

# Messenger

OF THE

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## Communications.

For the Messenger.

### THE REMOVAL OF THE SEMINARY.

MR. EDITOR,

It would seem that the advocates for a removal, have, without inquiry, taken for granted what is far from being true—namely that a removal is possible. It appears to have escaped them, that the most they can do, is to break up the institution at York, and establish a new one at Chambersburg. Their removal is a new creation—a return from the vigor of manhood to the struggles of infancy—a reenacting of the scenes which clouded the birth of an institution which has been nursed into existence. It is true they may remove the professors, or the most of them, and perhaps the library, and all the theological students, but can they carry along the seventy classical students upon which the life of the classical department depends? Can they carry along too the warm wishes of that section of the church which they turn their backs upon and forsake? Is there no danger that in this exchange of homes—this breaking and making of friendships—nothing will be lost of the good will which has gathered around the institution, and in which it has prospered? It is located at a central and accessible point, where it can extend its benefits to all, and live, as it has done, in the sunshine of universal favour. Shall it now be broken up, and the wreck removed to establish a new institution in a less favourable place? The most splendid edifice that Chambersburg can erect would be a poor bribe for such a suicidal act. The people of that town and the Synod itself would soon discover that they had both been deceived, for the institution would famish and die, for the want of support, in the vast

halls that had been mistakenly erected for its accommodation.

I have remarked that they might take along the most of the professors, but one would certainly be lost. It is perhaps not generally known that one of them is the pastor of a small congregation in York, who is able, for a very small compensation, to render the full service of a professor, but who would, if dependent solely on the situation, require three or four times the salary paid. If the institution is removed, another must be procured in his place, and, independent of the well known difficulty of doing this, an additional expense of at least three hundred dollars must of necessity be annually incurred. This consideration is one of primary importance, for not less than the interest of five thousand dollars must, some how or other, be raised at Chambersburg to balance this alone. But every cent that the people of that place subscribe is to be applied to the erection of a building, and whence then are we to seek compensation for the increase of expense? Will there be an increase of students? Not at all!—there must be a falling off, as I shewed in my last communication, if there is any truth in the present and past experience of our own and other institutions. It is alleged, indeed, that if there be not so many from abroad, there will be a very large number from the town of Chambersburg.—What! Chambersburg alone support a classical institution with three professors! Upon what is this supposition based? Why it is said that there is no teacher at the academy in that place, and the building would be delivered over to the use of our institution. But if Chambersburg can furnish so many classical students how does it happen that the academy is empty and tenantless, and not one of the many eastern men in search of employment, should have dropped in upon so favorable a spot? The truth is Chambersburg is a town addicted to manufactures, and has no such supply of students as is dreamed of, especially to send to such an institution as ours, where the charges are a little higher than at an ordinary school. It is absurd indeed to suppose that so small a town should contribute even one half to the support of an institution, whose annual expenses would there be about two thousand dollars.

Another matter that must be taken into account is the expense of removal. This will probably be treble what it cost to remove from Carlisle, and an amount far greater than the Synod's empty treasury can supply. It will require therefore, a vote of the Board of Trustees, to furnish from the permanent funds the requi-

site means to effect the removal, unless the sum is raised by a general subscription; for not one dollar, we must remember, of what is collected at Chambersburg can be appropriated to this object. Let this sum then be taken, if it must come out of the seminary's funds at all events, and be applied to carry into execution the plan proposed by the Trustees to supply the immediate wants of the classical school. It would go a good way towards putting up a building for recitation rooms, which might afterwards be used for other purposes, and be advantageously disposed of, should the seminary be removed from York.

Another matter that occurs to me as being worthy of remark, is the "guarantee" which Synod is to receive for the faithful performance of the offers made to it. The circular says that, "as a matter of course, the proposals must guarantee in a formal and legally binding manner whatever offers they may embrace." Now I should like to know who are to become parties to this "formal and legally binding" contract on the part of the place making the proposals. Are a few individuals to give their bonds for the amount subscribed, and to be subscribed, in the place? Is it really expected that they should become individually liable for the thousands talked of as forthcoming, or is it only meant that these words should be a matter of moonshine, befitting the occasion, as little dreaming of such an obligation, as of its being enforced. Yet synod stands in this position that it must perform its part of the contract first, and whenever its institutions are removed—they are removed "for better or for worse." Disappointment might soon mar the harmony of the contracting parties, and mutual distrust might follow mutual disappointment, until it would be thought a merit to retract rash promises, & the promised supplies would be withheld, and synod would wish its institutions away and might take them away if it could. The town would lose nothing by all this—the inhabitants would live along as they did; but synod would have an experience that would be useful now, but might then be too late. That general feeling which now exists in favor of the seminary may have died away.—It is proposed now to take it to any place—not that that will prove the best location for the common interest, but that will pay most for the privilege of having it there. Nothing could have a greater tendency to wear the affections of the church at large from the institution. The language that it puts into the mouth of every one is, "If they will have it to themselves let them support it too." Remembering that at Chambersburg, (the place I be-

have looked upon with the most favorable eye,) not one cent is to be applied to the support of the institution. It is obvious what may, in a few years, be the result, if the institution is carried there, and all this section of the church estranged from it. Would it not be much better to locate the institution at a place where it would be most agreeable and convenient to all parties to have it, and thus uniting the suffrages of all, let all contribute in common to its support. This is a plan upon which synod has latterly acted, and the prosperity of the institution has proved the wisdom of the policy pursued. No dazzling offers were held out at York when the synod at Lebanon resolved upon a removal here.—No subscription papers were at that time laid before the synod, but with unbiased minds they chose the place which seemed most suitable for their purpose. Their judgment was not perverted by tempting offers, such as were made when they first located the institution at Carlisle; and their recent experience, perhaps, in that town, of the little reliance to be placed on the most magnificent promises, led them to select a location by the only criterion which can produce unerring results. The people of York did not ask to have the institution amongst them; but when it was proposed in synod by a delegate from Chambersburg, it was at once responded to by one from York, who stated his conviction that his constituents would be willing to receive the seminary, if synod thought proper to place it among them, and that they would do all in their power for it. What they have done I adverted to in my last communication, and I would remark that it was not done with the view of having the institution pledged to remain permanently among them. They contributed as an integral portion of the church to which they belonged; and if only every other section had subscribed and paid equally well, there would not this day be another removal in agitation. As the friends of the seminary in York made no delusive promises to procure its removal here, so they will make none to prevent its being taken away; but pursuing their candid and upright course, they will do what they can to prevent the adoption of what they deem a fatal measure.

Another consideration occurs to me, which should not be forgotten, that if a new seminary is established on the western borders of this state, this one should remain where it is, or perhaps be placed further to the east. It is in serious contemplation, I understand, to establish an institution of this kind, as soon as may be, for the accommodation of that distant section of the church. The expediency of this measure is not to be questioned, considering the rapid increase of the western population, and the necessity of providing facilities for the intellectual and religious culture of that portion within the pale of our own denomination. It is obvious, therefore, how impolitic it must be to think of carrying our eastern institution a mile further west than it is, and especially of locating it permanently there. Perhaps even before the poor institution shall have dwindled into utter nothingness, by the operation of the causes I have mentioned, it will be thought necessary to found a new one somewhere along

the Susquehanna, and the very persons who are now most anxious to effect this removal may be the first to precipitate its inevitable result. Let them beware lest the sins of this should at some future day be laid to their charge; and even some sinister motive be alleged to account for their conduct and to aggravate it. Let them reflect whether in a question of at best doubtful expediency they had not better "let well enough alone;" or if they are not content with that, let them unitedly put their shoulders to the wheel, not to accomplish a thing strange & unheard of, but to complete what has already been undertaken, to pay and cause others to pay the sums already subscribed, and upon which the institution has a right to look as its own—to put that power into the *Treasurer's* hands which will enable him to provide for the seminary and spare them all further uneasiness about it. Let the sums subscribed be paid or else the interest on them, and with the income of the classical school there will be more than enough to meet all the wants of both institutions.

YORK.

We insert the following communication agreeably to the request of the writer, not wishing to suppress any thing that may be sent to us on the subject. He is under a mistake in supposing that the Faculty of the Theol. Seminary and Classical Institution have "contemplated" any thing in relation to a change of location.—*Edit. of Mess.*

For the Messenger.

MR. EDITOR:—On a recent visit to Mercersburg I was informed by a number of citizens that the Faculty of the York Pa. Classical School and Theological Seminary contemplated a location of their Institutions at this village, provided the conditions of a removal &c. be sanctioned by the G. R. Church of N. America under whose auspices they exist, and by whose authority they are controlled. I was rejoiced at this intelligence, and from an accurate knowledge of the place I am enabled to acquaint the patrons of these Institutions with the multifarious local advantages which I presume would arise from a permanent location here. When I first heard the rumor I reflected on the very prepossessing aspect of the site designed for its erection. The salubrity of climate, and every circumstance seemed calculated to contribute to its comfort and prosperity. Indeed I am convinced that it would prove a congenial spot for piety to erect her altar, and science to found her nursery. I was highly gratified at the unanimity and enthusiastic energy manifest in every mind, as likewise the little persuasion and less ceremony with which all enlisted in a cause so noble and dignified—they have in a very brief time and with extreme liberality collected by subscription a stipulated sum for the removal, which I believe is \$10,000. This primary object certainly exhibits a great friendship—and presages very auspiciously for the welfare and progress of the Institutions. The intelligence of this people and its vicinage capacitates them to appreciate the intrinsic benefits to be deriv-

ed from the acquisition of two such valuable Seminaries. They look forward too, to that happy day, with lively hopes when they will welcome its habitation in the midst of them, and aid it in its incipient state, with the ingenious youth of their land. This is the benevolent incentive and the honorable principle upon which rests their indefatigable zeal—their munificent donation, and their so far triumphant undertaking. This is not the result of a temporary excitement, or mercenary calculation, which decays in time: for it has its origin from a more pure and honest source, never to be forgotten, never to be mistaken—and is engendered by that love of posterity, and the dissemination of science, which pervades every enlightened people. A solicitude for the location of these inestimable Institutions here is not only perceptible in the bosom of the parent, but is nurtured in the youthful mind, with pleasing anticipations of future contests, on a native arena. Does not this anger well? The character and denomination of the Institution are a sufficient recommendation to the many youth of this neighbourhood who are anxiously awaiting the decision of the next Synod, to attend college: and a delay on the part of the Synod has caused much conjecture, and, I would fain hope, groundless despair.

The site contemplated for constructing the college Edifice is within view of the village and most admirably adapted for such a purpose.—It is very elevated and remarkably healthful—having a fresh and invigorating atmosphere—adjacent to a perennial spring of pure water justly celebrated for its excellence—and commanding a most picturesque scenery for many miles around: indeed nature seems to have decked this beautiful spot with a most profuse bounty. The materials for erecting buildings of large dimensions to accommodate both Institutions can be obtained within the vicinity at unparalleled low prices, and of the very best order. Laborers and mechanics could be employed at the shortest notice, at reduced wages, and of most approved skill in their divers pursuits. Another matter, which I conceive to be of vital importance, and by which this region of our state is remarkably favored—is the abundance of almost every kind of provisions, which is so generally produced from its fertile soil, and which are mostly disposed of at very moderate rates. The position of this village is too well known to require much comment—situated in the south western section of Franklin co. Pa.—exempt from periodical and local diseases and abounding in the most superior lime stone water. It is likewise situated within a few miles of Virginia and Maryland and accessible from both these states by very good roads—the daily mails from Wheeling and Baltimore pass thro' the village.

One topic more claims our attention and to which I advert with feelings of no ordinary pleasure—it is the moral and hospitable disposition of this people—and for which no community of a similar character is more justly entitled to commendation; in their circles of society you perceive the bland and courteous demeanor of intellect conjoined to that chaste peculiarity of the Christian, which renders their company a happy and impressive resort for the

juvenile mind—than which there is not any thing in life so beneficent in its efforts, so social in its operations or so fond in its tendencies.

The writer of the present article disavows all predilection, or interested motives in the location of these institutions at this place—but he is induced from a candid and conscientious belief that they would flourish here, sustained as they will be by the united efforts of a populous and intelligent community who are vigorously advocating their merits, & strenuously devoted to their interest. Their exertions at least, entitle their place to a due consideration at the approaching session of the Synod, and if they be so unfortunate as to lose the object of their laudable contemplation they must console themselves with that golden aphorism, which ere now has made heroes smile—"if they could not command success—their labor deserve it!"

JUNIAS.

### SELECTED.

#### FOREIGN MISSIONS.

Extract from the Twenty-Fifth Annual Report of the American Board of Commissioners for Foreign Missions, read at the Annual meeting of the Board, at Utica, N. Y., commencing on the 8th of October, 1834.

#### Receipts and Expenditures.

The receipts of the past year have exceeded those of the preceding year by \$5,541 83, and have amounted to \$155,002 24. The expenditures have been \$159,779 61. In addition to the disbursements just mentioned, the Board have received the following sums,

From the American Bible Society,	\$18,000
Bible Society of Philadelphia,	5,000
American Tract Society, New York,	9,500
“ “ Boston,	435
From the Society in Scotland, Prop. Ch.	
Knowl. &c,	231

\$38,166

During the present year, larger grants for these purposes will probably be made. The committee have already been notified of the following appropriations.

From the American Bible Society,	\$15,000
Philadelphia Bible Society,	500
American Tract Society,	18,800
American Sunday School Union,	500

Total, \$34,800

#### MISSION TO WESTERN AFRICA.

John Leighton Wilson, missionary, and wife. Mr. Wilson received his instructions on the Sabbath evening succeeding the last anniversary of the Board, in the first Presbyterian church of Philadelphia. Just as he was on the point of sailing to Africa, without any associate, Mr. Stephen R. Wyncopp, a college classmate, and personal friend, providentially offered to accompany him. They sailed from Baltimore in the vessel chartered by the Maryland Colonization Society, on the 28th of November; touched at Monrovia about the last of January, 1834;—thence proceeded to Cape Palmas; left the

coast on the 9th of March, and arrived at New York on the 13th of April; having experienced much of the divine goodness during their absence. Their inquiries extended from Grand Cape Mount, which is north of Liberia, to Cape Palmas, a distance of about 300 miles. The principal places visited, were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town and Cape Palmas. Besides, they had opportunity for personal interviews with the chief men of all the more important intermediate towns. They represent the desire for schools as being general and strong among the people—arising doubtless from a vague apprehension, growing out of an acquaintance with civilized nations, that knowledge gives power to its possessor. The maritime tribes are all pagan, holding to the lowest forms of superstition; but having on that very account less to oppose to the introduction of the gospel. The same is true of the tribes in the interior. We find, however, that the Mohammedans are advancing from the north, in the persons of the schoolmaster and warrior.

The spot determined for the commencement of a mission is Cape Palmas—an elevated, open and cultivated spot, without the marshes and nightdews, which make some other portions of the coast so unhealthy. The Cape is the dividing point between the windward and leeward coasts, and on that account suitable for a central station. The natives are more intelligent than those on the coast further north, and the Cape is more easy of access from the United States than points further East. Though the mission should have no immediate connexion with the colony at Cape Palmas, yet that colony may be expected to furnish important facilities.

As God shall be pleased to enlarge the numbers of the mission, it will be extended along the coast and into the interior. A boarding school in addition to day schools, will probably be established for the education of colored helpers to the mission.

#### MISSION TO EASTERN AFRICA.

On recommendation of Rev. Dr. Philip, of Cape Town, the committee have made arrangements for commencing a mission among the Zoolahs of South Eastern Africa, and for commencing it simultaneously in the two separate communities, of which the people is at present composed. The mission will probably embark near the end of the present year, and each branch will consist of two ministers of the gospel and a physician, with their wives. The part which is destined for the maritime community, situated between Port Natal and Delagoa Bay, and under the government of Dingaan, will probably be landed at Port Natal. The other community is situated in the interior, and is governed by a chief, called Masalekatsi. The part of the mission designed for this people will go by the way of Cape Town. The Zoolahs speak the same language, and till recently were under the same head. Their customs and modes of government are the same.

#### MISSION TO GREECE.

Athens. Jonas King, D. D. missionary and wife, Argos, Elias Riggs, missionary and wife.

The present government of Greece had been organized at the date of the last report, but it

remained to be seen what position it would assume, in reference to education and religion. Copies of the laws respecting religion, common schools and the press, have since been received. The Greek church in the kingdom of Greece is made independent of the patriarch of Constantinople, is closely connected with the State as the established religion of the kingdom. The highest ecclesiastical authority is vested under the king, in a permanent council, called "The holy council of the kingdom of Greece;" it is instructed to watch over the doctrines of the Greek church, and to control the contents of books, designed for the youth and the clergy. Whenever any man shall disturb the established church, "by false doctrine, by proselyting, or any other means, it is required to call on the secular arm to apply a remedy according to the civil laws." The common school laws embrace 83 articles, and show on the part of the government, the most laudable disposition to extend rapidly, though judiciously, the means of education among the people. Some restrictions, however, whose policy we cannot, perhaps, appreciate, are laid on schools and the circulation of books in the cities. Catalogues are required from each depository of books, and a separate license must be given to each city. Country places must apply for permission to the minister of the interior. It is an omen for good that Dr. Korck, an evangelical man, has been appointed director of the public seminary for educating teachers at Napoli, and general superintendant of common schools. It is possible, however, that more embarrassments will be experienced by the missions, than under the Turkish government.

Mr. Riggs left Athens in May last for Argos in Peloponnesus. One of his objects is to open schools for females. Many facilities will be afforded him by the situation of the place. A month of the period now under review (extending from July 1, 1833, to April 31, 1834) was spent by Messrs. King and Riggs in visiting the islands of Syra, Hydrae and Spetsae, and the cities of Napoli and Corinth. Another month Mr. R. employed in traversing the Peloponnesus. In the 10 months mentioned, they distributed gratuitously or sold 8,251 school books and Tracts in Modern Greek, 326 New Testaments and Psalters, 19 copies of the Pentateuch and Joshua, one Turkish Bible and one New Testament. The first six books of the Old Testament in Modern Greek, translated from the original Hebrew, were brought out under the care of Rev. H. D. Levees, of the British and Foreign Bible Society at Syra. The schools in Athens, now the seat of government, are less in number, but higher in character than formerly. The best models of Christian schools are enjoyed by the Greeks, in the most critical period of their history. The school books, now numerously circulated, will also serve as models. Miss Anestasia's female school has been suspended since her return, in May, 1833, to her home at Smyrna. There are two schools for males—one called the Evangelical Gymnasium, and the other the Elementary School, both planned with a view to a systematic course of instruction. The instructors of the Gymnasium, according to a Greek newspaper, the Mi-

nerve, of Sept. 21, 1833, are the following:—Jonas King, and Elias Riggs, superintendents. Christos Baphas, Anastasius Herclides, Anastasius Karavelles, Damianos Basilios, teachers—George Constantinides, teacher of the elementary school. The pupils are divided into four classes.

The government has lately appointed Mr. Herclides, professor in the teacher's seminary at Napoli, and Mr. Constantinides, the principal of the Normal school, connected with the seminary. Mr. King in view of the great importance of these institutions, relinquished their services very cheerfully. A month after the publication of this plan, the gymnasium contained 66 scholars, and the preparatory school 76. The number in the latter was afterwards still greater.—Mr. Riggs completed a course of lessons on the *Evidences of Christianity* with the first class in the Gymnasium on the last day of December. He had also in the first three months of the present year, gone through with an epitome of the Old Testament History. He had besides a Sabbath School. Mr. King gave lessons in the Gymnasium twice a week, once in the historical parts of the Old Testament, and once in the doctrinal parts of the New. His Greek preaching in his own house, he continued as usual.—On the whole, the missionaries find many things to encourage them, but still are obliged to walk more by faith than by sight.

#### CONSTANTINOPLE.

Wm. Goodell, H. G. O. Dwight, and Wm. G. Schraffler, missionaries, and their wives. Mr. Goodell's intercourse is chiefly through the medium of the Turkish language, which, however, gives him access to the Greeks and Armenians no less than to Turks. Mr. Dwight devotes his time especially to the Armenians, and Mr. Schraffler to the Jews. The Greek schools have been continued. A school has been opened for girls at Para, the principal suburb of Constantinople. Mr. Paspati, educated in this country, is an assistant teacher. The Armenians have many schools of their own. For their benefit, the Lancasterian system has been translated, and appropriate cards provided; 127 reading cards have been completed. An Armenian at Broosa has translated a book of directions for schools. Mr. Dwight is preparing a geography. With some kinds of books the Armenians are well supplied. A Lancasterian school of 22 scholars has been commenced among the Armenians of Para. The more affluent of this nation are strongly disposed to have their clergy better educated. At the close of the last year, 15 comparatively well educated men were inducted into the office of the ministry. There are two young Armenian teachers, who seem to be humble followers of Christ. A new and valuable system of education has been unexpectedly introduced among the Turks. By directions of Ahmed Pasha, one of the Sultan's ministers, a room was fitted up in July, 1833, for the purpose of making trial of the school system among the soldiers in the barracks. Several Arabic placed books, with slates, pencils, &c. have been placed in their hands. A lesson book, geography, &c. have been also furnished. On the 3d of March last, there were 7 schools

in the barracks; in which not less than 2000 Mohammedan youth were receiving the benefit of education. These schools were probably instituted by the express orders of the Sultan. Mr. Schraffler is still occupied principally with preparatory labors. He has taken two Jews into his service. One is regarded as an inquirer, and the other as probably a Christian. In the latter part of the summer, Messrs. Goodell and Dwight sailed round the sea of Marmora, (which is about 100 miles long and 60 broad) for the purpose of gaining information in regard to the population. Messrs. Dwight and Schraffler have recently commenced a tour in European Turkey. The missionaries express themselves as much indebted to our Charge d'Affairs, Com. Porter. The present year commenced with many indications of the presence of the Holy Spirit. The first Monday in January was a delightful day.

#### ASIA MINOR.

*Smyrna.* Daniel Temple and John B. Adger, missionaries. Homan Hallock, printer, and their wives. *Broosa.* Benj. Schneider, missionary, and his wife. *Scio.* Samuel R. Houston, missionary and wife. *Trebizond.* Thomas B. Johnson, missionary and wife.

Messrs. Temple and Hallock with their families and printing establishment, arrived at Smyrna on the 23d of December. They were accompanied by the Armenian bishop, Carabet and his family. Considerable excitement they prevailed at Smyrna, in consequence of the recantation of a Romish priest, and his almost immediate relapse. This was increased by the arrival of the mission family, with the press. The Pasha at first ordered Mr. Temple to leave the place. He was, however, suffered to remain. Carabet and his family went to Beyroot. The Arabic part of the printing establishment has been sent to Beyroot. The printing in Malta, was commenced in July, 1832. Since that time, the whole amount of printing has been about 350,000 copies of books, and 21,000,000 of pages, mostly in Modern Greek. Mr. Petrekokina has also removed to Smyrna, to assist as heretofore in translating. There is no doubt but that the Turkish government, at present, will allow the establishment of printing presses in their dominions. Mr. Adger sailed from Boston on the 20th of August last. He will reside either at Smyrna or Constantinople.

Mr. Johnson has probably before this time, reached Broosa, the capital of the ancient Bithynia, at the western base of Mount Olympus, and for 130 years the capital of the Turkish empire.

Scio, before its destruction in 1822, contained 100,000 inhabitants. It now numbers about 35,000. Mr. Houston sailed from Boston on the 20th of August with the view of commencing a mission on that island.

Trebizond is situated on the southeastern shore of the Black sea, with a population of about 15,000 Moslems, Greeks, Armenians, and Armenian papists. It will be the medium of communication with Erzeroom, Tabreez, and Persia generally. Mr. Johnson is expected to remove to that place in the course of the autumn.

Asia Minor furnishes many interesting posts

for missions. Much of it, however, remains to be explored.

## MESSENGER.

YORK, NOVEMBER, 15, 1834.

#### UNIVERSALISM.

*Interpretation of Matth. 25, 31—46.*

"When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations; and he shall separate them from one another, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand but the goats on the left. Then shall the king say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee a hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? Or when saw we thee sick and in prison and came unto thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye accursed, into everlasting fire prepared for the devil and his angels: for I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink: I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal."

The question at issue between us and *Universalists* is, Whether the judgment of which this passage is a description, belongs to the present state of being on earth, or to the future, in another world, after this earthly life shall have terminated.

Universalists, who maintain that all mankind are made partakers of eternal life, and are equally happy after death, and that all the punishment of sin which God will ever inflict will be awarded and suffered here, are obliged, in consistency with their doctrine, to refer this judgment to the present life, and do accordingly so represent it.

In support of their interpretation they urge the following arguments:

1. In the judgement which the Lord describes in this passage *all nations* shall be gathered before him, and he will separate *them*, i. e. the *nations* from one another. It is therefore manifest that they will be judged as *nations*, not as individuals; and inasmuch as *national* judgements can only take place in the present state of being, the judgement which is spoken of in this place must be referred to the present world.

2. In Matth. 16, 27-28, where Jesus says, "The

Son of man shall come in the glory of his Father, with his angels; and then shall he give to every man according to his works," he declares with a solemn asseveration that this event should take place during the lifetime of some of those who were then standing by him. It is therefore evident that the passage under consideration in chap. 25, and every other in which we read of an appearing or a coming of Christ to execute judgement, must be understood to mean a judgement in this world.

3. This text and the entire chapter in which it is found, is a continuation of the prophecy, which begins with the 24th chapter, concerning the punishment which God would inflict upon the Jewish nation, and which received its accomplishment in the overthrow, dispersion and subsequent miseries of that people. Their rejection from the privileges of a chosen people of God is their departure from Christ as the accursed; the miseries to which they have since been doomed are the fire into which they were commended to depart; and the long continuance of their sufferings in their dispersion is the eternity of that fire, and the everlasting punishment mentioned in verse 46.

These arguments are ingenious and plausible. How just they are will appear from a closer examination. We observe,

1. According to this interpretation the sheep and the goats represent, not individuals, but nations in their national capacity, and each individual sheep or goat represents a distinct nation; and we must consequently find nations to whom the several descriptions contained in the text are applicable.

2. On this supposition the character described in verse 35—40, "For I was a hungered and ye gave me meat," &c. &c. is the character of a class of nations; not of a class of individuals, or of portions of nations, but of whole nations in their collective capacity; and it must be shown that entire nations, as such, have so demeaned themselves towards Jesus Christ, as to merit the commendation which is here bestowed. In like manner, the character of the goats on the left hand, in verses 42—45, "For I was a hungered and ye gave me no meat," &c. belongs not to individuals, but to nations.

3. As the text says that all nations will be gathered before Christ, and placed either on the right hand or the left, every nation, as such, must belong either to the sheep or the goats, and its national character must correspond to the description of the one or the other of these classes.

4. If the judgment of which the text speaks be the same that is spoken of in Chap. 16, 27-28, and was, consequently, executed, when the Jewish nation received its punishment, then all other nations, as well as the Jews, were at that time gathered before the judgment seat of Christ, and received their reward or their punishment.

5. Every nation on earth was therefore, at that period, either christian or anti-christian, and as a nation, performed those works of mercy, which the Savior views as done to him, or neglected them.

6. As the judgement of the Jews was that of one nation only, there was but one goat to be set upon the left hand and sent way into everlasting fire, and all other nations, consequently, were christians; and christians not in name only but in truth.

7. If the Jews were then sent away into the fire prepared for the devil and his angels, all other na-

tions must have entered at the same time into a kingdom prepared for them from the foundation of the world; and if the punishment denounced upon the Jews in that sentence, "Depart from me, ye accursed &c." is their exclusion from the church of God and the temporal sufferings to which they have been exposed, the reward of all other nations, expressed in that sentence, "Come ye blessed of my Father, &c." consists in their reception into the church, and an earthly felicity that distinguishes their condition as strikingly and as advantageously from that of the Jews, as a blessing differs from a curse; the receiving of a kingdom from the being cast into a fire, and a living forever from a perishing in flames.

8. We would like to know what nations were even nominally christian at the time when this judgement is alleged to have been held; or what nominally christian nation has ever, in its national character, corresponded to the description of the sheep that are set on the right hand; or where those nations now are which existed at the time when judgement was executed upon the Jews; or how they have reigned in the kingdom of their Father; or what is become of their eternal life. The Jews still remain as a distinct people; and, though afflicted, they prefer their existence with its affliction to an utter extinction; but the other nations of that age have passed away; and those that have succeeded them are not more pious, nor happier than they, nor likely to live longer.

9. As the Jews who were set upon the left hand were but one nation, the reading of the text ought not to be, "He will set the goats," &c. but, "He will set the goat on his left;" or if, agreeably to this reading, it be said that more than one nation was set on the left, we still desire to know what difference was made between the several nations of that age that corresponds to the description of the sheep and the goats in the text, and which of those nations received a kingdom and an eternal life, and which of them went with the Jews into everlasting fire.

10. The text in chapter 16, 27-28 is not the only other place in the bible, where a judgement is spoken of; and in some of the other texts the judgement of which they speak is expressly referred to a future state of being in which every individual of our race shall receive according to his works. The author of the epistle to the Hebrews says, Heb. 9, 27, "It is appointed unto all men once to die, but after that the judgement." Here the judgement does not precede death, but follows it; and death is not the punishment of sin, but something that happens before the judgement is held; and happens, moreover, to all, to the just as well as to the unjust. In 2 Cor. 5, 1—10, St. Paul speaks of an appearing before the judgement seat of Christ, after our earthly house of this tabernacle shall have been dissolved, that every one may receive according to the deeds which are done in the body, whether they be good or bad. This is a judgement that concerns individuals, and to which they will be called when they shall be no longer in the body; and it is then that every one shall receive according to that which he shall have done while living. In his visions of the unseen world, Revel. 20, 11—15, John saw the dead, both small and great, stand before the throne, and the dead were judged according to their works; and whoseever was not found written in the book of life, was cast into the lake of fire, which is the second death. There is therefore such a punishment

of sin as the second death. It is a death from which there is no recovery, just as there can be none to him who is cast into a burning lake: it succeeds another death that went before, and is decreed by a judge who sits in judgement upon the retributed dead, in a world where the heavens and the earth that now are have passed away, and where those, and those only, who are written in the book of life, being raised from the first death, shall die no more. Jesus himself says, in the gospel of John, (Chap. 5, 28-29,) "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."

11. We grant very readily that the scripture speaks of national judgements; that national judgements belong to this world; and that the awful visitation of God upon the Jews was one of this kind; but the same Scripture speaks very frequently, and with great clearness, of another judgement which concerns individuals and belongs to another world; and as the text under consideration cannot, even by any process of torture, be made to agree with a national judgement in the present life, but is perfectly applicable, by the most natural interpretation, to a final judgement of all in another state of being, it is manifest that this latter judgement is the one of which the Lord speaks and to which the text must be applied.

If none of the brethren, who were present at the last meeting of the Synod, wishes to see any thing of the proceedings of that body in the Messenger, a their continued silence, after our repeated solicitations, seems to indicate, we shall not ask them again for a communication on that subject.

We hope that our subscribers and agents will keep in mind that the approaching Convention at Harrisburg, on the first Monday in December, affords the best opportunity they can desire to make remittances, and that we must have money or quit our post.

## Miscellaneous.

### From the Western Recorder.

#### RENUNCIATION OF POPERY.

We give place to the following communication at the request of several christian brethren, who think its publication may subserve the cause of Christ, where the writer resides. He was converted recently under the ministry of brother Sedgwick, and appears to cherish a burning desire to benefit his deluded countrymen. If his statements do not instruct the enlightened, they may possibly arrest the attention of his former papistical associates. They are also confirmatory—if we need a confirmation of what has been repeatedly demonstrated—of those statements which have been made on the authority of history and observation, of the anti-christian tendencies of papacy. We have omitted as its writer will perceive, a small portion of the letter which we deemed unimportant:

MR. EDITOR—I am a native of Ireland, where as you know, superstition and papal heresy prevail extensively. My parents were Roman Catholics; and they afforded me as liberal an education as most in my situation received. But alas! I was not permitted to have access to the



Scriptures; for had my parents allowed this, they would have been excommunicated from the papal church. And not only was I thus kept in ignorance, but catholic youths in that country are generally treated in the same way, by the clergy of the Romish church. The priests forbid them to read the bible on pain of excommunication; and blinded as they are by blind leaders, they suppose that if they are once excommunicated by a priest, they cannot escape the damnation of hell. I bless God that he has extricated me from such a community, and given me a knowledge of the truth, which enables me to see clearly the errors of catholicism. Sir, it is fearfully true that those honors which are due to God alone, are given by Catholics to the Pope; for many of them believe that he has power to save or damn sinners, and that his priests have power to forgive sins; having received the same from our Lord Jesus Christ.—Thus, sir, do many of my dear relatives believe. O, that I had an opportunity of conversing with them, peradventure I might bring them to abandon Romanism, and embrace the gospel of Jesus Christ.

I heard a priest say to a young man who was in good circumstances—You must give me a sum of money that I may pray your father out of purgatory; otherwise he will remain there until the day of judgement. The superstitious Catholic gave the sum demanded; and the priest forgetful of the God who heareth prayer, sent his petition flying to the virgin and the saints. Oh, how long will a holy God who is jealous of his name, suffer such gross idolatry!

Many of the Roman Catholics suppose that their priests can and do work miracles. I have been acquainted with many priests from my childhood up to the year 1833; and I never witnessed one of their miracles, unless it is a miracle for a priest to sin. With many of their miracles of this kind I have been made acquainted.

My opposition to the religious views of my Catholic neighbors exposes me to their hatred, as I well know; but while God is on my side, I fear not what man can do unto me. And if the eyes of any Catholic shall rest upon these lines, I beseech him, with all my heart, to embrace the true gospel; to sit no longer in darkness; but to come to the light, where he can perceive the truth in all its brightness and glory. I remain, Sir, &c.

DANIEL RODGERS.

Rome N. Y., Sept. 25, 1834.

From the Temperance Recorder.

#### AN APPEAL

To the Mayor and Council of the City of Louisville, or any other city.

A few days since, an appeal fell into my hands, addressed to the citizens of Louisville, on the subject of the legalized and tremendous evil of DRAM SELLING; and though very good, I am afraid it will be too slow in its operation to reach my case, or avert the ruin that now threatens me and my family.

When I came to this city, I came the wife of a temperate, kind and industrious husband, and

the mother of five little children; and though without fortune, we possessed that which is infinitely better—a good character. Finding that keeping *Liquor Stores, Coffee Houses, &c.* as they are here called, was a profitable business in this city, my husband resolved, though contrary to all my entreaties, to engage in that business. He applied to you and obtained a license, for which he paid, as well as I recollect, forty dollars, nearly half of all he possessed in the world. No sooner had he ranged his bottles along the window, and thrown open his doors, than that motley crew of gamblers, drunkards, blasphemers, and all the abandoned and filthy, which you know always swarm at such places, poured in and became the companions of my husband; and from that fatal hour, do I date the commencement of that ruin, that now stares me and my family in the face.

The once temperate, industrious, and kind husband, is now transformed into a drunken and cruel monster! His children that once loved to cling about his neck, and steal a father's kiss, now flee from his presence as from the paws of a lion. His evening fireside, that once constituted his little heaven on earth, is now deserted for the brothel; his parental smiles and endearing caresses, that once bespoke a father's heart, and created the "sweet home," are now changed for the loud laugh of the drunkard, and the ravings of the maniac—the husband, who, but a short time ago, bid fair for a long and happy life, is now tottering upon the brink of the drunkard's grave.

My own state is already infinitely worse than widowhood, and my children are doubly orphans! Yes, they are now the children of a drunken father, and their shame and disgrace cannot be concealed. Now, had you withheld that license, I have no doubt that my husband would now have been a sober man, and my family happy; and had you withheld hundreds of other licenses, O! how much poverty and crime, wretchedness and woe might have been prevented. How can you, who have been appointed our guardians, to protect our best interests, and watch over us for good, how can you, I say, sport with our lives, our characters and our happiness in this way. You cannot be ignorant of the misery and ruin you are creating, by the multiplication of these taverns and dram shops in this city.

What have you to offer me and my children in place of a kind husband and tender father? Do you point me to the poor house as a home for myself and family, and is this the only compensation? I spurn the offer. It is an insult to me, and an insult to a virtuous community, whose rights you are bound to protect.

What right have you to rob me of my husband, and my family of their character, and to make us all paupers, and then, as a reward, shut us up in the poor house? And what right have you to create pauperism and then tax the virtuous community to support it? O! when will the indignation of an insulted people burst forth into action, and put into office men who have hearts to feel, and ears to listen to the sighs and groans of widows and orphans, that are now multiplying in this city, just in proportion as the number of dram shops increases.

I make this appeal to you as Mayor and Council, not because I think you have ears to hear, or hearts to feel—but that the officers who, I trust, are soon to succeed you, may be led to inquire, before they license hundreds of houses for destroying human beings, whether or not the PUBLIC GOOD demands it. A MOTHER  
*Of fice worse than orphan children.*

#### Missionary Tract to every family in Western Pennsylvania.

The members of the "Baired Evangelical Society" of Jefferson College, Cannonsburg, Pa. in connexion with young men of the Theological Seminary of Alleghany Town and others, have resolved to present a *missionary Tract*, each year, for three years, to every family in Western Pennsylvania. For the present, the second year, they have selected the *Horrors of Heathenism*, No. 291. 54,000 of which have been printed for their use, together with 7,000 of "True Believer Bountiful" in German, one half of the amount being a grant from the American Tract Society.

The young gentlemen of the Society of Inquiry in Washington College, Pa. have also enlisted for extending the same work in several adjacent counties of Western Virginia and Ohio; and 25,000 of the *Horrors of Heathenism* have been printed for their use, one half the amount being likewise a grant from the American Tract Society.—*Am. Tract Mag.*

*Baptist "Book Concern."*—The Editor of the Baptist Repository has suggested the expediency of establishing a society to be called the "American Baptist Publication Society—for the purpose of printing any thing, whether a Tract or Sunday school book, or any work of general importance to that denomination." Who can tell what may result from this.—*Christ. Intel.*

[From the Quebec Gazette, Sept. 18.]

We experienced to-day, one of those DARK days, which occur every two or three years, about the fall of the year. It was perhaps more remarkably dark than any for a number of years past. The atmosphere was almost perfectly calm, the thermometer at about 50° of Fahrenheit. There was very little haze in the southern hemisphere; but particularly over head, and to the north, the sky was nearly obscured by thick clouds of a dark color, in motion from west to east, which, as they grew less dense, gave the whole air a dark orange tinge. From half past two to five o'clock, it was necessary to light candles to transact any ordinary business, and there was not more light than exactly at the first dawn of day. About 4 o'clock, the dark orange of the atmosphere began to assume a white straw color. There had been some rain in the interval, and the thermometer had fallen four or five degrees, but rose again to fifty. The clouds over head moved more rapidly, but still from west to east; while a haze prevailed along the earth, with the same dead calm and occasional rain. A light breeze sprung up from the southwest, and the light began to increase, until it resumed its usual force on a cloudy day at a quarter past five.

It seems difficult to account for these appearances. The whole upper strata only of the atmosphere are suddenly much condensed, and surcharged with vapour and smoke, while along the earth itself you can see distant mountains. It is also remarkable that when such days occur while snow lies on the ground, it is found covered with a kind of dust or ashes; and hence they are supposed to be produced, in some measure, by the smoke of fires driven eastward, and occupying a fixed spot during calm weather.

**MOUNT VESUVIUS.**—The most affecting details of a recent eruption of Mount Vesuvius have reached us. In a former account we stated that in August, an eruption had taken place, which on the evening of the 25th began to subside. On the 27th, 28th and 29th, new craters opened, and produced ravages awful to contemplate. Thousands of families were flying from their native land, old and young, dragging heavy masses of heated cinders. Fifteen hundred houses, palaces, and other buildings, and 2,500 acres of cultivated land, have been destroyed by the fire. The village of St. Felix, had already been abandoned. The lava soon poured upon this place, and in the course of an hour, houses, churches and palaces were all destroyed. Four villages, some detached houses, country villas, vines, beautiful groves, and gardens, which a few instants before presented a magnificent spectacle, now resemble a sea of fire.

On the 31st of August nothing but stones and cinders were ejected, and every prospect existed of the eruption being soon at a close.—The palace of the prince of Attianna, and five hundred acres of his land, are utterly destroyed. The cinders fell during an entire night over Naples, and if the lava had taken that direction, there would have been an end to that city.

#### REMORSE.

[From a friend now in Philadelphia.]

I spent an evening, not long since, in company with the celebrated Dr. ———, who was the medical attendant of John Randolph, of Roanoke, at the time of his decease in this city. Among many deeply interesting anecdotes, he related the following, which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. ——— was sitting by the table, and his man John, (John was left in Roanoke) sitting by the bed, in perfect silence, when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But, as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said, sharply, "remorse!"—soon afterward more emphatically "REMORSE!"—presently at the top of his strength he cried out, "REMORSE!" He then added, "Let me see the word." "The Doctor not comprehending his desire, made no reply. Randolph then said to him, with great energy, "Let me see the word. Show me it in a dictionary." The Dr. looked round and told him he believed there was none in the room. "Write it then,"

said Randolph. The Dr. perceived one of Randolph's engraved cards on the table, asked if he should write it on that. "Nothing more proper," was the answer. The Dr. then wrote the word in pencil under the printed name and handed it to Randolph. He seized it, and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, "Write it on the other side." The Dr. did so, in large letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, "Lend John your pen, and let him put a stroke under it." The black man took the pencil and did so, leaving it on the table. "Ah!" said the dying man, "Remorse, you don't know what it means! you don't know what it means!" But added presently, "I cast myself on the Lord Jesus Christ for mercy."

Dr. ——— then showed me the identical card. On the one side there was written "John Randolph of Roanoke.—Remorse," and on the other side "Remorse." You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.—*Ch. Watchman.*

From the American Pastor's Journal.

#### Christian Liberty.

As the various enterprises of benevolence are advancing in our land, it is interesting to observe how often the Lord, by the discipline of his providence, and the renewing influences of his Spirit, is raising up new helpers. If this were not the case there are so many professing Christians who do little or nothing for the cause of God, so many who endure only for a time and are then checked off from their duty by the cares of the world and the deceitfulness of riches, that soon, we might fear, the godly man would cease and the faithful fall from the children of men. But this threatened and fearful result of the unfaithfulness of the multitude, the Lord is constantly averting, by calling in new and more devoted servants.—And instances of those who count not their lives dear to them, if they may serve Christ in the conversion of souls, appear to be more frequent than formerly. Yet they are few though increasing. They deserve, therefore, in every proper way, to be held up for the imitation of others.

Let the reader, if he can, enter into the secret feeling of those who, with humility and the single purpose to do good, contribute of their substance to the same cause for which the Savior died, and imagine how blessed it is thus to give. I know not the individual, not where he lives; "God knoweth." But I do know one of his contributions. The writer of this article received it. It was a thousand dollars, communicated by mail, to be appropriated to such objects of Christian benevolence as might seem most adapted to promote the glory of God and the salvation of men. It has been so appropriated, but the name of the donor was carefully concealed, and is probably known only to himself and the Searcher of hearts. Another, a few days since, from a distant part of the country, called, and unsolicited, lent his pledge of a hundred dollars a year, during life, to the cause of Home Missions, with directions as to the manner in which to draw for it in January of each year. And a letter from a beloved brother in the ministry, in another state, is now before me, from which I copy the following word:—

"During a revival of religion among my people last spring, there was a man converted, who seems to have set his heart upon doing good, and he feels especially interested in the cause of Home Missions, and says the rising West must be supplied with the ordinances of the gospel. He wishes to know whether an individual can be found who is willing to go in-

to the far West, and labour to do good to the souls of men, who possesses the true spirit of Christian self-denial, and is willing to take up the cross. If such an individual can be found, I think he would be willing to sustain the greater part of his support, perhaps the whole. He is not a man of very large property, and has labored as hard as almost any other for what he has; and is now, though considerably advanced in years, constantly occupied in his business. But he wishes somebody to be preaching the gospel in his stead, (as he cannot go himself,) where he is most needed."

#### DR. BEECHER.

The Journal of Commerce, under date of N. York, Oct. 2d, says,

Dr. Beecher, of Cincinnati, preached two powerful sermons in this city last Sunday, on the state and prospects of the Mississippi Valley. That vast and fertile region, which area it contains a population of near 5,000,000, is estimated to be capable of supporting a population of 300,000,000. Looking forward to the moral and political condition of its inhabitants 50 or 100 years hence, and considering the efforts which are making by foreign agencies, civil and religious, to gain the control of that "helm of the nation," as Dr. Beecher called it, the energies of his mind found ample scope for exertion, and he wielded them with surprising effect. His immediate object in visiting this part of the country, was to obtain the means of erecting a Chapel for the Lane Seminary at Cincinnati, of which he is principal, establishing a new Professorship, and procuring a Library. The two first of these objects he has already accomplished. The funds for the Chapel were given in Boston, which was all he intended to ask from that generous people. But just as he was about leaving, a gentleman offered \$7,500 towards the Professorship, on condition that a like amount, being the sum necessary to complete it, should be raised within 30 days. On passing through Worcester, he called on a wealthy family there, four members of which subscribed \$1,000 each, and the remaining \$3,500 was given in Hartford. For the library he looks principally to the citizens of New York. In his discourses on Sunday he expressed his decided opinion that clergymen and teachers for the Western Valley, should be educated in the Valley itself. The materials, he said, were ample, and of the very best kind. Nothing but the want of means to afford the necessary accommodations prevented the Lane Seminary from having at this moment, 600 students, instead of 100. He complimented highly the intelligence and enterprise of the West, and ridiculed the idea, too common at the East, that clergymen whose limited qualifications rendered them unacceptable in New England or New York, would do for the Mississippi Valley. There was no people, he said, more quick to discern, or more ready to appreciate, real merit, than the citizens of the Valley, and none, on the other hand, more difficult to be imposed upon by clerical empirics.

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#### BIBLES AND TRACTS IN CHINA.

**Liberal Donation.**—It gives us much pleasure (says the New York Observer) to correct a mistake in our last paper, in the acknowledgment of a donation from Ohio, to be used in distributing Bibles and tracts in China. Instead of twenty-five dollars, it should have been twenty-five hundred dollars. The following is the entire letter:

Painesville, O. Aug. 29, 1834.  
Mr. G. M. Tracy—Dear Sir—I send the foregoing draft for \$2500, to the Am. Board For. Missions, to be used in the distribution of Bibles and tracts in China.  
Yours, truly, &c.  
A FRIEND OF CHINA.



GETTYSBURG, NOV. 3. 1834.

The inauguration of the Rev. C. P. Krauth, as President of the Pennsylvania College, took place on Thursday last, agreeably to previous arrangement. A procession was formed at the Court House at 11 o'clock, A. M. in the order given in our last paper, and proceeded to the German church. The Synod of

Philadelphia, then in session in this place, adjourned and joined in the procession. The exercise was commenced with prayer by the Moderator of the Synod, Dr. Cuyler, of Philadelphia. The President of the College was then inducted to office by the Rev. Professor Schmucker, one of the Board of Trustees; after which a highly chaste and appropriate Inaugural Address was delivered by the President. The benediction was then pronounced by the Rev. Ashbel Green, D. D. of Philadelphia. During the exercises, a Lyra was sung, and several pieces of music played by the Citizen's Band of this Borough—which added considerable interest to the occasion.

#### ENCKE'S AND HALLEY'S COMETS.

We learn from the American Almanac for 1835, that there are to be four eclipses in the course of the ensuing year, viz. three of the Sun, and one of the Moon. Of the former, two will be caused by the Moon, and one by the planet Mercury. This last, the only one which will be visible in any part of the United States, will make its appearance on the 27th of November, 1835. To make up for the deficiency of eclipses, there will be two comets, (Encke's and Halley's) of which the following account is given.

"In the course of the present year, two of the three comets, most interesting to astronomers, viz. those known as Halley's and Encke's will return to their perihelion, or to that point in their orbits least distant from the Sun, and also to their perigee, or to the points nearest the Earth. But as, from some unknown cause, the light of these bodies seems gradually diminishing, it is doubtful whether either of the two will be visible to the naked eye, or, indeed, without the assistance of a very powerful telescope.

The Ephemeris of Encke's comet, published by Professor Encke, for its return this year, has not yet reached this country, but will probably be received in season to be inserted in the Preliminary Observations. The returns of this comet, happen at intervals of about 1212 days, or about 3 years and 15 weeks. These returns will hereafter be anxiously looked for by astronomers, as affording the readiest and perhaps the best means of ascertaining the correctness of the theory promulgated by Professor Encke, of the existence of a medium which resists the motion of all the bodies revolving around the Sun;—a medium (whose existence recent observations on this comet have led many to believe,) which would not only cause every comet, but finally after the lapse of ages, every planet to fall into the sun.

Halley's comet, as is well known, was the first whose return was foretold, and whose return to its perihelion in 1759, according to the prediction of Dr. Halley, conclusively proved it to be composed of matter, and to obey, like the planets the laws of gravitation. The period of this comet being about 67 years, its return in the autumn of this year will be the first since that in the spring of 1759.

This comet will be nearest the earth on the 27th of October, when its distance will be about 22 millions of miles, or some-what less than one fourth of our distance from the Sun. Its brilliancy will be brightest when nearest the Earth, and for a few days afterwards; and then having a north declination of upwards of fifty

degrees, it will, in the Northern States, be in the circle of perpetual apparition, and consequently will then revolve around the pole without descending below the horizon.—N. Y. Ob.

#### MORALITY OF BOOK-SELLING.

From Dymonds Essays.

I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work on scurrilous infidelity; one Capt. Cook's voyages, & one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but conceive that there is an inconsistency, an incompleteness in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlor table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist; and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet, legibly inscribes upon it, *poison*. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all, if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose, for a moment, that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they never would have been written. The inference is obvious; and surely it is not needful again to enforce the consideration, that although your refusal might not prevent vicious books from being published, you are not therefore exempted from the obligations to refuse. A man must do his duty, whether the effects of his fidelity would be such as he would desire or not. Such is purity of conduct in some other professions; but if this be a sufficient excuse for contributing to demoralise the world, if profit be a justification of a departure from rectitude, it will be ready to defend the business of a pick-pocket.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences. I know that they lead to the conclusion that the business of a printer or bookseller, as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on business in select works; and this by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller, without circulating injurious works, may

frequently be great, and it is in consequence of this difficulty that we see so few booksellers among the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great, that a person can procure a competent income though he excludes the bad. He who is more studious to justify his conduct than to act aright, may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discriminating though a bookseller cannot always inform himself what the precise tendency of a book is, yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil when it has attained a certain extent. He who cannot distinguish day from evening can distinguish it from night.

*Prussian Agent.*—The Prussian government has sent an agent to this country to inspect our prisons, penitentiaries, &c. and to make a report respecting them. Prussia has lately done much for the improvement of prisons and prison discipline, and several societies have been formed, for the purpose of assisting, and also for improving the morals of convicts. Dr. Julius, the agent, lately arrived in this city. He is the author of a work on prisons, charitable institutions, &c. and is the conductor of a monthly periodical, designed for the promotion of knowledge on these subjects. He has long been actively engaged in this good work, and enjoys the confidence of the government by which he is employed. His labors will, we trust, result in much good.—N. Y. Christ. Intel.

*Baptist Seminary.*—The Philadelphia Association have called a meeting, to be held in Philadelphia, on the first Wednesday of December, of two delegates from each Baptist church in the middle states, for the purpose of uniting their efforts to sustain "one Theological Institution, instead of being divided and defeated in attempting to sustain two."

#### Donation to the Education Fund.

LANCASTER, Nov. 11, 1834.

MR. EDITOR:—Be pleased to accept the enclosed five dollars, towards the Education Fund of the German Reformed church. Having the welfare of the church at heart, I sincerely hope you may prosper in your Master's cause, to prepare young men, who may become true ambassadors in Christ's stead, and through their principles and precept show the world that they are really followers of Christ, and advocates for his cause. A FRIEND.

The unknown author of the above is requested to accept our thanks for his generous donation and friendly wishes. May the Lord reward him, and all who like him give evidence of their attachment to his cause.—Editor.

Contributions to the Education Fund must be directed to the Treasurer, Rev. John Cares, York, Pa.

#### Contributions to Missionary Fund.

By Rev. Daniel Hertz, collections taken up in his congregations, \$10 25

#### MONEYS RECEIVED.

By Mr Henry Williard from Messrs Otho F. Harley, Wm. Karn, Adam Trumble, David Smith and Daniel S. Biser, each 75 cents.