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OF THE

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By Daniel May,

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Communications.

To the Editor of the Messenger.

I have the pleasure to transmit to you for publication in the Messenger the report of the Rev. J. W. Miller, a Missionary in the service of the Committee of Missions of West-Pennsylvania Classis. It will doubtless be acceptable to your readers to learn something by way of introduction, of the earlier transactions of our Classis in missionary undertakings; and for their information I communicate the following particulars.

In the year 1828 the Classis of West-Pennsylvania directed its attention to the numerous destitute congregations and scattered members of our church in Ohio, northern Pennsylvania and the western part of New York, and appointed brother P. Mahnenschmidt a missionary to Erie, Pa., Buffalo, N. Y. and Sugarloaf in Canada, and brother H. Sonnendecker to Sandusky in Ohio. Though these brethren had many and remote congregations of their own to serve, they notwithstanding performed the duty assigned to them in a manner which was satisfactory to the Classis. Brother Mahnenschmidt preached 16 times and baptized 17 children during his tour. Brother Sonnendecker travelled in 24 days 233 miles, preached 14 times and baptized 11 children. Both of them spoke in their reports of the want of preachers and the desire to have them as very great, and lamented the growing prevalence of the most extravagant fanaticism, by which many members of our church had been led astray.

Encouraged by these reports, the Classis in the following year, 1829, sent out the brother C. Zwisler to Meadville, Erie, Buffalo, Waterloo &c. and brother Sonnendecker was again sent

to Sandusky. The former, having prosecuted his mission as far as Erie and Buffalo, was prevented by sickness from continuing it and proceeded to Canada. In the winter of 1830 he visited a Swiss colony near Wheeling. Brother Sonnendecker performed his tour successfully. In 1830 the destitute congregations in Fayette and Greene counties Pa. and Hardy county Va. were visited by the brother D. Rahauer. In 1831 brother Zwisler was again sent to Sandusky. The missionary appointments which were made in 1832, as far I know, were not carried into effect. For the better management of Missionary undertakings the Classis in 1833 appointed a Committee of Missions which has sent out several missionaries. The brother C. H. A. Allardt was appointed to New Lisbon, Canton and Cincinnati in Ohio; but having permission from the committee to locate himself in a pastoral charge, and the evangelical congregation at New Lisbon having received him with great kindness and invited him to become their pastor, he accepted their call and settled himself in that place. Brother A. Bayer visited Erie and Buffalo from Meadville, [where he resides.] He found the congregations in Erie and its neighborhood under the pastoral care of the Rev. Mr. Muck, a member of the Synod of Ohio, and the evangelical protestant congregation in Buffalo supplied by the Rev. Mr. Guenther of the Lutheran Synod of New York. He preached repeatedly in both places and in the adjacent country. Learning that the Reformed congregation in Buffalo was supplied by the Rev. Mr. Keller of the Synod of Ohio, he proceeded 80 miles into the interior, to Allegheny county, New York, where he found a small German settlement. In this place he spent two weeks and had an opportunity of hearing much of the fanaticism of the sect who style themselves *Evangelische*, [the "Allbright" sect.]

Hitherto the Committee had it not in their power, except in the case of brother Allardt, to procure the services of other missionaries than those who already had congregations under their care, were overburthened with labours, and could not be absent from their people longer than from four to six weeks; but in the autumn of the past year an opportunity was presented of obtaining in the Rev. J. W. Miller a missionary whose services could be rendered during a longer period, and who was willing to cultivate our missionary fields in Ohio, Indiana, Kentucky, Missouri and Illinois, to which the immigration of great numbers of our German Brethren has given so much importance.

The Committee did not hesitate to appoint him in the hope that God would supply the means of sustaining him. Though the Committee could promise him but a slender support in the first instance, he notwithstanding commenced his tour; and the following report furnishes good evidence of his ability and zeal for the service of the church.

I cannot tell you how much I rejoice to be once able to send to our numerous German brethren in the far West a preacher who can publish the word of God to them in their own language, can nourish that attachment to public worship which they have brought with them from their native land, can encourage them to organize congregations, and inspire the hope of being soon supplied with pastors. The only thing that casts a damp over this pleasure is the apprehension that, by the want of means, brother Miller's activity may be terminated too soon for the well-being of our church. The Classis of West-Pennsylvania is unable to complete the enterprise which it has begun. It looks for aid to the other portions of the church which have long enjoyed a stated ministry, and which number not a few wealthy members some of whose near relatives doubtless are inhabitants of the West. It would be sad indeed if the expectations of the Classis were disappointed. Michigan territory calls loudly to us for a missionary; not to speak of the many other regions where the destitution is equally great. Even within the bounds of our Classis new stations might be formed if pastors could be obtained, and if they could be assisted during the first years by missionary funds.

If we desire to do any thing effectually with regard to missions, they must be conducted on a plan different from that which has hitherto prevailed. Missionary expeditions have been finished too quickly. Destitute regions have been hastily traveled over; and for want of time comparatively little has been accomplished. What can be expected from transient visits? How soon will the impressions that have been made by such ministrations be obliterated. It is better to do a little and do it well, than to undertake much of which nothing is completed. Every missionary must have a district of moderate extent to which his labours are to be confined; and he will then be able to labour successfully. In the hope that the following report will awaken more concern for our church in the West than has hitherto appeared, and will excite greater efforts, I remain your friend and brother.*

A Member of West-Pennsylvania Classis

*The report in our next.

THE MESSENGER.

Mr. Editor—It seems that the Board of Missions have thought it advisable to postpone publishing the Messenger Semi-monthly, until some future period, when it is hoped the prospect of success, in such an undertaking will be more cheering, and no risk to run of sustaining loss. I am extremely sorry that the publication of our paper once in two weeks, must necessarily be delayed in consequence of there not being sufficient patronage. To the Board it seems this measure was unavoidable, unless they would run the hazard of sustaining a loss. Now I am fearful that some serious consequences will result from this step. The hopes and expectations of the subscribers have not been realized. We thought the day had now arrived in which we were to be visited by the Messenger twice a month, instead of once. We thought the time was come in which we should learn more of the doings of our own church, and of the sister churches generally. We indulged the pleasing hope that the members of our Reformed Zion would soon be provided with the means, by which a still greater portion of interesting and useful knowledge relative to our institutions, churches &c. could be easily communicated. In a word, we thought the day had now commenced dawning in which we were to read in much fairer and brighter lines, the origin, history and doctrines of our beloved church; her future prospects; the rise and respectability of our institutions; and the success which all enterprising christian denominations meet in other laudable exertions to advance the best interests of the Redeemer's Kingdom. But in all this we have been disappointed. We have discovered that we were too fast in making our calculations. The Board of Missions gave us cause to expect a different state of things with regard to the publication of the Messenger. They say the want of a sufficient number of patrons is the thing which prevents them from carrying their contemplated plan into execution. And can it be possible that a sufficient number of subscribers cannot be obtained in order to justify them in publishing the Messenger as often as they intended. I ask again; can it be that the great majority of the members of the German Reformed Church are lifeless and dead to this important subject? Can it be possible that our members have so far lost the spirit and benevolence of their Fathers, that in all the bounds of this ancient and venerated church, there cannot be found a sufficient number of subscribers to support our semi-monthly publication? It cannot be. Their origin, their name, their destination, and the spirit which characterized their fathers when living, but who are now resting in the peaceful slumbers of the tomb, authorise us to expect better things. No matter how they once thought and felt on this subject, I am persuaded that at the present time they entertain other views and are prepared to act differently.

Many indeed are convinced that if they have been indifferent heretofore, this is no reason why they should be so still.

It seems to me scarcely possible that this useful publication should be prevented from having an extensive and frequent circulation

in our church in consequence of the narrow-heartedness and indolence of her members. I am confident that, if the Messenger has not met with such a patronage as to justify its publication semi-monthly. The blame must not so much rest on the lay-members of the church as on its ministers. There appears to be a want of disposition on the part of our preachers to work for the Messenger. They are the individuals who must come out in this cause and lead the way, or it is to be feared there will be but little done. If they do not take an active part in the matter, who will? It is a fact that in some cases the lay-members of the church urge the ministers on to the field of action, and even open the way for them. Every minister should feel it his imperative duty to go foremost in this matter and call upon his people to follow him. The private members of the church will expect of course that their teachers will present to them the claims of the Messenger, inform them of its utility, and press upon them the duty of supporting it. Let our preachers do this, and there is not the least doubt upon my mind but what our subscription list will be more than trebled. A little suitable exertion is all that is wanting to procure such a number of subscribers as will justify the Board of Missions to publish the Messenger at least twice a month, if not once every week. Other denominations can support large weekly papers, and so can we if we only try. Let the ministers of our church backed by its active lay-members, set about the work before them immediately and that in earnest. The longer this business is put off the less inclination there will be to engage in it. The present time calls loudly that there should be something done in the matter without delay. Subscribers to the Messenger are more numerous in this section of the country than in any other, and they are becoming greatly dissatisfied that it don't visit them oftener. The good of our people, the respectability and standing of our church, the best interests of Christ's Kingdom, all, all proclaim in the loudest accents, whatsoever thy hand findeth to do, do it with all thy might. There is no time for delay. The hour is now at hand in which we should turn out and act manfully in the good cause before us. If we wish to benefit our people and maintain our respectability among our sister denominations, we must not fold our hands together, and idle away our precious moments, as though the work would be done by merely looking at it; or that God would perform a miracle to accomplish our object. I would suggest the propriety of all the ministers of our church, as well as some active lay-members obligating themselves to obtain a certain number of subscribers. I can see nothing objectionable in this suggestion; and indeed I believe that it is the only way to get rightly at the matter. There is already a goodly number of subscribers for the Messenger in the neighborhood in which I live; yet I will obligate myself to procure at least 20 new ones, provided the Board of Missions will engage to publish it Semi-monthly. In conclusion I would ask if, at the expiration of six months from the first of January last, a sufficient number of subscribers were obtained to justify its

publication twice a month, whether the Board would not make such arrangements as to do it. I hope this subject will be attended to without delay; for it is one that calls loudly for action on the part of the members of the church. Let us go to work in good earnest, and success will assuredly follow our exertions.

A MARYLANDER.

TO THE MEMBERS OF MARYLAND CLASSIS.

Mr. Editor—Rev. and Dear Sir,

I beg leave through the medium of your paper to suggest to the members of this Classis, the propriety of having a full attendance at their next meeting in Woodstock, Va. on the 2nd Sabbath of May next. This is an important section of our church which has long been neglected by our ministers, and we hope that neither time, distance, or any other thing will prevent them. Many of the members of our church are wholly ignorant of our strength, standing and wants: and through the misrepresentations of our enemies have withdrawn from our communion. They have represented our ministers as men of little or no education, destitute of piety, and asserted that as a body we are fast merging into oblivion. By their punctual and prompt attendance, we trust we may be able to convince all, to the discomfiture of those enemies, that our ministers possess piety, talents, and education. The well known liberal and hospitable character of the Virginians ought to form another and a very strong inducement for all to attend. Here also may the way be opened for several new fields of labour, which will be pointed out for their consideration. Let all remember they belong to the service of God, and that they may do much in extending the Redeemer's Kingdom by visiting us at that time.

A GER. REF. MEMBER.

Selected.

From the New York Observer.

POPEY IN THE UNITED STATES.

Below we give extracts from the fourth report of the society in Austria for the promotion of Popery in North America.

FOURTH REPORT OF THE LEOPOLD FOUNDATION.

Letter of Bishop Edward Fenwick, at Cincinnati, to the General Direction of the Leopold Foundation, at Vienna, dated

CINCINNATI, 10th April, 1832.

The letter you had the goodness to send me, dated October 4, 1831, I have received, and would have sooner answered, if I had not been prevented by the pressing business of the diocese, and particularly that relating to the Indians, which has rendered my presence necessary at Washington through the greatest part of the winter. I regret my delay the more, because, meanwhile, two remittances have come to hand for the diocese of Cincinnati, and these also for the four dioceses of St Louis, Kentucky, Carolina, and Pennsylvania. My vicar general, Mr. Frederick Rese, has, during my absence from Cincinnati, collected such information as, I hope, will plainly show what progress the Catholic doctrines are making here, by the good support of the St. Leopold Society. You will see too, how much God is disposed to favor the work of missions among the Indians, as he has so or-

dered it that the government of the United States manifested unusual favor towards the exertions which pious souls of the Austrian empire are making for the propagation of the faith. The Secretary of War of the United States, formerly Governor of Michigan, who knows, from personal observation, the great utility of our missions in civilizing the Indians, has granted me a yearly sum of 1000 piasters from the treasury of the United States, for the three schools at L'Arbre Croche, Greenbay, and St. Joseph. In this unusual grant of money by the U. S. government, we behold the triumph of truth, and our hope is increased of seeing the holy gospel take deeper and deeper root. But as the principal one of these three missionary stations is under the direction of a priest from the Austrian empire, and is, so to speak, the very worthy first-fruits of the Leopold Foundation, and as the pastor and people deserve our love, I hope, gentlemen, that this will be a motive to continue to them your kind support.—And the poor Indians deserve it also; for though these Indians, since the times of the old French missions among them, have been neglected by us, they have steadfastly resisted all the efforts of the Protestants to proselyte them, and retain, almost universally, such favorable impressions of our holy religion, that one is tempted to say, "These men of nature feel, by a kind of instinct, where the true Christianity is to be found."

I conclude, &c. EDW. FENWICK, Bp. Cin.

Mr. Frederick Rese, vicar general, in a short letter from New York, where he had accompanied two Indian youth, who had been instructed at Cincinnati, in order to send them to the Propaganda at Rome, to be educated as priests, informs us: that the college for youth founded at Cincinnati is already in full operation, and a seminary for educating priests is being erected there; further, that he was going on a missionary tour through Michigan, and Prairie du Chien, to Cincinnati, a distance of 2,000 miles. He thanks the Leopold Society for their benevolent gifts to the mission, which were the more welcome and opportune, as in consequence of a great flood of the Ohio river, they would, if they had not received the aid of the Leopold Society, have been placed in still greater embarrassment.

Besides these two letters, receipts have come to hand from bishop Fenwick and Mr. Rese, for the monies sent over, and for the chest of church utensils. A second chest was sent in August of this year. *

We next communicate two letters from our excellent missionary, Mr. Baraga, giving an account of his successful labours among the Indians; and a letter from the archbishop of Baltimore, containing an account of his diocese.

First letter from Mr. Baraga.

L'ARBRE CROCHE, 22 Aug. 1831.

To the reverend Central direction of the Leopold Foundation:

I have now left Cincinnati, and find myself settled at my missionary post. *

On the 1st April last, I left Cincinnati to betake myself to the mission assigned to me. What the humility of my most reverend bishop, in his communications to the society, has induced him to omit mentioning, in reference to his unwearied zeal for the cause of God, I must here mention, in order to complete my account. The bishop decided, for the promotion of the missions among the Indians, to make the whole journey with me from Cincinnati to L'Arbre Croche. The Indians of this country knew him; he had formerly been among them on a visitation through his diocese. They call him the great black-coat, or high priest, and have a great reverence and an unbounded confidence in him. It was, therefore, very advantageous that he came with me and installed me over them. The distance from Cincinnati to my mission station, is as far as from Vienna to Naples.

The reverend bishop Fenwick commissioned me to leave Cincinnati a few weeks before him in order to visit Catholic families on the way in places where there were no Catholic priests, and prepare them for the Easter confession. In a town called Miamisburg, 35 miles from Cincinnati, I found the first Catholics, who were all Germans. I staid there some days, read mass, preached three times, and heard confessions. There I learnt of another Catholic family, who lived 12 miles from Miamisburg. I went, and found a respectable man and wife and 6 children. The good people were rejoiced at my coming, and prepared themselves for Easter confession, and on the following morning, the man and wife and two eldest children received the holy communion. I preached in the house of this man. *Many Germans live in the vicinity, who are protestants, but yet would hear the word of God, though preached by a Catholic. This man let his neighbors know that a Catholic priest was come, (I was the first, it was said, that had visited the region) and many assembled to hear preaching. They were satisfied with the doctrine delivered; but no tree falls at one stroke.*

This man brought me next day, 3 miles further into the woods, to an Irish Catholic. I had known that this old man of 81 years had long lived in that wilderness, was half blind, and deaf, and had for a long time had no opportunity to receive the holy sacraments. I sent a boy to him, the evening before my visit, to tell him, that the next morning a priest would come to him to hear confession and dispense the holy sacraments; at which the old man was much rejoiced. Next morning I came to him, and found him in a wretched hut, in which lived himself, his wife and 3 other women with 5 small children. The old man, who had not for 50 years had the benefit of a priest, now partook of the holy sacraments, of which he had so long been deprived. The other members of the family were not Catholics. I was glad to afford this spiritual help to this poor old man, who was at the gates of eternity. *But God afforded me another unspeakable blessing of my mission. There were as I said, 5 small children of various mothers in this hut, and I learnt that not one of them were baptized. The three mothers of these children are miserable creatures, who profess no religion, and hence they were not anxious for the baptism of their children, as alas! is the case with many in this rude and too free country; and, besides there had never been a priest here. When I asked if I should baptize these children, two of the mothers gave their consent; the third one was not satisfied, but soon acquiesced, and the baptism was performed. I thanked God for it most fervently, and prayed Him that he would, if it was his most holy will, take to himself, in their innocence, all, or some of these five poor creatures, who were now his children, or else would cause them to be placed in happier circumstances, than those in which they were now found.*

I now returned to Miamisburg, and then went to another considerable town, called Dayton. Here I waited for the very reverend bishop

Fenwick; and in the meantime, performed missionary duties in the town.

On the 1st of May I read mass in the Catholic house, where I resided, and in the afternoon I preached in the protestant church. *Here are many Germans of all sects.* It appeared very strange to me to preach in a protestant church before a Protestant audience; and in my own clothes without a priest's robe, (stola.) Ah! in what a sad state is religion in this country! Besides the many sects which exist, there are found every where multitudes of proper atheists, who are neither baptized nor have any kind of faith or religion. Among them are well disposed persons who from the negligence of their parents and from the great want of priests, grow up in this sad condition, and remain in it because they know of no better. Many of these miserable creatures might be easily won to God and the church, if there were only more preachers of the faith. I was thinking to ask my bishop, if I might not travel round the country to seek such lost souls, and stay long enough with each one to have him instructed, baptized and strengthened in the faith, when I would proceed farther. How many souls might I thus win to God! When I was in Cincinnati, I consulted with Mr. Rese, but he preferred my going among the Indians; as there the prospects would be still finer.

From Dayton I traveled with my most reverend bishop to Detroit, where we arrived on the 15th May, and staid five days. *Here are many German and French Catholics.* I spent my time in preaching and hearing confessions. From Detroit we went by water to Michillimackinac, where I did not stop long, but came the 28th May to L'Arbre Croche, followed soon after by my bishop. Happy day! which finds me among the Indians, with whom I will remain till my last breath, if it is God's most holy will.

* * L'Arbre Croche is the French name of a district of 8 or 9 square miles, which lies on Lake Michigan, on its northern border. The land is thinly inhabited, and no white person is settled here. The jesuites sowed the first seeds of the Christian faith here; but for a long time after the jesuits there was no priest, and the faith was almost lost. Of late years, indeed, missionaries had made occasional visits, but only for a few days in a year, till at last, 2 years ago, a permanent missionary was sent by bishop Fenwick. The people, both those who were already Christians and those who desired to be Christians were much rejoiced. They assembled and built a church, and house for the priest, and a school house. The missionary, however, at last left his post and returned to Europe. The Indians were glad to learn that I was to reside permanently with them.

In the school I have about 40 children, boys and girls. Conversions are frequent; in two or three months I have baptized 72 Indians, children and adults.

The church is considerably spacious; can seat 400. I hope it will soon be too small for us. I have two other stations in my district, which I frequently visit. * * I am preparing a catechism in the Indian language, and bishop

Fenwick has promised to have the work printed in Cincinnati. It will also contain all the necessary prayers and hymns.

FREDERICK BARAGA, *Missionary.*

Second Letter of Mr. Baraga to the Central Direction of the Leopold Foundation.

L'Arbre Croche, 4th Jan. 1832.

* * The conversions of the Indians here were last summer and fall very frequent, so that now very few remain in the country who are not baptized, or candidates for baptism.

I regret that this tract of country is so little inhabited. The Indians of my present district will soon be all hopefully christians except a few wicked persons, who obstinately resist the truth. When all are converted, I shall, with consent of my bishop go to another missionary station, where, as I am informed are many Indians who are eager for the bread of life. It is far to the north.

I have 191 baptized Indians on my register, among them many adults. My predecessor kept no register, so that I don't know how many he baptized. Among these 191 new converts, many afford me much joy, for they were obstinate heathen and open enemies to Christian doctrine, but now the grace of God has made them good christians. * * In my instructions I bid them to come often to confession, and I have every day some, and many times a great number of confessions. In eight days from Christmas to New-Year 137 communion. Indulgences are granted to our diocese for the Christmas holidays. I have explained to the Indians, as plainly, as possible, what indulgences are, and how useful they are for Christians if they take pains to acquire them properly, and it gratified me highly to see all the communicants who are here come to confession. The holidays were a little jubilee for us.

Letter from the Bishop of Baltimore to the Central Direction of the Leopold Foundation of Vienna.

Baltimore, March 8, 1832.

The contributions granted by your noble society to various parts of the new world, namely to many of the bishops of North America, induce me to acquaint you with the condition of our holy religion in the wide district committed to my pastoral charge.

The bishop's see of Baltimore was, as you know, erected before any of the other bishoprics of the U. States, and is, so to speak, the cradle of our holy religion in North America, and the foundation from which, in the course of time, priests and bishops were sent forth to the dioceses which subsequently arose in the United States. At Baltimore the first bishops of these dioceses were consecrated, and one of the oldest of them often calls it: "The Rome of the United States." The spirit of the world knows this too well, not to call out and employ all its efforts against the work of God. Sermons, periodicals, pamphlets, Bible societies, and leagues of every kind are put in requisition; but, thanks to God, such crafty designs often disappoint their authors and react upon themselves. "The lie falls upon their own head." The emptiness of the objections they make, the falsehood of the charges they

put forth as established facts, and the insufficiency of their arguments from reason as they call it, with which they seek to support their errors; all serve to open the eyes of those who seek for the truth, and to bring them into the bosom of the Catholic church.

The miracles of conversions, (if I may so express myself,) which have occurred and still daily occur in the State of Maryland and in the District of Columbia, which together form the diocese of Baltimore, are a source of real consolation to me amidst the difficulties I have often to contend with. Thanks, thanks to the special divine providence which watches so kindly over this beloved portion of the people of my charge, I can say with the apostle: "I am filled with consolation, I am full of joy in the midst of my tribulation. Whenever I think of the goodness, mercy, and grace of God, bestowed on my diocese, I cannot refrain from saying with the Psalmist: 'He hath not dealt so with any people!'" A truly catholic spirit distinguishes Maryland and the District of Columbia above many other states, and I can, with truth, tell you that the city of Baltimore especially is justly famous for the piety of its inhabitants.

The Catholics of my diocese contribute generously to all undertakings, in which we wish to engage for the honor of God and the spread of the true faith, and we are thus enabled to erect in many places churches, schools, cloisters, and asylums. *The Protestants, also, of the diocese of Baltimore are more inclined to our holy religion than elsewhere; conversions among the better class of society are numerous; in some seasons of the year, not a week, & scarcely a day passes, in which our priests are not called to visit sick protestants, whom they treat as members of our church. The corpse of such a convert is brought to church, his relatives and friends accompany it, attend our prayers, and hear with attention and reverence the funeral discourse which the priest delivers, and in which he takes care to explain and defend the belief of the church on some of those points which are the object of attack by its opposers.*

The cathedral of Baltimore is the most beautiful church in the United States, but it is not wholly built; the porch, entry, and tower are yet to be finished. We have already three colleges in this diocese, and are about building a small seminary.

At Emmitsburg is the parent house of the Compassionate Sisters; in Georgetown, a cloister of the vi-it of Mary; and at Baltimore a cloister of Carmelite nuns, and a hospital and orphan house under the care of the Compassionate Sisters. "The Sisters' Community," so called, employs itself exclusively in the education of youth and other works of mercy. These, and more institutions in various places afford the most essential service in spreading the Catholic doctrine. In a word, the flourishing condition of our holy religion in Maryland, the wonders of divine grace, remind me of the prophetic words which are here fully applicable. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! Whoso blesseth thee shall be filled with rich blessings." * *

But so great is the field to be cultivated, that

all which has hitherto been done is nothing in comparison to what remains for us to do; and if the children of this world say in regard to things which affect only their temporal life: "Esteem nothing done while any thing remains undone;" why should not zeal for the cause of God lead us to say the same? This zeal urges upon us the necessity of building churches, increasing as much as possible the number of priests, opening free schools, &c; but our means are too limited, and notwithstanding the skill and foresight of my predecessors, it has happened that they, in hopes of more favorable circumstances to follow, incurred debts in erecting churches and other religious buildings which are not yet wholly liquidated; so that we have to bear the burdens of former times, as well as to carry forward our own plans, as you will perceive by farther developments.

The county of St. Mary, on the banks of the Potomac and Chesapeake, is the part of Maryland where the catholic colony, which fled from persecution in England, settled in 1632. Many descendants of the first settlers still live there, and some have removed to the adjacent county of St. Charles. In the county of St. Mary half the population is Catholic; but in general they are poor like the soil they cultivate. Here are many churches, if you may so call the miserable wooden buildings, differing little from the barns of your happy land. The poverty of many of this poor people is so great, that they cannot support a priest, and many parishes are at present without a settled priest, and are occasionally visited by neighboring missionaries. The churches in St. Charles county are, with some exceptions, in a bad or worse condition than those of St. Mary. The number of Catholics is considerable. In Prince George county, the catholics are less numerous, than in the two counties just mentioned, but in better circumstances and have two beautiful churches, one of stone, the other, larger and newly built of brick. These counties lie on the west shore of Chesapeake bay, in the part of Maryland, called the western shore, which is about 200 miles in extent. One of our missionaries—after he had struggled for many years with the difficulties of his holy office—was at last literally obliged, for the want of bread, to leave the station, which is the most unhealthy in the United States. The counties lying higher have a healthful breeze, fruitful soil, and thriving population, but the catholics are less numerous, and the churches fewer, though for the most part in good taste and built of brick.

The greatest part of the district of Columbia (in which Washington is situated, the capital of the United States,) belongs to the State of Maryland, [?] and constitutes the most considerable part of the diocese of Baltimore. Washington has a population of 18,827, Georgetown 8,441, and Alexandria 8,263. These three towns are in the District of Columbia, which contains on a surface of ten miles square, 10,000 catholics.

In Washington are two churches, one of which is new; the other was built at the first settlement of the town. This last is in the centre of the city, and has again become too

small for the increasing population. It is besides very poorly built, and having been enlarged from time to time, is a mere patch-work, ill suited to the capital of the United States, still less becoming the majesty of God's house in a city where many public buildings and even private houses are distinguished by taste and beauty. I have often wished that a suitable building were erected in this most important city of the Union; but the means have always been wanting, and the attempt to make a subscription for this purpose failed on account of numerous claims for aid in other quarters. However, I keep, this project in view. *Daily experience convinces me of what great advantage our noble cathedral at Baltimore is in this respect to religion, what reverence it begets, not only among the protestants of Baltimore, who go there in crowds, but also among strangers who never leave the city without visiting it. Many a conversion is the result of this approach; and there can be no doubt that similar consequences might be expected at Washington, if we had a fine church there.*

The parish church at Georgetown is much too small for the congregation, which is constantly increasing, but there is a second neat church belonging to the cloister of Mary, and built mostly at the cost of the late abbot Mr. Claviviere, who was then over this church, and rightly regarded as one of its principle benefactors.

I must be careful of taking up too much of your time, but we may say here as is said of acts of the divine goodness, "Though twice told they please." I would here observe, that the Catholic colleges, churches, school-houses, &c. increase almost yearly in different parts of my diocese. The Carmelite congregation, mentioned above, consisting of 26 sisters, occupy a house, which they have built in Baltimore, and have opened, with the consent of the pope, a school which is numerously attended, and in which no doubt before the end of this year, there will be as many scholars as they can instruct. *I cannot omit mentioning, that in this school, as in all the Catholic institutions for education, a large proportion of the children are protestants, a circumstance which contributes not a little to the spread of our holy doctrine and the removal of prejudices.*

If most of the counties of Maryland are highly favored in respect to religion, this alas is not the case with the state of Virginia, which is also under our jurisdiction.—This state so famous for her orators, heroes, and statesmen, has furnished four of the seven presidents of the U. States viz. Washington, Jefferson, Madison, Monroe. According to the census of 1830, the population was 1,211,272, viz. 694,445 whites; 460,714 slaves; 48,103 free negroes. What an extraordinary harvest might be expected of conversions to the true faith! But where are the laborers? Ah! how few is their number. Only 4 priests to be found among all these 1,211,272 souls, two at Norfolk, one in Richmond, and one at Martinsburg, and yet it is impossible to send more!

I sent to Richmond a zealous missionary, a native of America. He travelled through the whole of Virginia. *The protestants flocked on all sides to hear him, they offered their churches, court houses, and other public buildings, to preach in, which however, is not at all surprising, for the people are divided into numerous sects, and know not what faith to embrace. In consequence of being spoiled by bad instruction, they will judge every thing themselves, they, therefore, hear eagerly every new comer, and having no permanent teacher among them, the result is, that they retain no impression of the contradictory doctrines which are preached to them; and rich and poor, drawn away by the pleasures of sense, become atheists, deists, &c.*

May the Lord, in his infinite compassion, have pity on this oldest colony of N. America, for Virginia was the first colony, and was founded by Englishmen, in 1607. *We hope soon to experience this proof of divine favor, for one of the principle laborers in the way of the introduction of the catholic religion into Virginia, is now removed. Before the American Revolution, when Virginia was under the dominion of England, every catholic priest was exposed to the punishment of death, who should venture into this province. This barbarous law is now abolished. The catholics enjoy there, according to the new constitution, the same rights and privileges as protestants; they are members of the legislature, judges, lawyers, &c. The Governor of this state though a protestant, sends his son to a catholic college! and nothing prevents the spread of the holy faith, but the want of priests and means to support them for a few years. What deep pain it causes us, not to be able to send a missionary into a state, which in extent, is equal to the whole of great Britain! There is no doubt that if we had the necessary laborers in the vineyard of the Lord, and the means for their support, wonderful conversions would be effected in this wide and uncultivated land.*

Desirable and promising as is the conversion of the Indians, that of the negroes of Virginia is not less so, and they exceed in number all the Indians from the mouth of the St. Lawrence to Columbia river, and from the Atlantic to the Pacific Ocean. It should be added that the conversion of the negroes of Virginia is less difficult, and, as experience teaches, the effects would be more extensive and lasting.

I will trouble you no farther with the mention of my hopes respecting this part of my diocese. What I have said will suffice to convince you of our need of divine assistance, and of the support of our brethren across the water, in order to accomplish the objects of our high calling. Accept the wishes I cordially offer for the prosperity of your institution, whose blessed operations reach us on this side of the Atlantic, and to all the members of the society which aims to promote the glory of Jesus' name.

JACOB WHITFIELD, M. P.
Archbishop of Baltimore.

MESSENGER.

YORK, PA. MARCH, 1834.

We have translated and inserted on our first page the communication of a Member of West-Pennsylvania Classis, designed as an introduction to the report of the Rev. Mr. Miller. Not having room for both, we shall give the latter in our next.

We have copied from the New York Observer the fourth report of a Roman Catholic association in the Austrian empire, called the LEOPOLD FOUNDATION, whose main object it is to propagate the Roman Catholic faith in our country. We have seen the constitution and five successive reports of this association, which have appeared in the same paper; from all which it is manifest that Catholics in many

parts of Europe, with their princes and the Pope himself at their head, entertain very magnificent projects of spiritual conquest and dominion in America; and that nothing will be left untried which the means at their command, & the zeal and ability of a numerous priesthood, will enable them to attempt. It behoves Protestants of all denominations to be vigilant, active and persevering. If their religious liberty, if their civil privileges, be worthy of preservation, they must save themselves and their country from the papal yoke. Little is known in this country of the character of popery. It presents itself here in mild and attractive forms suited, as far as possible, to the circumstances in which it is placed. The reader who would form an acquaintance with it, must turn to the history of the church and the reformation, and to those works which exhibit the doctrines, the pretensions, and the tribunals of the Roman hierarchy. It is still the same thing wherever its power is the same. Its fundamental principle is that it is *infallible*: consequently it has never erred in any thing it has done, and will therefore conscientiously do the same things again, if it have the power. If the pope and his priesthood have not erred, for instance, in establishing the Inquisition in one age or country for the extirpation of heresy and the maintenance of the "holy Roman Catholic faith," there will be no error in doing the same thing in another, when circumstances shall favour the attempt, and interest, or a false sense of duty, require it.

We wish particularly to call the attention of the Reformed church to the plans and efforts of these Catholics in the west, and to excite in them a just concern and activity in behalf of the destitute population belonging to their own communion; and especially of the youth, who are first enticed into Roman catholic schools, and then insensibly ensnared and drawn into the Roman catholic church. While we are sitting at ease in imagined security, the enemy is silently but diligently at work, sapping our foundations in all that region, by withdrawing the youth on whom our hopes of the future are based. Every thing that is possible should be done in missionary operations in the western states, and wherever our destitute brethren are found; and no pains should be spared to provide a sufficient number of pious and well-educated ministers of the gospel for our church, who shall be able to maintain our righteous cause against the learned and skillful antagonists with whom they will have to contend. Many of these priests are Jesuits, members of the same order whose learning, adroitness, enterprise, ambition, intrigues, and passive obedience to their superiors and the Pope, have made them famous all the world over. As they are not at liberty to dissent in any thing from their superiors, and their superiors are not permitted to dissent from the Pope, they are as one body actuated by one soul. They have no will but that of the Pope, and are therefore every where his body and members, prepared to execute his purposes. Such an enemy, whatever the merits of his cause may be, is not to be despised; nor will a few feeble efforts, made by unskil-

ful hands, provide safeguards against his designs.

We again invite the attention of the German Reformed Missionary Society in Philadelphia to the missions of the West-Pennsylvania Classis. The Society is in possession of funds without a missionary, and the Classis have a missionary without funds to sustain him. What should prevent their ready and cordial co-operation? Let them act in concert and they will have it in their power to accomplish what neither of them can do alone. Missionaries who preach in German will be best obtained in the western country, to which most of the clergymen who arrive from Europe at our different ports very soon repair in quest of situations where they may find employment; but the congregations in the West are, for the most part, poor and unable to provide sufficient funds for a liberal plan of operations.

Our brethren in the ministry and their church-members must turn their hearts and their hands to the work that demands their attention, and shew by their engagedness in it that they are worthy of the sacred name which they have assumed. No professions avail any thing, if there be not a corresponding conduct; and no one will be the better by saying Lord! Lord! to the blessed Redeemer, if he does not the will of his Father who is in heaven. No one who spends his time and strength in searching out the supposed faults of his brethren and uttering them with his regrets in the ears of others, must imagine that he is doing exactly what God has given him to do, and that he may justly leave other things to other hands. There are weightier matters than that of looking for notes in brethren's eyes, while calls for help are addressed to us from every section of our church, and while, in many places, her very existence is at stake. The two great concerns of education for the ministry and of missions claim our attention, and demand our exertions. Look at these, brethren, and see in what state you have hitherto left them. What funds have you provided? What missionaries have you educated? What feeble churches have you aided? What relief has been afforded to destitute brethren in your uncultivated territories? It is useless to stop here and to determine the question: Who is to be blamed? *None is more culpable than the man who is chiefly anxious to know whom he ought to blame.* The truth is that there are none amongst us whose part has been too well performed; and there are none, perhaps, who might not, in some respects at least, do better. Let the great work to which God has appointed you be seriously taken in hand and vigorously prosecuted; and if you finish it before you die, it will be early enough to search for and pull out notes and splinters which your brethren themselves do not feel.

The Board of Missions acting under the Synod's authority is paralyzed by want of funds. Its treasury was empty and in debt before its present members were elected. The education-fund is exhausted, and in debt, as stated by its treasurer. The contingent fund of the Theo-

logical Seminary will be in debt at the close of the present session. These are serious matters, and must be attended to without delay. We have brethren and members in our church to whom we know that our appeals will not be made in vain. They have too much of real affection for their beloved Zion; too much of true honor; too much of christian love; to permit the institutions of their church to fail, while they have the power to afford relief; and it is to them, as the honoured instruments of God, that we look with cheering anticipations. What they do to the least of the Lord's brethren, they do to him; and their reward will be as sure, as the promise of God is certain. We will only admonish them, "Work while it is day; the night cometh in which no man can work."

Our Rev. brother N. P. Hacke urges the necessity of having a Theological Seminary in the western section of our church; and his facts and reasonings appear to us of no little weight. The great exertions of the Roman Catholics to pre-occupy the missionary grounds in the western country, to get the education of youth into their hands, and to proselyte the German settlers, make a very serious addition to the force of his arguments. We trust that at no distant day the brethren in that region will have it in their power, to carry their wishes into effect. They are actuated by the best motives and have the most laudable designs.

It deserves the notice of our brethren that the conversions, of which the papal missionaries speak with so much exultation, amount to no more than this, that the individuals whom they register as converts are baptized and make confession to the priest. They speak of no other regeneration but baptism, and no other evidences of christian character than confession and communion. This is the way to heaven which the deluded proselytes are taught to pursue!

The Seminary.

The prospects of the Theological Seminary are improving. There is however much need of an additional professor. As at present organized all the labor of instruction lies upon the hands of one individual, who is moreover burdened with other duties. The professor of sacred literature is necessarily occupied during all his time with the Classical School, and it is not desirable that his valuable services should be in any measure withdrawn from that institution. We believe that an arrangement can be made, with a small additional expense, by which the services of an able instructor can

be procured, and the present perplexing difficulties in the seminary removed. This institution is becoming more necessary to the prosperity of our church from year to year. We are gratified to observe the growing confidence with which it is regarded by our congregations far and near, and have nothing so much to regret as that it is not in a condition to furnish more amply the supply of ministers which is expected from it.

The Classical School.

A very flattering prospect of increase and prosperity is already opening for the summer session in this institution, and is continually becoming more extensive and cheering. A report, it seems, is gone abroad that the trustees intend to erect large buildings and to require all the students to board in commons. This report is incorrect. There is a necessity of erecting a suitable edifice for the accommodation of the school; and this the trustees have in contemplation to do in the ensuing summer; but no ulterior plan having reference to the students has yet been adopted; and we are persuaded that the trustees will adopt none that will not be entirely satisfactory to the community. Suggestions from abroad, coming from intelligent sources, will be received with pleasure. Both the trustees and the professors are desirous of making the institution in every respect what an enlightened community will approve.

The Messenger.

Our correspondent, "A Marylander," enquires whether the Messenger will be issued semi-monthly, if, at the end of the first six months, a sufficient number of subscribers be obtained to warrant it. We think there is no reason to doubt that it will be so issued, if we shall have a sufficient number of good subscribers at that time. We therefore accept his pledge for "at least 20 new subscriptions" on that condition, and request other brethren to go and do likewise.

HYMN BOOK.

We are requested to state that the committee who are charged with the duty of publishing a new edition of the Hymn-book, have resolved to publish simultaneously one edition in the small form and another in a larger. The latter will contain the Heidelberg catechism and the church-discipline; both will have the appendix which Synod has directed to be added. They will be ready for delivery about the first of April next.

THE LIBRARY OF GERMAN LITERATURE,
Edited by Dr. F. A. Rauch, Vol. 1. No. 1.,
containing about one third of Goethe's Trav-
els in Italy. Published by Samuel Wagner,
Lancaster, Pa. 1831.

This is the first number, designed as a specimen, of the work the prospectus of which we published some months ago. It is a pamphlet of 48 royal octavo pages, closely and beautifully printed.

The matter contained in it is equal to 272 pages of the Stutgard edition of Goethe's works published in 1816. One such number is to be issued weekly. Fifty two numbers, divided into four volumes, will be furnished to subscribers at five dollars, payable in advance. Clubs and agents remitting 20 dollars will receive 5 copies. It will embrace "works in nearly every department of literature that partake of a popular character and are calculated to interest the general reader—*Biography, History, Travels, Voyages, Treatises on Education, Natural, Moral and Mental Science, Essays, Tales, Poems, and Belles lettres* reading in general;" and the plan which the publisher has adopted is such as will enable him "to present in the course of each year the matter of at least fifty volumes of ordinary size, which, if procured direct from Europe, would cost more than one hundred dollars."

We have in a former number of our paper expressed our opinion of the utility of the proposed work and of the qualifications of the Editor and the Publisher. Of its cheapness not a word need be added. The undertaking is arduous, requiring much labor and heavy expense. To sustain the publisher in it, to say nothing of a just remuneration for his toil, a large subscription is demanded; and this we hope will be obtained. It is not the mere impulse of friendship for the enterprising individuals who have come before the public with this proposal, that excites in us the wish that it may be well received; but the sense we entertain of the value of the great mass of literature which is thus brought within the reach of very moderate means, the influence which it is adapted to exert on the public mind, and the honor it will reflect upon the German character. Though the German press, like the press of other nations, has produced its trash, no writers collectively are more worthy of attention than those of Germany. The reader who acquires a taste for such an author as Goethe, will think as well as read; and he will not rise from his reading without having his understanding informed, and his judgement strengthened, while his imagination is entertained and his taste improved.—If

American readers become intimate with German authors and judge them when they know them; if they form an acquaintance with the language from good writers; and if the copious treasures of that country be brought into view; no German need to blush when a comparison is instituted between his native country and other favoured portions of the earth.

Suscriptions for the work will be received in York by its Editor Dr. F. A. RAUCH, and by MR. WM. WAGNER.

Pennsylvania College.

The Legislature of our state have granted \$18,000, payable in six successive years, to this institution. \$3000 of this sum is appropriated to the erection of a college edifice, for which an additional sum of \$3000 must previously be obtained from other sources. Our Lutheran brethren may justly felicitate themselves upon this success.

New Methodist paper.

The Methodists have established a new weekly paper at Pittsburg, entitled *The Pittsburg Conference Journal*.

Ecclesiastical Notices.

The congregations at Shepherdstown and Martinsburg, Va. have given a call to Rev. Robert Douglas, who has accepted it, and will very soon commence his labours in that interesting field. We are much gratified and give thanks to God that these congregations, endeared to us by so many pleasing recollections, are again supplied. Their steady perseverance under trying discouragement, and their generous exertions, to the full extent of their means, and above their means, not only to sustain the gospel ministry among themselves, but to diffuse its benefits elsewhere, entitle them to the confidence and the warm affections of every Christian. We pray that they may be filled with all the fulness of Christ.

The Rev. H. L. Rice of Spotswood, N. Jersey, has received a unanimous call from the Reformed congregation in Chambersburg Pa. which we hope he will accept. Mr. Rice is at present connected with the Reformed Dutch church. He is acquainted with the German language, though he has hitherto preached only in English. The congregation in Chambersburg will be highly favoured if they obtain his services; and, if we are not much mistaken, he will hardly find a field where his labours will be more valued, or more likely to be successful.

The congregations near Gettysburg, Adams county Pa. lately under the care of L. L. Hirsch, are vacant. Mr. Hirsch has resigned his charge and intends removing to Ohio. Application has been made at the Seminary for a pastor who can preach both in English and German. We regret to say that it was necessarily unsuccessful. We have many young men preparing for the ministry, most of whom have turned their attention to the German language; and in a few years, we trust, this institution will furnish

a good supply of pastors possessing every qualification which the wants of the church demand; but at this time we are still under the painful necessity of leaving many calls unsatisfied.

Mr. Leopold is labouring in New-Market and several other congregations in Shenandoah co. Va. where, it is believed, he will have a stated charge. The congregations are represented to be poor and scattered, and requiring much labor and self-denial on the part of their preacher. The ministers of our church, and especially those of them who are young and vigorous, must make their calculation from the outset for both the one and the other. The ministry of the gospel is no sinecure. The great apostle calls it "a good work;" and what he meant by the term "work" is well explained by the history of his own labours and privations. To him the notion of *otium cum dignitate* could never occur. In his view the christian pastor is not a master, but a servant, and his whole dignity consists in performing well the duties of the station which God has assigned him. In no ecclesiastical connexion are labour and self-denial more necessary than in ours. In none is there more need of pastoral wisdom and faithfulness. None is more exposed to inroads of every sort. None has suffered more. No man, therefore, must enter the ministry of the gospel in our church who has not counted the cost and brought his mind to that conclusion in which the apostle's rested: "For none of us liveth to himself, and no man dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's." It is to be regretted if this mind has not shewn itself every where amongst us, and if the consequences of its absence are but too apparent: it is to be lamented on account of the injured flocks that are neglected, oppressed and betrayed; on account of the reproach which it brings upon our sacred office; and on account of the fearful reckoning to which the faithless pastor will be called.

Want of time has prevented us hitherto from continuing our historical notices of the Reformed church. They will be resumed when we shall have more leisure.

An adjourned meeting of the Board of Missions will be held on Friday, April 4th at 9 o'clock A. M.

Miscellaneous.

Insurance of Temperance Ships.

The following letter from a distinguished friend of Temperance in Boston, will be read with deep interest.

"A most important measure has this week been started in the most active Marine Insurance office in our city. It is an offer on the part of the Directors, to discount five per cent. off the premium of all vessels insured, provided the owner or master will make oath on his

return to port, that no ardent spirits have been furnished for, or used on board the vessel during her voyage, by officers or men, and the captain is further to make oath, that while his vessel lay in port, he has not used any spirits or furnished them for the men. Probably every other Insurance Office in Boston will immediately follow the example, and pass similar Resolutions so that, in two months, a bounty will be offered on any Temperance ship, insured at any one of our offices. It is a little remarkable, that this has been done, not to promote the cause of temperance, but as a money making scheme which will enrich the insurers. They are not particularly engaged at the "Merchants' Insurance office" in the cause of temperance, but they are shrewd calculators, and many of them experienced masters and owners of vessels, and they hereby declare, that they have lost money enough by intemperate captains and men, and that they intend to draw every drunkard out of the ships they insure. The office has been in operation fifteen or eighteen years, and has divided ten per cent. every six months since it was instituted, and sometimes 20 per cent. has been divided."—*N. Haven Intellig.*

Gleanings from Rev John Newton's Conversions.—If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. Now devotedness to God, whether it mows or whets the scythe, still goes on with the work.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish.

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains; but the moment the business is done, he is off: as it is said in the Acts, "Being let go, they went to their own company."

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor house, whom the parish wish dead, & humbled before God with far lower thoughts of himself than others think of him.

LENT.—The true Catholic not only entrusts his conscience to the Pope, but his *appetite* also. But, as may be seen from the following announcement in the Catholic Herald, the Pope has a certain discretion in the latter particular. Appetite may get the better of faith, and therefore it is necessary by a dispensation to convert the sin of eating meat in Lent, into a very harmless affair, as it certainly is.—*Presbyt.*

Regulations for the observance of Lent.

Abstinence from flesh-meat shall continue to be observed from Ash-Wednesday to the fol-

lowing Saturday, both inclusively; also, on Wednesday, Friday, and Saturday, of the ensuing weeks of Lent; and on all the days from Palm-Sunday to Easter-Saturday, both inclusively.

The use of flesh-meat is allowed (by dispensation) on all the Sundays of Lent, except Palm Sunday, without restriction as to the number of times. It is likewise allowed, *at one meal only*, on Monday, Tuesday, and Thursday of every week, after the first Sunday of Lent until Holy Week.

The use of fish and flesh at the same meal during Lent, continues to be forbidden. The use of eggs, cheese, and butter is permitted.

The evening collation should be moderate; and in quantity regulated by the general practice of pious christians, so as not to become a meal instead of a collation.

Persons dispensed from the obligation of fasting on one meal, on account of delicate health, or hard labour, should at the other meals use only food of such quality as is allowed to those who are obliged to fast.

Musical Short-Hand.—A French gentleman M. Hippolyte Prevost, has invented a method of writing music by short-hand, which he thinks, and with some justice, will be found a great acquisition to all the lovers of the science. According to this system, which is exceedingly simple, and yet perfectly adequate to its purpose, music may be written six or eight times as fast as by the ordinary mode, a rapidly fully equal to following an extemporaneous execution, while by a slight complication in the process, the harmony of the piece may be noted almost in the same time as the melodial part.

TO PRESERVE BOOKS.—A few drops of any perfumed oil will secure libraries from the consuming effects of mould and damp. Russian leather, which is perfumed by the tar of the birch tree never moulders; and merchants suffer large bales of this leather to remain in the London docks, knowing that it cannot sustain injury from damp. This manner of preserving books with perfumed oil, was known to the ancients. The Romans used oil of cedar to preserve valuable MSS. Hence the expression used by Horace—"Digna cedro" meaning any work worthy of being anointed with cedar oil, or in other words, worthy of being preserved and remembered.

Cash received towards the first Professorship, by the Rev. D. Bosler.

CHAMBERSBURG DISTRICT.

George Faber	\$12.50	Jacob Heyser	\$50.00
Henry Snyder	15.00	Adam Vanderau	35.00
Stephen Kiefer	50.00	Solomon Miller	25.00
Abraham Kiefer	4.25	Henry Strack	25.00
Marks Bringle	50.00	John Herchelroth	25.00
William Heyser	50.00		

EDUCATION FUND.

The Treasurer acknowledges as having received from Female Education Society of the Ger. Ref. Congregation in York, for the General Education Fund,

\$ 36 00

While acknowledging the above receipt the

Treasurer feels it his duty to lay before the friends of the Ref. Church, and especially his brethren in the ministry, a brief statement of the truly destitute condition of this fund. Every cent of the moneys received at different times since the commencement of the present session, as well as the small balance then remaining in the Treasury, has been paid out, and has been far inadequate to the pressing demand up to the present period. Daily applications are made from indigent students, but there being nothing to give they are put off. A few weeks more however and the session will close, when each has a right to expect and *must have* the whole amount of the sum stipulated, of which there will then remain due (there being seven beneficiaries) the aggregate sum of \$ 210.00. We say *must have*; for they stand pledged to square off with their creditors at the close of every session and we are bound by solemn contract to pay them the sums stipulated. Where then are the \$ 210.00 to come from? Does it not become the duty of each one to do something and that speedily? We hope every friend of the church will come to our help, and we shall soon be relieved.

The Treasurer of the Education Society of the Maryland Classis acknowledges the following receipts for Education purposes:

From the Boonsborough congregation	\$ 4 00
Cross roads, do.	4 50
From the Woodstock congregation by the hands of J. F. Dieffenbacher,	5 00
A collection taken in Cavetown by G. Glessner,	8 80

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Donations to the Missionary Fund.

By Rev. D. Zacharias from J. C. Bucher, Esq., George Bucher, & Fred. Kelker, each 50 cents

1 50

MONEYS RECEIVED.

From Rev. Geo. Glessner \$1.00. Mr. Geo. Besore \$1.00. Mr. Daniel Crouse (Waynesburg) \$1.00. Mr. Elijah Kuhns \$1.50. By Rev. D. Zacharias through Rev. Dr. Ranch, from Mrs. Susan Bucher \$1.00. Mrs. Harriet Wiestling \$1.00. Miss Julian Norton \$1.00. Mr. Geo. Kunkle \$1.00. John C. Bucher Esq. \$1.00. Mr. Geo. H. Bucher \$1.00. Mr. Henry Quigley \$1.00. Mr. Frederick Kelker \$1.00. Mr. Jacob Zeigler \$1.00. Mr. John A. Stehly \$1.00. Rev. A. H. Lochman \$1.00. Mr. John Hauser \$1.00. Rev. D. Zacharias \$1.00. Dr. L. Reily \$1.00. Mr. John Zearing \$1.00. Mrs. Nininger \$1.00. Mr. John Small \$1.00. Mr. C. F. Minich \$1.00. Mr. John Hicks \$1.00. By Mr. John Smith from Mr. Jacob Smith \$2.00. Rev. Cornelius Gates \$1.00. Mrs. Mary Smith \$1.00. Mr. John Smith \$1.00. From Col. D. Schnebly \$1.00. By Rev. J. B. Robough from Mr. Geo. Welty \$2.00. Mr. Henry Newman \$1.00. Mr. Daniel Grim \$3.50. Rev. J. B. Rebough \$1.00. From Rev. Daniel Weiser \$5.00. By Rev. Jonathan Zellers from Mr. Jacob Fickes jun. \$1.00. Mr. Jacob Wyand jun. \$1.00. Rev. J. Zellers \$1.00. From Mr. Wm. Vanderau \$4.50. Mr. Jacob Kroh (agent) \$7.50.