likely, be acted over again. Is this imitating Jesus? What do you suppose your apprentices and journeymen say of you when your back is turned? "That's a pretty Christian!" "There is a beautiful specimen of piety for you!" "If that is religion, God deliver us!" Just such speeches as these have been heard a thousand times. And what wonder is it? "By their fruits ye shall know them," said the meek and patient Jesus.

Christian mechanic! are you patient? Do you exhibit this essential trait of Christian character before your apprentices and journeymen from day to day? Do they take knowledge of you that you have been with Jesus? Do they love you on account of your patient endurance of their faults and failures?

Christian! patience is the crowning and guardian virtue. It beautifies and adorns the soul, because it is the medium through which we see many other excellences. But if you have not this grace, it matters not how many other good traits you may possess, they are hid from our eyes.

CEPHAS.

TROPHIES OF CHRISTIANITY.

A writer somewhere discourses with his readers on this manner: What terminated the horrid gladiatorial massacres and murders, which destroyed many thousands of unhappy persons among the Romans?—Christianity. What has instituted so many establishments for the reclaiming of the vicious, and for instructing even criminals?—Christianity. What has protected widows and orphans against injustice; subjects, against exaction and oppression; the weak, against the powerful in suits of law; the goods and the persons of the shipwrecked, against plunderers; and in short, every description of persons against distress which would otherwise have overwhelmed them?—Christianity. What has discouraged suicides?—Christianity. What has decided disputed points by single combat, which obtained so generally in the north and west of Europe?—Christianity. And another writer thus: To whom are we indebted for the knowledge of antiquities, sacred and secular? To Christians. To whom, for grammars and dictionaries of the learned languages? To Christians. To whom for chronology, and the continuation of history for many centuries? To whom for rational systems of morality and natural religion? To Christians. To whom for improvement in natural philosophy, and for the application of these discoveries to religious purposes? To Christians. To whom, for metaphysical researches carried as far as the subject will admit? To Christians. To whom for moral rules, to be observed by nations in war and peace? To Christians. To whom for jurisprudence and political knowledge and for settling the rights of subjects both civil and religious, upon a proper foundation? To Christians—not to atheists or deists.

These, and ten thousand more, are all thy trophies, O CHRISTIANITY! and they shall show us THOU ART FROM GOD. Hasten—and let the influence fill the world!

Morning Star.

A WORD TO PASTORS.—He is not a pastor who is never met by a smiling child in the streets; and such a man, minister as he may be, we pity for his unpardonable negligence of a pleasing duty. It is a good part of our belief, that a christian minister should be well acquainted with every family where he has a member of his church; and as many of the families of hearers as possible; not the heads only, but the children and the servants. Many expect it, and the expectation is reasonable; and he will do little good in any house who leaves neglected the youth and domestics. To notice them regularly, affectionately, and religiously, is to engage and obtain many hearts, members for the church, and saints for glory; and these shall honor the good man as he passes through the streets with their pleasing looks and blessings. The Saviour exercised a lovely supremacy, when, as he entered into Jerusalem, children strewed

his path with branches of palm trees. Wesley never appeared more like St. John than when, with children on his knees, and others thronging him, as he sang songs for them on the rural heath. And to us no part of Goldsmith's "Deserted Village" is more pleasing than that which says of the Village pastor

"Ev'n Children followed, with endearing wife,
And plucked his gown to share the good man's smile."
[Christian Guardian.

CHRISTIAN HOLINESS.

Do the professed disciples of the Saviour understand and feel the obligations that rest on them to maintain a holy and blameless life? "He that saith he abideth in him, ought to walk even as he walked. How was that? He was "holy, harmless, undefiled, and separate from sinners." Can we be in him and like him? God requires us to forsake all for Christ; to make an unreserved consecration of ourselves to him. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We must do it before we can be justified in the sight of God. Then, and not before, God for Christ's sake justifies the penitent and believing sinner. And from that hour and moment we are not our own, but are bound in our faith to look upon and reckon ourselves as dead to sin and alive to God; and to walk as Christ walked. If we take back any part of the price, it must bring condemnation and darkness. Strait is the gate and narrow is the way that leadeth to life, and few there be that find it. A sinner Christian is a contradiction; it is impossible to talk of it. He that committeth sin is of the devil. Reader, consecrate yourself to God now, and be wholly his, and the blood of Christ will cleanse and save. O, believe and be saved.—Signs of the Times.

Miscellaneous.

THE SINNER'S BANKRUPT LAW.

The papers contain long lists of the names of individuals who have applied for the benefit of the Bankrupt Law, enacted by Congress for the relief of those who have no means of paying their just dues. This law came into operation on the first of the present month, & already a large number of applicants for its aid is exceedingly large. Counsel is secured, accounts are exhibited, pleadings are made, and men who are indebted in heavy sums and have "nothing to pay," are hoping soon to be released from their bonds, and to be permitted to commence in business anew.

This is all very natural. Every man who is involved in a hopeless debt, is now advised to "make the benefit of the act." Those who neglect to do it will be regarded as very impolitic and unwise. "Why," it will be urged, "why remain exposed to the rigor of the law, whose inflexible justice requires the uttermost farthing, or incarceration in a prison, when here is a merciful provision introduced to meet just such cases as yours! True! the law requiring full payment is just and good, but it condemns you to a bondage from which you cannot release yourself.—The Bankrupt Act offers a way of relief. Seek its merciful provisions at once."

But there is a Bankrupt Act more important than this. It was enacted in the councils of heaven, for the benefit of men, all of whom had become bankrupts before God. It was signed and sealed in blood on Calvary, more than eighteen hundred years ago. It tells of a provision to redeem us from the curse of the Law, of one who, though he knew no sin became sin for us, by whose stripes we are healed, and invites all who will come; and be "justified from all those things from which we could not be justified by the law of Moses."

Moreover its benefits are freely offered. No expense for commissions, courts, and counsel; no long and tiresome labor in collecting testimony. Jesus, the great Master in this spiritual chancery, sits ready at all hours to sign, seal, and deliver to every proper applicant, the evidences of a perfect settlement. He himself pays all expenses, and not content with that, he sends agents all about to persuade the miserable bankrupts around them to come and receive the inestimable benefit. All accumulated debts of a life of profligacy are cancelled, thrown out of sight, and cast into the bottom of the sea.

Miserable bankrupts! sinners of every class! will you come and be forgiven? Are you ashamed to do it? Take an example from the parade of names, not only on the clerk's records, and read publicly in court, but all paraded to public view in the columns of the newspapers!—shall you be ashamed to confess your spiritual bankruptcy? when there are none but bankrupts around you? And that when bankrupts in business are not ashamed to do it before all! Go and find the Bankrupt Act explained; you will hear it exactly to meet your case; for though "your sins be as scarlet they shall become as white as snow, though they be red like crimson, they shall be as wool."

Christian Watchman.

PENNSYLVANIA COLONIZATION SOCIETY.—The anniversary meeting of this association was held in the Dutch Reformed Church, corner of Tenth and Filbert street, Philadelphia. On Tuesday evening 17th inst., the auditory were addressed by the Rev. Messrs. Gurley, Bethune, and Pinney, the agent of the society. Also by Zion Harris, a coloured man who emigrated from Tennessee to Liberia in 1829, and who recently distinguished himself in repelling an attack made by the natives upon the village of Herrington. Another meeting was held on Wednesday evening in the Third Presbyterian Church, at the corner of Fourth and Pine street. Francis S. Key, Esq. addressed the meeting, and did also some other gentlemen.

FAMILIES OF LITERARY MEN.

The Quarterly Review, in discussing an objection to the copyright Bill of Mr. Sergeant Talfourd, which was taken by Sir Edward Sugden, gives some very curious particulars about the progeny of literary men. "We are not," says the writer, "going to speculate about the causes of the fact—but a fact it is—that men, distinguished for extraordinary power of any sort, very rarely leave more than a brief line of progeny behind them. Men of genius have scarcely ever done so. Men of imaginative genius, we might say, almost never. With the one exception of the noble Surrey, we cannot, at this moment, point out a representative in the male line, even so far down as the generation of an English poet, and we believe the case is the same in France. The blood of beings of that order can seldom be traced far down even in the female line. With the exception of Surrey, and Spenser, we are not aware of any great English author of all remote date, from whose body any living person claims to be descended. There is no other real English poet prior to the middle of the eighteenth century, and we believe no great author of any sort—except Clarendon and Shaftesbury

—of whose blood we have any inheritance amongst us. Chaucer's only son died childless. Shakespeare's line expired in his daughter's only daughter. None of the other dramatists of that age left any progeny—nor Raleigh, nor Bacon, nor Cowper, nor Butler. The grand daughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Grey, Walpole, Cavendish, and we might greatly extend the list—never married. Neither Bolingbroke, nor Addison nor Warburton, nor Johnson, nor Burke transmitted their blood. M. Renouard's last argument against a perpetuity in literary property is, that it would be founding another noblesse. Neither jealous aristocracy, nor envious Jacobinism need be under much alarm. When a human race has produced its "bright consummate flower" in this kind, it seems commonly to be near its end."

Poor Goldsmith might have been mentioned in this list. The theory is illustrated in our own day. The two greatest names in science and literature of our time, were Davy and Sir Walter Scott. The first died childless, Sir Walter left four children, of whom three are dead, only one of them, (Mrs. Lockhart) leaving issue, and the fourth (his eldest son) though living, and long married, has no issue. These are curious facts.

THE WEEKLY MESSENGER.

CHAMBERSBURG, MAY 25, 1842.

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

TERMS: (\$2.00, 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.

To Correspondents. "Lydia Jane," and "X. Y. Z.," were received and shall appear in our next.

Permanent Agent for the Printing Establishment. Mr. Michael Bundel, who is favorably known to us, and who now resides in Chambersburg, has been appointed as a permanent Agent for this Establishment, to collect outstanding dues to our periodicals, &c. He will also act as Agent for the sale of the Books published in our office. Mr. Bundel will set out in a week or ten days hence, and expects to visit Centre, Union and adjoining counties. We hope our friends in that section of the church will be prepared for his visit, and encourage him in his efforts.

Both the Editors having been absent for nearly a week, they have found on their return such an accumulation of business which required immediate attention, that the Editorial department had necessarily to be but partially attended to.

MERCERSBURG CLASSIS.

The annual meeting of this Classis for the present year, was held in Bedford, Pa. The session commenced on the evening of the 14th inst. and continued until the evening of the 17th inst. About twelve ministers and as many lay delegates were present. The meeting was one of the most pleasant and interesting we have attended for some time. Much important business was transacted, and throughout the whole meeting, a spirit of the greatest harmony prevailed. We trust that the impression which the religious exercises, observed during the meeting, may have produced, will be both salutary and lasting. We shall present our readers with an extract of the proceedings with as little delay as possible. The hospitality of the citizens of Bedford deserves special notice. The members of Classis were greeted with the greatest cordiality, and during their stay, received every necessary attention. Their kindness will doubtless long be gratefully remembered.

Ecclesiastical Record.—The Rev. W. E. Cornwell, late pastor of the Third Church, Philadelphia, has received and accepted a call from the congregation at Pleasantville, Montgomery Co., Pa., vacated by the removal of the Rev. Mr. Ewing.

We also learn, that the Rev. Albert Helfenstein, jr., has received and accepted a call from the Third church in Philadelphia.

Presbyterian Church. We learn from the "Presbyterian," that the General Assembly of the (old school) Presbyterian Church was organized on the 19th inst. The opening sermon was preached by the Rev. Robert Breckenridge, the Moderator of last year.

The Rev. Dr. Edgar, of Tennessee, was elected Moderator, and the Rev. Willis Lord, Temporary Clerk. There were present, on the first day of the session, 140 members.

Rhode Island. According to the last advices, great excitement still prevails in this little state, although no outbreak, so far as we are informed, has as yet taken place.

Later. The suffrage party, after making every effort in their power, were finally compelled to desist. No blood was shed, and it is confidently expected, that things will shortly move on with their accustomed tranquillity.

The following letter from the Rev. Mr. Schneider, who may now be considered as the Foreign Missionary of the German Reformed Church, will, doubtless, be read with interest. We expect to hear frequently from this beloved brother.—Ede.

THE CITY OF BROOSA.

My Dear Brother,—It has occurred to me that the readers of your paper might be interested in some account of Broosa. Let me, then, give you a brief description of this city. It is situated at the base of Mt. Olympus, on the north-eastern side. A part of the buildings may be regarded, in fact, as resting on the lower declivities of the mountain. Hence, the greater part of the city commands a most delightful view of the rich and extensive plain spread out before it. This plain is about 5 miles in breadth, and 15 or 20 in length, beautifully spotted with trees, and in the part con-

tiguous to the city, covered with gardens of mulberry, grapes, and fruit trees, of various kinds. These gardens are very extensive, and from some points of observation, present some of the richest and most luxuriant views, we ever beheld. They may be in circumference between 15 and 20 miles. The natural scenery of the place is magnificent, whether the spectator cast his eyes from elevations of the mountain on to the plain, or whether he raise them to the sides and snow-capped top of the mountain. It may be said emphatically "every prospect pleases." One peculiarity of Broosa is its abundant supply of water, both cold and hot, especially the former. It gushes fresh from the bowels of the mountain, as well as descends from its ravines, pure and limpid. Through means of aqueducts it is conducted into all parts of this vast city which is over 3 miles in length and more than a mile in breadth. On an average, every house has its fountain. Some have three or four even; and in some few instances it is made to play in their sitting rooms, in the form of a beautiful jet d'eau; and in very many cases in their gardens under a summer house. Nearly all these fountains flow all the year round. Only during a short part of the driest season of the year do they fail. The vast amount of water, thus flowing through the city, finally reaches the gardens and fertilizes them. Owing to this constant watering, they present a fresh appearance most of the summer season.

The hot baths are in the vicinity of Broosa, and in a village about 3 miles from the centre of the city. There are from 5 to 10 public mineral baths, besides a number of private ones. There are different springs, and therefore different degrees of heat, as also different mineral ingredients, in these waters. At one spring an egg may be boiled, so as to be eatable, in 5 minutes. In all these baths it is simply the natural temperature of the water that heats them; and if this is not tempered by a mixture of cold water, many persons cannot endure it. But the degree of heat is not so great in all. As these waters contain mineral properties, they are much resorted to by invalids; and there is no doubt, that for rheumatic affections, and some other diseases, they are very beneficial.

From the extensive gardens you would infer that fruit must be abundant. Cherries, apples, pears, peaches, plums, plums, quinces, apricots, figs, chestnuts, walnuts, etc., are found plentifully. Great variety of vegetables are also produced, such as, cucumbers, squashes of different kinds, cabbage, turnips, etc.; also a great profusion of water melons and musk melons, etc. But grapes, of most excellent quality, are the great product, in the fruit line. Immense quantities are raised. What are not consumed in the market, or converted into different kinds of sweet meats, or made into wine. An almost incredible amount of this article is made. Almost every Christian family (Mussulmen are not allowed by their religion to use wine) has one or more barrels of it. Some consume several hogsheads of it during the year. Hence, there is not a little intoxication, from wine, and more especially from a liquor called *raki*, distilled from the grape. For table purposes grapes are preserved here to this month, and even sometimes are to be found in March.

Silk is the great staple product of the place. It is sold, most of it, in its raw state, and transported to Europe. Almost every family, rich or poor, is more or less engaged in cultivating silk. Were there enterprise and skill sufficient in the inhabitants, they might have extensive manufactories of silk, set in motion by the streamlets from the mountain. In fact, such are the natural advantages of the city, and such its rich physical beauties, that it is now, in its neglected state, one of the finest cities of the Ottoman empire; and were it in the hands of an enlightened and civilized people, it might be made one of the most beautiful and inviting places of the globe;—an earthly paradise. Its climate is mild, the heat in summer not being oppressive, the highest range of the thermometer being usually between 80 and 90 degrees of Fahrenheit, and ordinarily not so high; and in the winter the cold is not severe, and when it is so, it continues only for a short time.

For 100 years, previous to the taking of Constantinople in 1453, Broosa was the capital of the Ottoman empire. In former days it had a number of Colleges, as they are sometimes called, viz: Institutions in which Mussulmen religion, and to some extent, Mussulmen literature and science are taught. But these have diminished in number and those remaining are in a state of decline.

The population of the city is estimated at 100,000; of whom 80,000 are Mussulmen, and the remainder Greeks, Armenians, Jews and Catholics. The Americans are more numerous than the Greeks, and these more in number than the Jews, and the Catholics fewer than either of the other sects. Our labors, as missionaries, are directed to the Greeks and Armenians. The latter have one church, and the former three. The Greeks have begun to recover the use of their own language, though many of them speak as yet only Turkish. The Armenians, with a very few exceptions, speak only the Turkish, having entirely lost their national tongue. The generally spoken language is, of course, the Turkish; and it is in this tongue that public services on the Sabbath are conducted; though in my intercourse with the Greeks, who understand their national tongue, I am always required to use the Greek.—In our missionary work there is still encouragement, though I have no room to speak particularly on this point. I shall do so in future. Pray for us, that a still wider door may be opened to us, and that we may have still more evidence, that our labors are not in vain.

Your's most truly,
BENJAMIN SCHNEIDER.
Broosa, Asia Minor,
Feb. 26, 1842.

EXTRACT OF THE PROCEEDINGS OF THE CLASSIS OF ZION.

Agreeably to appointment the Classis convened at Shrewsbury, York Co., on Saturday, May 7th. In the evening the Classical Sermon was preached by the Rev. J. Schler from Gal. 4: 16. On Sunday there was preaching in the morning, (when the Lord's Supper was administered,) in the afternoon, and in the evening; also on Monday morning, and Monday and Tuesday evenings.

The following Ministers and elders were present: Rev. S. Gutelius, J. Reinecke, J. Cares, W. C. Bennet, J. G. Fritchey, J. Sechler, D. Ziegler and H. Auran. Elders: Jacob Cover, R. Richey, Jno. Ziegler, C. Otto, P. Eich, F. Snyder, S. Hamm, and Jos. Shrom.

Brother Gutelius was chosen President, J. Cares, Secretary, and D. Ziegler, Treasurer.

The Reports of the Brethren on the State of Religion and Morals within their respective Charges, were generally encouraging. Among the items of business transacted, we note the following:

NEW CONGREGATIONS AND PASTORAL CHARGES. A congregation recently organized in York Co., called Salem church, made application to be received under the care of Classis and to be supplied with stated preaching. Their request was granted and the Committee on supplies instructed to make provision for them.

The Committee appointed at the last regular meeting, to organize congregations in Adams Co., and to form them into pastoral charges, reported, that they had organized congregations at Bendersville, Heidersburg and Bunichtown, and that these together with Pine church, Upper-Bermdonia, and Bendersburg church have been constituted a pastoral charge, to be styled the Heidersburg Charge. The report was adopted.

Br. W. C. Bennet, informed Classis, that in accordance with permission given him he had organized congregations at Lisburn and New Cumberland, and was about organizing a third at Lewisburg. Classis ordered, that he continue to supply these congregations.

STANDING COMMITTEE. This Committee reported that permission was given to Br. J. Sholl to supply, until the present meeting of Classis, the Bloomfield charge, composed of Bloomfield, Newport, Fishing-Creek, St. John's, St. Andrews and Joy Forge Congregations; also that a dismission was given to Br. Weigand, to connect himself with the Susquehanna Classis. The report was approved.

The brethren S. Gutelius, J. G. Fritchey, and J. Cover are the Standing Committee for the ensuing year.

COMMITTEE ON SUPPLIES. This Committee reported, that they appointed no supplies to the vacant charges during the year, because they understood at different times that arrangements were making in those charges to have regular pastors settled in them, and that it was thought they would succeed. The report was approved.

The Standing Committee is the Committee on Supplies for the ensuing year.

APPLICATIONS. Mr. Ferdinand E. Vandervoort repeated his application to have his suspension removed; and after some interchange of views, it was Resolved, That his suspension be and is hereby removed, and that the secretary inform him of this resolution, giving him at the same time such counsel and advice as the case suggests.

Mr. William F. Vandervoort appeared and requested that his name might again be put on the roll as a member of Classis. His case was referred to a Committee who reported favorably; and accordingly it was ordered that his name be again placed on the list.

Mr. Friebe once under the care of this Classis but excluded in 1838, made application to be reinstated. His case likewise was referred to a Committee, which subsequently reported, when it was Resolved, that his application be not sustained.

Br. J. Sholl presented an application to be recognized as the pastor of the Bloomfield charge. The application was sustained.

VACANT CONGREGATIONS. Br. H. Auran was requested to supply the Newville charge until paid charge shall have an opportunity of procuring a stated pastor.

In reference to the new charge formed in Adams Co., it was

Resolved, That the brethren who have hitherto supplied the several congregations belonging to said charge, be requested to continue their supplies until the charge can be provided with a regular minister; and that Br. Fritchey be requested also to preach at Bendersville.

The remaining vacant churches were referred to the Committee on supplies.

BENEFICIARY EDUCATION. The recommendation of Synod on this subject was approved and the claims of this cause respectfully urged upon the attention of the congregations under the care of the Classis.

Mr. E. A. Clarke, made application to be recommended to the Board. He was referred to a Committee and afterwards received under the care of the Classis.

Mr. Wolf taken under the care of Classis at a former meeting, and who for the last six months sustained himself at our Institution, was recommended to the Parent Board with the request that he be received under its patronage and sustained out of the funds contributed by this classis.

MISSIONS. Resolved, That we approve of the recommendation of Synod and will endeavor to carry it out.

CONTINGENT EXPENSES. This Classis will pay into the Treasury of Synod its proportion towards meeting these expenses.

DELEGATES TO SYNOD. The following persons were appointed delegates to Synod:

MINISTERS. Primaries: S. Gutelius, H. Auran and J. Cares. Alternates: J. G. Fritchey, W. C. Bennet and J. Sechler.

ELDERS. Primaries: Jacob Cover, J. Ziegler and Jos. Shrom. Alternates: H. Welty, P. Eich and C. Otto.

PRINTING ESTABLISHMENT. Resolved, That it be earnestly enjoined on all the members of this Classis to exert themselves to increase the circulation of our excellent Periodicals and to collect in the outstanding dues in their respective charges and neighborhoods.

Resolved, That we hold up the Printing Establishment in carrying forward the Centenary effort among our people.

Here one of the brethren suggested the propriety of calling on the members present who had not yet contributed to this cause, to designate the sums they would be willing to give, proposing ten dollars, for himself. Whereupon nearly sixty dollars were subscribed, part of which was immediately paid.

GERMAN HYMN-BOOK. In relation to the New German Hymn-Book it was

Resolved, That it with pleasure we receive the announcement that this work will soon be ready for delivery, and that we will do all we can to introduce it into our respective congregations.

CENTENARY EFFORT. From the reports of the brethren it appeared that something considerable has been done in a number of our congregations, and that in most of them, if not in all, an effort is contemplated.

Time and place of next meeting. The next annual meeting of this Classis is to be held at Oxford, Adams Co., Pa., on the first Saturday after Whit-Sunday 1843.

York, Pa., May 19, 1842.

THE GERMAN HYMN BOOK.

We have the pleasure to announce to those of our readers who feel any interest in the matter, that this 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, 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.

Congressional News.

Washington, May 17.

SENATE OF THE UNITED STATES.
MORNING BUSINESS.

The Journal of yesterday's proceedings having been read, the morning business commenced with the reception of Petitions.

Mr. TALLMAGE presented a memorial from citizens of the State of New York, asking Congress to pass a bill to make a contract for a term of years between the Post Master General and the Railroad Companies for carrying the mails.

RHODE ISLAND AND MR. ALLEN, THE SENATOR FROM OHIO.

Mr. ALLEN, of Ohio, this morning came into the Senate, full of excitement, with a speech prepared upon the difficulties in Rhode Island, which was the labor, as it seemed, of weeks. Mr. Allen's first motion was to take from the table the resolution submitted by him many weeks since, calling for information as to the course taken by the President in regard to existing difficulties.

The question pending was upon taking up the Resolution. Mr. HUNTINGTON called for the yeas and nays, and the vote was:

YEAS.—Messrs. Allen, Benton, Buchanan, Fulton, King, Linn, McRoberts, Sevier, Smith, of Conn.; Sturgeon, Tappan, Wilcox, Williams, Woodbury and Wright, 13.

NAYS.—Messrs. Archer, Arner, Bates, Bayard, Calhoun, Choate, Clayton, Conrad, Crittenden, Evans, Graham, Henderson, Huntington, Mangum, Merrick, Miller, Morehead, Simmons, Smith, of Indiana, Sprague, Tallmadge and Woodbridge, 22.

Mr. KING, when his name was called, voted in the affirmative, as he said, because he understood the Senator from Ohio intended to alter his Resolution.

Mr. Allen was not contented with the opinion of the Senate, and was determined to force himself upon the body with his long prepared and much labored speech.

Mr. ALLEN rose and said that he intended to offer two Resolutions before he sat down. He proposed, he said, to submit two other Resolutions in addition to the one voted down. He would read them himself, and they were in brief terms, (though I do not copy them verbatim.)

Resolved, That it is the right of the People of Rhode Island to preserve and maintain a Republican form of Government.

Resolved, That it is not the right of the Federal Government to interfere with the People in the preservation of their rights; but on the contrary, the Federal Government is bound to protect the people in their rights.

These resolutions occasioned a long and animated discussion.

NOMINATIONS BEFORE THE SENATE.
The Washington correspondent of the New York Tribune, under date of the 8th inst., says:—The following list comprises, I think, nearly all the nominations now pending before the Senate, which I have not already sent you—namely:

George S. Hawkins, Attorney of the U. States for the Appalachicola District, Florida.
James M. McLean, Register in the Land Office at Washington, D. C.
Cyri C. Cady, Register, Fayette, Mo.
John Wilkinson, Consul of the United States at Turkey's Island.

Nathan Towson, Paymaster General.
David S. Towson, Paymaster.
Timothy P. Andrew, Paymaster.
Charles McKnight, Justice of the Peace in the District of Columbia.

Surgeons in the Navy.
Robert T. Barry, George W. Peck,
Charles A. Hasler, Hector L. Goddard,
David Harlan, Robert Woodworth,
J. Dickinson Miller, A. J. Wedderburn.

Domestic Intelligence.

WISE AND STANLEY.

In consequence of a personal rencontre between these men, it was expected last week that a duel would ensue. Stanley was out of the city for several days, and Wise, up to Saturday last was in the hands of the Marshall of the District. Congress should expel one, if not both, and thus end the matter.—Herald & Exp.

CASE OF MR. WISE.
The Circuit Court of Washington did not finally dispose of Mr. Wise's case until nine o'clock on Saturday night, having been in session from ten in the morning. Judge DUNFORD, after hearing all the arguments of the counsel, expressed his intention to require Mr. Wise to give security to keep the peace. (Upon which two copies of the National Intelligencer) Mr. Wise called the attention of the Court to the bond which had been prepared by Justice Maxwell, requiring him to keep the peace towards all people of the United States and beyond the District of Columbia. The Judge said he should not require such a bond; and, finally, a bond was prepared and acknowledged before the Court, requiring the Hon. Henry A. Wise, under the penalty of three thousand dollars, for the space of one year, to keep all peace towards all persons of the United States within the District of Columbia, and not at any time within that period to leave the District with the intention or purpose of fighting a duel with Edward Stanley and the Hon. R. M. T. Hunter, G. B. Cary, W. O. Goode, Walter Coles, Edmund W. Hubbard, R. W. Thomson, and Thomas W. Gilmer, having entered themselves as securities for Mr. Wise, the latter retained the Court-room with his friends.—Ball. Am.

The Schuykill Navigation Company received last week tolls, \$37,000. This is equivalent to a receipt of \$15,000 a week at the same time last year under the old rate of tolls.

Praiseworthy.—The Boston Transcript states that the American residents at Rome, and visitors in that city, have subscribed 20,000 dollars to constitute a fund for the establishment of a school for American Artists.

This is a most excellent movement, and will materially aid many of the young American Artists, whose limited means have heretofore prevented them from studying the works of the Great Masters with which Rome abounds.

Schuykill Bank Frauds.—The Philadelphia papers contain a letter from Gen. Leslie Combs, the Special Agent of the Bank of Kentucky, in which he states that Mr. H. J. Lewis, late Cashier of the Schuykill Bank, is about to return to Philadelphia, having received from the Executive of Pennsylvania full immunity against arrest for criminal liabilities arising out of his connection with the Bank. General C. says:

"With the aid of Lewis' testimony and that of other corroborative witnesses and circumstances, the Bank of Kentucky expects to be able to fix upon the proper parties, the responsibility for the atrocious fraud, which has been so long enveloped in mystery, and by which the State of Kentucky and the Private Stockholders of that Bank, have sustained a loss of some THIRTEEN HUNDRED THOUSAND DOLLARS."

JOHN SHAWER, who was elected Sheriff of Huntington county last fall, was convicted at the January Sessions of the Court of that county for bribery at the elections, and has been sentenced to one month's imprisonment in the county jail, and to pay one hundred dollars fine to the Commonwealth. (The Governor has issued a supersedeas, revoking his commission.)

The first Episcopal clergyman ordained in this State is still alive, and passed through the city of New York a few days ago, on a journey to Buffalo. He is ninety-one years old.

The Hagerstown Bank declared a dividend of three per cent. for the last six months.

Difficulties in the Common Council of N. Y. City.—The political parties arising from the late election, have created considerable confusion in the affairs of our municipal government. At the expiration of the old Common Council, the new members appeared, and those who presented certificates of election by the Mayor, Aldermen, and Mr. Atwell, Assistant of the Sixth Ward, not being included in this category, and apprehensive of being refused by the Mayor, had applied, and were sworn in by the Recorder. They applied, Mr. Shaler, the old Assistant, held over. This made a majority of Whigs in the Board of Aldermen, and of Opposition in the Board of Assistants.

They created a rupture—the Whigs refusing to permit the old members of the Sixth Ward to hold over, and the Opposition refusing to acknowledge Mr. Crolius. Two boards have accordingly met.

On Wednesday last the Democratic Board of Aldermen met, but could not form a quorum without the Whigs, and so adjourned. The Board of Assistants met, and with Mr. Shaler, had a quorum, and went on with their business. The Whigs meanwhile applied to the Supreme Court for a mandamus, and made it to suspend operations until the decision is made.

The Riots at Bowdoin College.—It was feared for a time that Professor Goodwin would lose his eyesight, in consequence of the injury received from throwing sulphuric acid in his face, which was done by one of the students; the danger of this, however, is now past, but his face is much scarred, and his clothes were destroyed. Such an offence as this should be severely punished.—Kennebec Journal.

Writing on Papers.—The New York Sun says:—A large number of suits are now pending against persons for violations of the Post Office Law, on account of newspapers sent by mail. If even the initials of a person's name are written on the paper, it subjects the case to a penalty of \$5, and \$3.62 cents costs. If the name is written, and goes to judgment, an expense of \$40 accrues. The law is very strict and leaves no option with the Court.

The Boston Daily Advertiser says:—The case of Mr. Brewer, of Westfield, who was so dangerously wounded in the collision of cars between Westfield and Chester, was tried before referees two or three days last week. The referees were Hon. John Mills, Gen. Forward, of Southwick, and Dr. Smith of Springfield. N. T. Leonard, Esq., for plaintiff, and George Ashmun, Esq., for the Westfield Railroad Corporation. \$550 dollars has been awarded to Mr. Brewer.

Encke's Comet will again become visible, with a good telescope, in the mornings, about the 25th inst., and remain so for two or three weeks.

Case of Colt.—A motion was made in New York, to obtain a new trial for Colt. After a long argument on the subject, it was denied. The exceptions will be carried up to the Supreme Court.

The Rockingham (Va.) Register says, that during the last week, the Bridge recently built by the Valley Turnpike Company across the Shenandoah river, near Mt. Jackson, was almost entirely destroyed. The Bridge cost about \$10,000.

Hymenial.

MARRIED:

On Thursday evening a week by the Rev. Mr. Davis, of Green castle, WILLIAM H. DOWNEY, Esq., (Editor of the Chambersburg Recorder and Visitor,) to MISS EVELINA, daughter of Mr. John Curry, of Hagerstown.

Married on the 17th inst. by the Rev. A. P. Freese, Mr. JAMES BAUGHMAN, to Miss CATHERINE TROXELL, both of Chambersburg, Frederick county, Md.

At Bellefonte, Pennsylvania, on Wednesday evening, May 4th, by Rev. S. M. Cooper, Mr. DANIEL WELSH, of Rochester, New York, to Miss ANNE E. daughter of the Rev. James Lane, of Bellefonte, Centre County, Pa.

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.

BAITIMORE MARKETS.
FLOUR.—Howard street.—Sales have been slight during the week at \$5.62. The wagon price is \$5.50.

GRAIN.—Wheat.—We quote prime Md. reds at \$1.20 a \$1.25 per bushel. There are no supplies of moment in the market.

Corn.—Sales of Md. white have been made at 54 a 56 cents, and yellow at 54 cents.

Rye.—Sales have been made at 70 a 73 cents per bushel.

Oats.—Last sales of Md. at 42 cents per bushel, and Penna at 43.

Acknowledgements.

LETTERS RECEIVED.

Rev. Samuel Helfenstein, sen., (6.50 enclosed) Jesse Reichard, Esq., Henry Ermentrout, Rev. P. S. Fischer (50.—1 sub.) C. Hendricks, Esq., Rev. D. Zacharias (\$70. fr. A. J. M. Hudson) Rev. Jacob Kroh (3 sub.) J. D. R. R. James Albright, Esq., Rev. J. C. Leinbach—all right. (\$15.—1 sub. M. Porter, Esq., C. L. Parlee, Esq., S. Wood, Esq., Geo. Keller, John Hicks, Rev. Benj. Schneider—letters all received—will write soon; Judge Shell (1 sub.) Rev. B. C. Wolff, Rev. John Cares, Rev. J. H. A. Bomberger, (2 sub.) Rev. F. Gabriel, Rev. A. P. Freese, C. F. Hoffmeier, Rev. W. C. Bennet, D. Schneek, Wm. M. Porter, J. Lynch, M. Meisheimer, Hon. J. C. Bucher, Rev. E. Hoffmeier, R. M. Riddle.

MONIES RECEIVED.

By Rev. John Cares from Kilian Small (York) 2, and Jacob Wiest 2, By Rev. J. Rebaugh from Samuel Allison (Greene) 2, By D. Huyett, Esq., from Abr Garver (Cavett) 2, Edward Ingram 2, Wm Huyett 2, Jas Fleming 2, Andrew Wergly 2, and Jos Wolfers 2, Geo. Dethlefsen, from John Henry Stouffer (Lane) 2, From John Fisher (Elizabeth) 1, Miss Brechbill (Carlisle) 2, Dr. B. J. Westling (Middle) 10.00, Philip Mann (

