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Communications.

MISSIONARY TOUR IN THE WEST BY REV'D
H. KRON.

Lebanon, Sept. 27, 1834.

To the Editor of the Messenger.

The charge in which I am placed is a
very large and important one, and I find a great
deal more of work here than I am able to do,
as it ought to be done; yet, when I look around
and take a view of our destitute places in the
church at large, I feel as though it were my
duty, and the duty of every minister in our
church to do something for the waste places in
Zion, in one way or the other of the many ways
of doing it.—Last spring, being in a delicate
state of health, and believing that a journey
might be conducive to my health, as well as
the means of effecting some good, I concluded
to make a tour to the north and west. The
board of missions of our church were apprized
of my intentions, & passed a resolution request-
ing me to visit certain places in Ohio.* I was
much pleased with the resolution. It would
have answered as a letter of introduction any-
where if I had needed it. In addition to this
the consistory of my congregation at Lebanon
drew up an instrument of writing commending
me to the kind reception of our destitute
brethren at the north and west, and a number
of our liberal friends contributed upwards of
forty dollars, unasked for, as if the good spir-
it of God had given it into their hearts to do so.
for the purpose of defraying my expenses on
the way. I felt much encouraged in the thought
that my dear people are waking up to the inter-
ests of the church abroad. Having taken leave

from my friends and family, I left home on
Monday the 23d day of June in the stage, and
arrived on the night of the 26th inst. at Pitts-
burg, where I continued over Sunday and as-
sisted brother Kemmerer in the administration
of the Lord's supper to a large number of com-
municants. On Monday the 29th I left Pitts-
burg on board a steamboat, and arrived at
Wellsville, Columbiana co. Ohio, about the mid-
dle of the afternoon; preached there that even-
ing to a crowded audience in the English lan-
guage. We had an interesting time there. I
left that place on the following morning, in the
stage, through New Lisbon and Ravenna, for
Cleveland, where I arrived on Wednesday
the 2d of July in the afternoon about 4 o'clock.
In this beautiful and very flourishing place I
found about one hundred and forty or fifty Ger-
mans. They are just beginning to settle there.
They are principally Europeans. I preached
that evening to about one hundred of them in
the Seaman's Chapel. They are an intelligent
set of young men, and are desirous of having
a pastor. I think they would treat a man of
God with kindness. After preaching, about 1
o'clock in the night, I went on board the steam-
boat Henry Clay for Detroit. In the morning
we touched at Huron a flourishing little village,
and in the afternoon, passing up Detroit river,
we touched at Port Malden, on the Canada
side. Here I saw (to me an interesting sight)
hundreds of Indians, male and female, old and
young. The shore was strung with tents. I
was told they come there annually on the 4th
July to receive presents from the King of Eng-
land. We passed up the river; the current
was strong; it is one of the finest streams I
ever saw. At 3 o'clock we came in sight of
the city of Detroit; and a delightful sight it
was. Think for a moment to be placed on a
large sheet of water, in breadth about two miles,
the banks on either side covered with trees of
astonishing height; all a waste wilderness, just
as nature's God had formed it; the sun declin-
ing in the west; its rays brightly falling upon
the water and reflected from the trees, and
gilding the Heavens; in the north suddenly a
City in the midst of woods breaks upon our
sight; her silvered steeples and painted masts
appear as if all on fire. One of the crew ex-
claimed, there is the city Detroit! The mu-
sicians were called up; they played upon their
instruments; the sweet sound moved on the
waters and reverberated from the woods on ei-
ther shore most delightfully. At last we arriv-
ed, on the evening of the 3d of July, and were
kindly received. Detroit is a fine looking city,
and a place of considerable business too. On

the following day, July 4th, I attended a cele-
bration in the state capitol, where there was a
large and respectable assembly, and a very ap-
propriate address was delivered by Rev'd Mr.
Cleveland, pastor of the Presbyterian church.
The cause of religion is not neglected here.
The Presbyterians are building a very large
house this summer for public worship. The
Methodists, Baptists and other denominations
are building large houses. The Episcopalians
are enlarging their house by one half. The
Catholics have a Cathedral here; it is a large
but very indifferent house. The German Cath-
olics have purchased, if I mistake not, the old
Presbyterian house, and are fitting it up for
their use. They consist of about one hundred
and fifty families. The German Protestants
consist of about 60 families. I am inclined to
think they will put up a house this summer.—
Our dear people of this place are supplied by
one preacher also, whom I verily believe to be
a lover of the Lord Jesus Christ, the Rev. Mr.
Smith. This Brother resides at Ann Harbour.
He was educated at Basel in Switzerland, un-
der the care of the Missionary Society of that
place. We spent the Sunday very agreeably
together in a communion season. I think he
is the only German Protestant minister in all
this Territory. After preaching I intended
visiting Governor Porter who was sick at the
time; but when we came from the church we
heard the news of his death. On the following
morning, the 7th, I left this place, in the steam-
boat General Brady, for Perrysburg, Wood
co. Ohio. In our course we touched at Mon-
roe, Vistula, Port Lawrence and Maumee, and
arrived at Perrysburg on the morning of the
8th. This place bids fair to become one of the
most flourishing in all this country. I preach-
ed here in the evening, in the English language,
to an attentive audience. At Port Lawrence,
9 miles east from here, are 30 families of Ger-
mans; three miles north from here, on Swan
creek, and 12 miles west, on Beaver creek,
are fine large settlements of German protest-
ants, mostly Americans. They are anxious to
be supplied. On the next morning, the 9th,
I left this in the stage for Lower Sandusky. It
rained nearly all day. A large portion of the
population of this county is German and entire-
ly destitute of a German ministry. I came in
too late for preaching this evening. On account
of the rain the country roads were almost im-
passable. I therefore set out on Thursday the
10th for Tiffin in a common two horse wagon—
a pretty rough ride it was, though in company
with a religious brother, I enjoyed myself very
well. On the evening of this day I arrived at

* Mansfield in Richland county.

the house of my brother, whom I had not seen for eight years. I was glad to see him and family well. On the morning of the 11th I visited brother Sanders, at Tiffin. This young brother has a fine field; he is doing well. He insisted on my staying two weeks, so that I might be present at the laying of the corner stone of a new church, which they are about erecting in this very flourishing town, and I promised to return again by that time. My brother having furnished me with a horse, I left Tiffin in the afternoon of the 11th and arrived at McCutchinsville in the evening, and preached there on Saturday morning. On the 12th I left this place and went to Upper Sandusky, where I visited the Missionary Station. It is an interesting place and I think much good is done here. In the evening I arrived at Marion, Marion county, and preached on the following morning. Sunday the 13th inst. in the Presbyterian church, for the pastor of the congregation. The kind brother's name I do not recollect. In this county are quite a number of members of the German Reformed church.—There is a Lutheran brother, Mr. Wiles, who preaches here occasionally and has made an effort to form union churches, but has been answered by some of our people that as long as the ministering brethren of the two denominations cannot hit upon a union among themselves, it cannot be expected of the people. In the afternoon I travelled on to Delaware, Delaware county, with a view of preaching there that evening, but arrived too late. I met a few old acquaintances here, amongst others a Mr. Sharpe, formerly of Frederick city, Md., now editor of the Ohio State Gazette. I attended a prayer-meeting here in the Presbyterian church, and thus spent the evening agreeably. On the following morning, Monday 21st, I left Delaware and arrived in the evening of the same day at Columbus, and shortly after my arrival here called on some of my acquaintances who were formerly members of my church at Lebanon. One of the young brethren accompanied me on a visit to the Lutheran Seminary of that place. We had sent out an appointment for preaching on the evening. I enquired whether there were any members of the German Reformed church there, and was informed there were a few who once belonged to the Reformed church, but that their church was a union church and these had joined it. I preached that evening to a small but very attentive audience: it was just in harvest time and people were engaged.—The subject of my discourse was, "Come, for all things are ready." I spoke of the gospel feast to which all sinners are called, inquired what things the Lord had provided, to which sinners were so affectionately invited, shewed that it was what sinners most needed, viz.:—Righteousness, Peace, & Joy in the Holy Ghost, Freedom from the domination of sin and the devil, and the inheritance of eternal life; and in the second place, I endeavoured to point out how we can partake of these good things;—namely through repentance towards God and faith in the Lord Jesus Christ. Here was a somewhat narrow place, through which some of my hearers I suppose could not follow me.

At least next morning I was told one of them said some very harsh things about me and my preaching. Through the course of this day, 22d, I paid several visits in the country, and made some important discoveries relative to the state of our church both in the city and county. I met with an old Reformed, who declared that there were at least one hundred and fifty members there of our church, and they had formed no union with our Lutheran brethren, any more than that they were friendly disposed towards them; but as soon as practicable would call a minister of their own church. I proceeded again in the evening to a small audience, and after sermon, told the people (as I generally did wherever I preached, in as much as new countries are imposed upon by wicked men who come to them in sheep's clothing, but inwardly are ravenous wolves) that I was a travelling preacher and a member of the Synod of the German Reformed church; that the brethren in the east were much concerned for their destitute brethren in the west, and would make arrangements as soon as possible to supply them; I exhorted them to continue steadfast in that which they had learned in their youth, and if they were inclined to make any change, they should begin more strictly to practice that which they professed to believe, and that our Theological Seminary at York, Pa. was in a flourishing condition and would soon send men forth, who would break the bread of life to them. Addresses of this kind always revived their courage. Yea the mere sight of a minister of their church was gratifying to them. On the morning of the 23d I called on a number of families of our church and discovered that there is a fine prospect of forming a church there.

About noon I left Columbus, that very flourishing city, for Delaware again, but arrived so late for preaching. On the morning of the 24th I left this place for Bucyrus, Crawford county.—After I had mounted my horse, I rode up to Mr. Sharp's office, and had a little conversation with my old friend. Among other things he observed that he was much gratified to see that the ministers of the German Reformed church were mindful of their scattered people in that region of country, that since I had not time to stop and preach to them it would be well to give a little notice in his paper of my travelling through there; this would encourage the people patiently to wait until we could supply them. I told him he should; then left the whole matter to him and passed on. On the afternoon of that day I arrived at Mr. Jacob Mayer's, an aged member of the Reformed church, six miles east of Marion. He received me very kindly, and next morning, the 25th inst. I preached at his house to quite a room full of German brethren. It was a happy season for that people. In the evening I arrived at Bucyrus. On Saturday the 25th we made arrangements for the following day, Sunday, the 27th. I preached in the morning 5 miles east of the town, and the Lord was truly there; in the afternoon in town, in the German language, and in the evening in English, and here too did the Lord manifest his presence. The citizens of this place and neighborhood are a remarkably kind

people. Monday morning, the 28th, I left this place for Tiffin again, where I arrived in the evening. Tuesday was spent in visiting some of my old friends and acquaintances from Frederick county, Md. On Wednesday morning 30th we laid the corner-stone of a German Reformed church. Brother Sanders preached a very appropriate discourse in the English language; the Rev'd brother Stauch and I followed with a few words in the German. In the afternoon I preached in the German, and in the evening in the English language. This was truly an interesting day to us all. May the Lord add his blessing. On Sunday August 3, we preached together at McCutchinsville; brother Sanders in the English and I in the German; at 4 o'clock, I preached in my brother's barn; on the morning of the 26th, & I left Tiffin for Mansfield Richland co. on the afternoon of the 29th, arrived at Mr. Bucher's near Truxville, and was accompanied by him to Mansfield that evening. We visited the Rev'd Mr. Hoffman who was very ill at the time. Mr. Bucher and others made arrangements for preaching on Sunday and I started on the morning of the 30th for Mount Vernon, and preached there in the Episcopal church, on the evening of the same day, in the English language. There are about three or four German families in this town—but I was told there are fine settlements in the country. On the following day, the 31st, I returned to Bellville, preached in the evening in the German language to an attentive people.—On Friday, the 1st, I returned to Mansfield, preached in the evening in the English language and on the following morning I staid with the aged brother Hoffman until he expired, which was about 10 o'clock. "Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labours and their works do follow them." That afternoon I preached about 5 miles from town at Mr. Sider's, and on the following morning, Sunday, the 3d, in the new church at Truxville, in German, and at 2 o'clock attended brother Hoffman's funeral. It was a solemn occasion. Mrs. Hoffman had been buried on the previous Sunday. I preached in German to a large assembly, and in the evening in the English language. It was to me a busy day, to some a day of sorrowing, but I hope to all a blessed day. This dear people should be attended to. The Lutheran brethren have supplied their people in all this country, but ours are entirely destitute and are very desirous to be supplied. On Monday, the 4th I started for Wooster; preached there in the evening to a large assembly in English. On the morning of the 5th my horse being foundered, I stayed till the following morning and spent the day in public ministrations to the people who were willing to attend. The word had a powerful effect here: may it have a lasting one, is my prayer.

On the 6th I travelled on to Sugar Creek township, Wayne county, preached on Friday afternoon at Sugar Creek meeting house, and in the evening at brother Reinold's, each time in German. Here I was altogether amongst my old acquaintances. Brother William Heister, formerly a member of my church at Lebanon, followed with an exhortation and prayer. We

spent a happy evening. Saturday, the 9th, I preached near Lockport in the Presbyterian church, in English, and in the evening at Mr. Fuhrman's near Massillon, and on the Sabbath morning, 10th, at 9 o'clock, in Massillon, in the 5d story of a warehouse, to an attentive people. May the Lord often remind them of that solemn day. Massillon is a fine business place. In the afternoon and evening I preached in Canton, Starke county, in German; and on Monday, the 11th, I left Canton for home.

On my way stopped at Bedford on Sunday the 17th, where I occupied the pulpit of brother Denius, and on Thursday evening, the 21st, arrived at home, where I found my family in good health, having been absent 8 weeks and 3 days, travelled 1500 miles, preached 35 times and wherever I preached found acquaintances more or less. My health was improved: the Lord be thanked for it.

H. KROH.

SELECTED.

We request the attention of our readers, to the following instructions of the American Board of Foreign Missions, given to one of their missionaries previous to his departure from the United States: both for the valuable notices it contains of Persia, and other oriental countries, and as a specimen of the labours and dangers to which the Christian missionary is subjected amongst the half civilized nations of the Heathen world. The length of the article obliges us to divide it into two parts, the latter of which will be given in our next number. (Edit. of the Mess.)

MISSION TO PERSIA.

The Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. James Lyman Merrick, appointed a Missionary to the Mohammedans of Persia.

[Read in the Chapel of Amherst College, Sabbath evening, August 10, 1834.]

DEAR BROTHER,—The Mohammedan of Western Asia with too much reason despises the Christian religion; for, in every form in which it has been presented to his notice, until within a few years past, it has been as a system of idolatrous worship. It must be presented to him in a different form—divested of superstitious and profane rites, and of all that paralyzes the conscience and heart. For this purpose, we must persevere in our missions to the degenerate oriental churches, and extend those missions more and more; and we must publish the "truth, as it is in Jesus," directly to the Mohammedans themselves. Why should we pass by the many millions who are deceived by the False Prophet? Come they not within our commission? Are we not commanded to proclaim to them the Gospel? Yes, verily; and we will no longer pass them by; we will endeavour to make known to them the "good tidings of great joy," which were designed for all people.

The leading object of your mission during the first four or five years, will be to collect information concerning the character and condition of the Mohammedans of Persia and Cen-

tral Asia. This you will do by traveling as extensively as may be, and mingling freely with the people as a Christian missionary, with the use, as far as possible, of their vernacular tongues. This is not, however, the ultimate object of your mission; the question whether we shall commence a series of operations for the spiritual illumination of Mohammedans, if Providence permit, being already decided in the affirmative. Your mission is designed to be such a commencement; nor shall the series end, we humbly trust, till homage is rendered to Jesus Christ, as Lord of all, by the numerous sects of Islam over all the regions of Western and Central Asia. The enterprise, indeed, is of the most appalling magnitude, even in contemplation; and can never be accomplished, except in the exercise of the most vigorous faith in God. But it can be, it will be accomplished, if once the light of the "glorious gospel" can only be made to shine over those benighted regions. So glaring an imposture as that of Mohammed, cannot long endure such a light. The delusion would never have been able to spread itself as it has done, if smoke from the bottomless pit had not previously obscured the Sun of Righteousness. *Can that light be diffused by the churches of America—where can it be diffused to the best advantage—and by what means*—in the countries between the Tigris and the Indus, and especially in Persia?—are inquiries, to which you will be expected to give earnest and prayerful attention, till you are able to make a distinct and satisfactory report to the churches which send you forth.

Embarking in company with your missionary brethren, Adger, Houston and Pease, and their wives, destined to missions within and around Asia Minor, you will proceed to Smyrna, and from thence, with as little delay as possible, to Constantinople. There you will do well to remain till spring, in the study of the Arabic and Turkish languages. Mr. Schaaffler has prepared himself to lecture on the grammatical structure of those languages, and both he and Mr. Goodell will be able to render you much assistance in acquiring the latter. The importance of the Turkish language to the full success of your enterprise is apparent from the fact, that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbaijan, which is the first you will enter, Persian is only the language of trade and of the government. The same is true Mazanderan and of a considerable part of the large provinces of Irak and Khorasum; and probably along the caravan route from the present capital of Persia to Bokara, if not to Cabul.

And here the Committee would earnestly enjoin upon you the duty of making yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these, you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the Gospel to the Mohammedan mind in Persia. Your first duty of course will be, to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well digested knowledge, such as lies wide from the common

track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Sunnites and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will farther require a knowledge of the essential modifications, which the Sheah faith is receiving in consequence of the prevalence of Suficism in Persia.—This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Sufects are said not to be so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.

But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks: because the Persian regards them with more respect than the Turk, and listens to them with greater deference. Read them daily, and become intimately conversant with them, that you may be "a workman that needeth not to be ashamed, rightly dividing the word of truth." Nor can you have perused the memoir of Henry Martyn, or Prof. Lee's *Controversial Tracts on Christianity and Mohammedanism*, without feeling the necessity of all that intellectual and moral culture, which may be derived from a thorough classical and theological education in the colleges and seminaries of our country. Indeed, in no part of the world will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia.—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

The Committee advise you, therefore, to spend whatever time may be necessary in studies that are strictly preparatory, before giving yourself much publicity as a Christian missionary. For these studies you are at liberty to procure all the necessary helps. And may your attainments be sanctified by the spirit of truth, and redound to the glory of God in the countries whither you go.

Your route to Persia will be by way of Trebizond, a chief port of commerce on the south eastern shore of the Black Sea, to which you will go from Constantinople by water. A missionary station will probably have been formed there by Mr. Johnston, before your arrival, which will serve to connect the missions of the Board in Persia with that in the Turkish metropolis. With Mr. Johnston you will concert measures for securing a regular and safe transmission of your letters between Trebiz and Constantinople. From Trebizond to Trebiz, through Erzerum, in Armenia, the estimated distance is 500 miles. Through Tiflis, in Georgia, the distance is greater. The researches of Messrs. Smith and Dwight in Georgia, have rendered farther in-

quiries in that country unnecessary at present.

While at Constantinople, you will doubtless be able to obtain letters of commendation to the English embassy at Trebiz. These will bring you at once into friendly relations to high-minded men, well acquainted with Persia, who will be disposed to render you all proper assistance.

We know not how long you will find it expedient to remain at Trebiz. Mr. Perkins is now on his way from Constantinople to that city. Should he have commenced his residence among the Nestorians of Oormiah before your arrival, you will visit him before leaving Aderbajan, and perhaps may pass around the lake, on your return, to Mazgha, six hundred years ago the residence of him, who overthrew the empire of the caliphs of Bagdad. The distance from Trebiz to Oormiah is 120 miles.

While in the northern provinces of Persia, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, would be well understood in the neighborhood of the Caspian.

On leaving the region where the Turkish language prevails, your first object will be to find the most eligible place for acquiring the Persian. Until you learn enough of that language to dispense with interpreters in your common intercourse with the people, or at least can make your interpreters feel that any great unfaithfulness on their part would be detected, the committee doubt the expediency of your making the acquaintance, to any considerable extent, of the learned and noble in the royal cities of Teheran, Isfahan, and Shiraz. A Persian, till his heart is powerfully affected by the gospel, must be a very unsafe interpreter. It has been ascertained that, some years since, one even ventured to deceive, at the same time, both a Christian missionary and the heir apparent to the Persian throne, in a matter involving very serious consequences.

Among the cities of Persia, the three just named will claim your principal attention, and of these the committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the 40 years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazanderan, the vicissitudes of its climate are great and pernicious to health; in summer the heat is so unsupportable, that it is then abandoned by two thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined; most of its learned men have disappeared; its gardens are fading away; and its environs are covered with ruins and wretchedness; and what is fit to you, that Sadi and Hafiz were

born there, and that there are their tombs?

Koom, one of the sacred cities of Persia, 80 miles from Teheran, on the road to Isfahan will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and in point of sanctity, ranks next to the sepulchre of Aly, in the pishalic of Bagdad, and that of the eighth Imam, in the province of Khorasan. It is remarkable for its numerous priests, the gilded cupola of its mosque, its beautiful college erected by the present sovereign, and its many ruins, the tokens of former magnificence and present decline. In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably see, notwithstanding the boasted theism of the Muslims, that, like the degenerate Christian of the east and of the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Going from this idle and fanatical, this ignorant bigoted city, a ride of 50 miles along the borders of the great salt desert Khorasan, towards Isfahan will bring you to a neat, populous and industrious town, called Gishan. The great salt desert is a link in that remarkable chain of arid and sandy plateaus, which extend from the north of China across the whole of Asia, with little interruption, to the "ocean of sand" in Arabia. Three tenths of Persia is desert; and all its elevated table-lands, even where not a barren waste, are destitute of trees, and impregnated with saline qualities. The districts bordering on these deserts are scorched in summer with intense heat, and in some places life is endangered by pestilential winds and clouds of sand. No doubt, in choosing this field for your mission, you have taken into view the formidable obstacles which will every where oppose your progress;—such as fiery or piercing climates; snowy summits and burning plains; frightful passes infested with banditti; deserts of fearful extent, devoid of the means of supporting life; scarcity of water, and the difficulties of procuring provisions; the inhospitable character of the people, growing out of their notions of ceremonial purity, or their predatory habits; and with very rare exceptions, the utter falseness of the whole people. No well made roads, no carriages, no navigable rivers, no furnished hotels, will relieve the fatigue of travelling. Like the Apostle Paul, you will be "in journeying often; in perils of robbers, in perils in the city, and perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and in thirst, in fastings often, in cold and nakedness." In some of the routes yet to be pointed out, the hazard of life may be too great to be incurred, and they are mentioned rather for the sake of calling your attention to them, than enjoining them upon you as a duty. The times of your journeys, and the routes you pur-

sue, should always be chosen with a careful reference to circumstances. When impatient of delays, or tempted to hasten onward without proper precautions, think of Henry Martyn, dying prematurely at Tokat, and of Brown, the celebrated English traveller, murdered by Persian robbers; and let these admonish you to unceasing moderation and caution.

(To be continued.)

THOLUCK.

FROM OUR CORRESPONDENCE IN GERMANY.

Leipsic, April 1854.

Tholuck, (now thirty-five years old,) is a native of Breslau, in Silesia, and in his boyhood learned the goldsmith's trade. He commenced his literary career in his native city, first in the Gymnasium, and then in the University. A fondness for Oriental languages was very early manifested; and as he was wholly destitute of the means of support, he resolved to present himself as an object of charity to Von Dietz, of Berlin who had been minister to Constantinople, and was well versed in Oriental literature. This distinguished patron of learning was so moved at the indigent circumstances and literary ambition of the young applicant, that he received him and even adopted him as his own son, and promised to support him, after he should have completed his course at the University, as a traveller in the east. Tholuck, in order to prepare himself for his contemplated journey, devoted himself wholly to the study of the Arabic. But in less than six months his patron died, and he was left again to himself and his poverty. His merit had, however, by this time become known, and gained him friends, so that Von Altenstein, minister of state, furnished him the means of pursuing and finishing his Oriental studies. During this period, by his excessive and unremitted study he destroyed his constitution, and has ever since been an invalid. While a student at Berlin he became acquainted with Neander, a circumstance which was ordered to change his whole character and destination. By means of this new acquaintance he was converted from his former belief, not only to the principles of Christianity, but, by a Divine power, to a life of deep and settled piety. Prof. Olshausen was at the same time student at Berlin, and was the intimate friend of Tholuck, but was so displeased with his religious sentiments, that he remonstrated with him severely. He said to him that his talents might command one of the best situations in Germany, were it not that his fanaticism spoiled him; that with such views and feelings he never could rise in the world, because the public would always distrust him, and therefore begged him earnestly "to lay aside his Moravian nonsense." "If you will but read the books of these Moravians," said Tholuck, "you will there find that all your learned theology is worth nothing; that it will never carry you to heaven." They parted with wounded feelings, and did not see each other again for a week. At this time Tholuck visited him, found him in tears, and his table covered with Moravian books. "I have found," said he, "by reading these, that I am no Christian." They now

had frequent interviews, and Olshausen became a new man. He is now the most popular commentator of the New Testament in Germany. From the time of Tholuck's connection with Neander, and his consequent change of views in regard to religion, he felt an ardent desire to devote his life to theological studies and labours. A missionary zeal has been his predominant characteristic ever since. To bring his fellow men from darkness to light, and to introduce a purer element in German theology, has been his constant aim. While these feelings were developing themselves, and while he was acquiring great reputation for talent and scholarship, De Wette was removed from Berlin, and Tholuck, at the age of twenty, was requested to lecture on the Old Testament instead of that great man. After thus lecturing six years at Berlin, he was sent by the government to Holland and England on a literary tour. The first made him known to the English public. His acquaintance with English literature is very extensive and accurate, and his hospitality both to Englishmen and to Americans who visit Germany is well known. At the death of Dr. Knapp, of Halle, 1826 he was appointed his successor at the age of twenty-seven. The Prussian government had viewed with concern the bold and impious Rationalism of this ancient seat of learning, and thought no one better fitted to check its progress, and lift the standard of reform, than Tholuck. Nor was it mistaken. With the whole tide of the university against him, he has worked his way through, and now draws around him more students than any other theological professor on the ground. In rehearsing to me some of the events of his life in Halle, he said, "I was sent here by the king expressly as a missionary." And well has he sustained the character. At the end of two years the state of his health made it necessary to seek some relief from his labours, and he went as a chaplain to the ambassador at Rome. By a year's residence here, he perfected his knowledge of the Italian language, so that he speaks it with fluency and accuracy. He has an amazing memory, which knows not how to forget, and acquires the knowledge of a language with great facility. In addition to the English and Italian, he also speaks the French, Spanish, Danish, and Dutch. He keeps his journal in Arabic; and in Syriac, Chaldaic, Rabbinic, and Persian literature, he is familiar, if not critical. He speaks the Latin with great ease; but it is easy to perceive that his Latin is not Ciceronian. Indeed, he is not an admirer of this language; the Greek is more to his taste. A young professor Fritzsche, in Rostock, provoked by some criticism of Tholuck's, attempted, in a malignant attack upon him, to show that he understands neither Latin, Greek, nor Hebrew. That he cannot be a profound scholar in so many languages, lies in the nature of things; and that Fritzsche has hunted out many inaccuracies can not be denied. But the public voice even of Rationalists has decided that this bitter assailant has by no means made good his assertions. One of the most disagreeable, though in the end beneficial events of Tholuck's life, is what is called the "Halle disturbance." In 1830 an article ap-

peared in Hengstenberg's paper, exposing to the government the impious manner in which Gossinius and Wegscheider amused the students with the Bible. Tholuck was wrongfully supposed to be the author and whether so or not, was hated as the leader of the Pietistic school. Upon this a volcano broke out; more than a hundred appeared in the dispute; Neander renounced his connection with Hengstenberg's paper, as being too violent. Tholuck's life was in danger from mobs of students; Gossinius and Wegscheider were upon the point of being dismissed by the government, when the revolution in Paris suddenly broke out, and, (as the Rationalists are most of them Liberals,) terrified the king, so that he proceeded no further. Soon this heavy sea agitated all Germany, and broke the wave of lesser party strife, and when it subsided, Tholuck's case was viewed in a truer light, and raised him higher than he ever stood before. He is now preparing a new edition of his commentary on the Romans; which will be quite another book. It is to contain a critical account of St. Paul's life and character, as a key to the interpretation of many difficult passages in his epistles. He intends also to publish a work on Christian ethics, a commentary on the Psalms, and a manual of systematic theology. — *Baptist Register*.

Correspondence.

Extract of a letter from a young brother in the ministry dated New Market, Va. Sept. 9, 1834.

Dear Sir,

I have long wished to communicate to you something of the situation of our Reformed Zion in the great valley of Virginia and the adjoining districts. The Reformed church in this section of country has long been neglected by the friends of the Redeemer. How they will reconcile with their sense of duty its present situation compared with what, by a proper attention, it might have been made, I cannot for my part see at present. Rev. Mr. Brown was the only Reformed minister in the valley for thirty-six years. He is a man of untiring activity and has performed the part of an apostle toward the churches in this section. The few who are here look up to him as their spiritual father. But with all his care and activity and unwearyed labours, he has not been able to effect more than to keep in existence the congregations which he found when he came here. In conversation with him on the subject he stated that, during the time I have mentioned, he preached to upwards of 20 congregations, until brothers Dillmabacher, Gates and others came out; and he might have raised perhaps as many more, if he could have attended to them. Such has been, and is yet in some measure, the state of things here; but, according to an old adage, it is never too late to do good. The church here, it is true, is but in her infancy, but she occupies advantageous ground, and it depends upon her ministers whether she is yet to rise from the dust and prosper, or to sink and expire. The few who are here cannot occupy advantageously the ground of which we are already in possession much less that which remains to be taken up. Our congregations are chiefly in the country. The towns have been relinquished and are now in the possession of sister denominations. There is notwithstanding room to build up fine congregations, I may say in almost every one of them, had we a sufficient number of ministers of the right stamp, men who are able and willing to bear the hardship and the heat of the day—who are willing to subject themselves to many inconveniences and privations for a few years; at all events for a year or two. The churches under my pastoral care lie in three counties, viz. Rockingham, Shenandoah and

Page. A place in Hardy county not yet organized as a church is attended to alternately by brother D— and myself. The others are, just what you might expect, in a miserable situation, and want more labor than we can bestow upon them, as we are already so much occupied. Now, Sir, unless the young men in the seminary will turn their attention this way and come to us in the spirit of apostles, willing to spend and to be spent in this cause, we must give up the contest and submit to the enemy; which, however, I do not feel willing as yet to do. This region can be made a most important section of our church. It is truly a land of promise, and all it wants is labourers to cultivate it.

* I have at this time the labour of two men upon my hands; yes, abundance for two. As it is, I can preach only once in four weeks at each place, and very often not even that; which, in this country, is almost as good as nothing. I must be continually riding from one place to another to preach, and have no time for prayer meetings, lectures, or any thing. If I get two days in a week for study, I have done well. It is with me, *Run and read, or not at all.*"

We have great pleasure, in laying before our readers, the following very gratifying communication, from our Rev. brother the pastor of the Reformed congregation in Philadelphia. The example is worthy of thankful acknowledgement.

Philadelphia Oct. 7th. 1834.

Res and Dear Sir,

At a meeting of the Home Missionary Society, attached to the German Reformed church, Phil. an extract from your editorial remarks in the last number of the Messenger, relating to the pecuniary embarrassments of the beneficiaries connected with the Theological department in York, was read when, on motion, it was resolved to appropriate, one Hundred Dollars to their use. As the corresponding Sec. of that Society, I have been authorized to inform you, that this amount has been deposited in the hands of the Treasurer & is subject to your draft. An article in the bye-laws of our society renders it necessary that all drafts before honoured, must be endorsed by the President, and Corresponding Secretary.—Will you have the goodness therefore to forward the same either to George Troutman Esq. or myself. The society wish you to make such an application of it as may best answer the end for which it is designed.

Yours most respectfully,
W. T. SPROLE Cor. Sec.

MESSENGER.

YORK, OCTOBER 15, 1834.

CONVENTION OF OUR CHURCH.

The Circular of a committee of Synod, inserted on our last page, is copied from the Pittsburg Christian Herald of Sept. 27. Though designed to appear in the Messenger of the first instant, it was not received until that number was nearly through the press. The Corresponding Secretary states: "Synod require that you publish it in the Messenger and forward a copy to every minister belonging to the German Reformed Church." We would cheerfully comply with this requisition of Synod, but we have not the means of ascertaining the residence and post-office address of every minister belonging to the Ref. church; the names of the clergymen, of the congregations to which they minister, and of the counties and states in which these are situated, are usually given in the statistics appended to the Synodical minutes; but the post-office address is very seldom indicated, and, in such cases, the paper directed to the

clergyman may never reach him. There would be no difficulty, neither would there have been occasion for this injunction of Synod, if every minister of our church were, as he ought to be, a subscriber to the paper. Those brethren who receive the Messenger are requested to communicate the object of the circular as early as practicable, to others residing in their region of country, whom the paper may not reach.

The calling of a contention for the purpose of determining a question of so much interest as the permanent location of our institutions is doubtless a judicious measure. It is important that the meeting should be as full as possible and the sense of the whole body connected with our Synod ascertained. On the subject which will come before the convention all the information that is attainable should be sought, and the decision to which that body may come should be the result of much cautious and calm deliberation, inasmuch as it must be a final one, and a false step, in this case, could not afterwards be retracted.

The mission in Cincinnati.

By a letter received from Rev. F. M. Rashig, dated Sept. 25, we learn that his success in the mission to which he is appointed has exceeded our highest anticipations. At the date of his letter he expected soon to organize a Reformed congregation with very favorable prospects. His reception in Cincinnati was very cordial, and a lively interest in behalf of the Reformed church was soon manifested. Members of the Presbyterian denomination exercised a very praiseworthy liberality toward him in furthering his enterprise. He makes mention particularly of Doctor Wilson, pastor of the first Presbyterian church in that city, and of Mr. Henry B. Funk, an elder in the same church, and formerly a member of the Reformed congregation of Race street in Philadelphia. The latter had long cherished a desire of having a missionary of our church to labour among the Germans and to organize a Reformed congregation in Cincinnati, and had corresponded with several individuals on the subject; but the want both of funds and of suitable missionaries had rendered his benevolent exertions ineffectual. It is owing chiefly to his prompt and generous activity that Mr Rashig was enabled, as soon as he arrived, to commence his labours with most encouraging prospects of success, and that the obstacles to the forming of a large and flourishing congregation of the Reformed persuasion have been much diminished. We take pleasure in recording the fact that the Session of the first Presbyterian church adopted a resolution granting the use of their church for German worship on every third Sunday-afternoon, and for that purpose agreeing to omit their own. We presume it was expected that other churches in the place would follow the example. At present, however, the worship is performed in a school-house, which has been rented for the purpose. The design is entertained to erect a church, but in the mean time, to avoid creating debts before the extent of their means is ascertained, it is intended to rent a church or schoolhouse for the first year. Mr Rashig preaches every Sunday, afternoon and evening, and on every Wednesday-evening. He speaks with much pleasure, and with thankfulness to God, of the serious and devout attention of his audience, and says that the Lord's day is his day of gladness. (*Freudn. Hef.*) We have no doubt that he will be instrumental in

doing much good, and most cordially wish him and his people much of the presence and the blessing of God. If sufficient funds were provided for the support of beneficiaries, many others might be prepared at the Seminary to occupy other situations where they might be as useful to destitute brethren and render as important service to the Reformed church. Mr. R.— is a pupil of the seminary and a beneficiary. Whatever good he may with God's blessing effect must be regarded as a fruit of those institutions toward which many of our church members, and not a few of our clerical brethren, have shewn so much coldness.

Installations.

The Synod at its late meeting in Pittsburg, resolved that the rite of installation, which is customary in the church in Germany, be henceforth practiced in our church, and in pursuance of this resolve appointed committees to install the Rev B. S. Schneek at Gettysburg and Rev. H. L. Rice in the church at Chambersburg. The committee appointed for the former were Professors L. Mayer and F. A. Rauch and Rev. H. L. Rice; and for the latter, the same professors and Rev. B. S. Schneek.

The installation of Rev. B. S. Schneek took place in the German church in Gettysburg on Sunday, September 28th. A sermon, in the German language, appropriate to the occasion, was preached in the morning by Rev. Dr. Rauch, and another, in the English language, in the afternoon by Profess. Mayer. The charge both to the pastor and the congregation was delivered by Rev. H. L. Rice.

Rev. H. L. Rice was installed, in the Reformed church in Chambersburg, on Saturday, October 4th. The installation sermon was preached by Rev. B. S. Schneek and the charge to the pastor and the people delivered by Profess. Mayer. The whole service was performed in the English language. A discourse in German was preached in the afternoon, by Rev. Dr. Rauch, preparatory to the communion of the Lord's supper, which was solemnized on the succeeding day.

On the Lord's day the communion service in the morning was in the German language, when Dr. Rauch preached the sermon, and in the afternoon in English, the sermon being preached by Prof. Mayer. An unusual number of communicants appeared and engaged in the solemn exercise, and much serious and devout attention seemed to prevail.

Mr. Patterson again.

Our brother of the Philadelphian says, in his paper of the 9th. "The Rev. James Patterson's late letter on the condition of the German churches in our country has stirred up the spirits of not a few persons, whose communications appear in the Lutheran Observer, and the Messenger of the German Reformed church; and given life to those publications."

The Messenger, kind brother of *Philadelphia*, bore but an humble part in this notable stir. It put forth but a solitary editorial of moderate length, and was not enticed with any communication whatever on this subject. The honour of multitude therefore belongs not to us.

Mr. Patterson's letter has "given life to those publications." We would ask our brother for his definition of life, if we were not afraid that he might plunge us a little too deep into his philosophy; and

we shall therefore just leave it, as it is, in its popular usage. In common parlance we mean that a thing which is not alive is dead, and a giving of life is a reviving of the dead. The publications of the German churches therefore were in the state of death, until Mr. Patterson's letter revived them; and that good brother, besides the honour of being a very zealous preacher, is to be numbered with the more illustrious family of modern workers of miracles, and, if he were a catholic, might be among the hopeful candidates for a place in the calendar.

Synod's Meeting.

We are still without definite information respecting the proceedings of Synod. As we anticipated, the meeting was small, only eleven clerical members being present. The next annual meeting is appointed at Chambersburg, on the last Sunday in September 1835.

THE CHURCH HARMONY,

Containing a selection of approved Psalm and Hymn Tunes, with additions and improvements, adapted to the divine worship of the various religious denominations, and a concise introduction to Music, including also a second part or supplement, containing a variety of tunes suitable for singing-schools and private societies. By HENRY SMITH. Third edition, improved and enlarged. CHAMBERSBURG, Pa. Printed for the proprietor, by Henry Ruby, 1834.

This is a neatly printed book of a convenient portable size and form, containing two hundred and fifty-four tunes, adapted both to English and German hymns. The rapid sale of the two former editions of this work is a sufficient indication of the favourable judgement which the lovers of sacred music have formed of it; and the additions and improvements that have been made in the present edition, will doubtless raise it still higher in their estimation.— Good vocal music is an important aid to devotion in the worship of God, as well as a source of much innocent enjoyment in the family circle; and whoever contributes a portion to its improvement and more general use deserves the patronage of a virtuous community.

Miscellaneous.

SINGULAR DEPRAVITY AND FOLLY.

From the Albany Evening Journal.

'MATTHIAS THE PROPHET.'

'This notorious individual whose proper name is Robert Mathies, was arrested in this city on Monday afternoon upon the authority of an advertisement issued by Mr. Benjamin H. Folger of the city of New-York. The charge against him was, that he had left New-York having in his possession a large amount of Mr. Folger's property; but he has been guilty, it is asserted, of many other mal-practices, some of the blackest character, and worthy of the most severe punishment.

Mathies commenced his career of fanaticism some two or three years since, in this city, when he proclaimed himself "The Prophet of the God of the Jews," and asserted divine power.

er. He shortly afterwards went to New York, where he continued to proclaim his doctrines, but with little success at first.—He soon, however secured the favor, among a few others of less consequence, of three of the most wealthy and respected merchants of Pearl st.—Messrs. Pierson, Mills, and Folger. These gentlemen received his doctrines in the fullest confidence, and believed him to be all he declared himself. Their treasures were thrown open to the impostor, and he lavished them upon himself most profusely. He purchased the most costly wardrobe. His robes of office were richly trimmed with gold and silver. He wore a sword of the finest workmanship, and his gold watch and establishment equalled the lustre of the most costly.

The bondage of these gentlemen was complete; and the fact that three intelligent citizens of New York were thus deluded, will form one of the darkest pages in the whole chapter of modern fanaticism; but the chain with which they were bound is broken.

Death liberated Mr. Pierson. He died in Westchester county at his country seat, near Sing Sing, and the event is closed in mystery. A short time previous to his death, and while in health, as we understand, Mathies prevailed upon Mr. P. to assign him his whole estate. He was shortly after taken sick, and although his friends who were with him insisted upon calling medical aid, they were deterred by Mathies, who told them that "he had power of life and death, and Mr. Pierson would not die." But he did die; and a subsequent examination of his body by three able physicians, resulted in the conviction that he had been poisoned, and certificates to this effect were drawn up and signed by these physicians and are now in New York. *Who* poisoned Mr. Pierson is to be determined by the proper tribunal.

Mr. Mills, under the strange delusion, became a lunatic. His friends removed him to the country, and from the society of Mathies, and his reason soon returned. He is now convinced of his error, and has abandoned the delusion.

The mysterious death of Mr. Pierson, and the accompanying circumstances, shook the confidence of Mr. Folger and his family, and they resolved to abandon Mathies and his principles. After his return to New York, they announced their determination to the "Prophet" who then declared to them that if they did "sickness and perhaps death, would follow?" This threat was not sufficient to overthrow their resolution, and a day was fixed upon when Mathies should leave the house. Upon the morning of that day, Mathies partook of but very little breakfast. Mr. Folger, his wife and children were taken violently sick. Mr. Folger did not suspect the cause of the sickness till after the villain had left the city, when upon examination, he learned that the black woman who did the cooking for the family, had also abstained from the use of any coffee upon that morning, and from other circumstances, he became confirmed that the woman was bribed by Mathies to poison the family. From some cause, the effort was not successful. To none of the family did it prove fatal, although all of them have not yet recovered

ed from its effects. This transaction induced Mr. Folger to procure his arrest, for which purpose he despatched the notice before mentioned.

Mathies did not expect thus suddenly to be stopped in his mad career, and expressed a good deal of surprise when arrested. He had in his possession two large trunks, which he acknowledged contained articles that did belong to Mr. Folger, but which, he said Mr. Folger gave to him when he left New York. Among the articles were sundry rich dresses, about \$500 in gold, a gold watch worth about \$150, a sword of great value, and a rod with which he was going to measure the bounds of his paradise, "the gates thereof and the walls thereof." He was taken to New York this morning.

His trial will unfold strange deeds of crime and fanaticism.

Appropriations for Tracts in Foreign Lands.

The Executive Committee of the American Tract Society have published a Circular from which we make the following extract.

Resolved, That the following appropriations be made as early as sufficient contributions be received, and opportunities be afforded for transmitting them, viz.

TO CHINA, for the use of the American Mission, in connexion with Rev Mr. Gutzlaff, Leang Afa, and others; all religions being here mainly diffused through the press, and the Chinese written language being intelligible, not only in China, but in Corea, Japan, Loochoo, and Cochin-China, embracing in the opinion of Dr. Morrison, "more than one third of the population of the globe," vast multitudes of the Chinese having shown the utmost eagerness for books, \$5,000

BURMAH AND SIAM, for the use of the American Baptist Mission; having in operation among eighteen millions of Burmans, a type and stereotype foundry, 4 master printers, organized bands of distributors pervading the rivers, towns, and villages; great eagerness among the people to read, and many conversions by means of tracts, 5,000

CEYLON AND THE ADJACENT CONTINENT—for ten millions speaking the Tamul. In Ceylon are seven mission stations; two presses; 4,000 scholars; 30 native converts might be immediately employed as distributors. Another station soon to be commenced at Madras, 3,500

THE MAHRATTAS—about twelve millions; three missionaries devoted to Bible and Tract distribution, which, with religious conversation and schools are here among the most promising means, 3,000

SANDWICH ISLANDS—three mission presses; 16 to 18 native printers; 50,000 scholars. Only 1620 pages yet printed in Hawaiian. Every new tract finds about 20,000 readers. Nowhere, probably, is every page issued so likely to be appreciated and read, 3,000

SINGAPORE AND INDIAN ARCHIPELAGO, including Mission of the American Board of

Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundry, and founts of type in Malay, Arabic, Javanese, Siamese and Burjis. It is visited by water-craft and junks from almost all parts of South Eastern Asia, Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu and other islands of the Indian Archipelago, estimated, to contain from 30 to 30 millions, 1,000

SYRIA AND PERSIA.—A branch of the Mission press is removed from Malta to Beyrout and Tracts in Arabic, Greek, and Turkish, are greatly needed. For 110,000,000 of Mohammedans very little has yet been done. A new mission is about to be established in Persia, 1,000

SYRIA, (to which the remaining branch of the press late at Malta is removed,) for use of Mission of American Board of Commissioners for Foreign Missions, in the vicinity and in Greece, and of Rev. Mr. Brewer; for Tracts in modern Greek, Italian, Arineno-Turkish and other languages, 1,000

GREECE, for Mission of Domestic and Foreign Mission Society of Protestant Episcopal Church; press located at Syra, with facilities of communication in all directions. A number of Scripture narratives issued, 1,000

CONSTANTINOPLE AND ASIA MINOR, especially for the Armenians, including the recent mission station at Broosa, and Trebis on the Black sea; 30 Lancasterian schools in operation with 2,000 pupils, 1,000

RUSSIA.—The Tract friends at St. Petersburg say, "We labour for 60,000,000 and more." A depository is opened at Moscow. The eagerness with which tracts are purchased and received, not only in these cities but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent, 1,500

GERMANY, especially the Lower Saxony Tract Society at Hamburg, which has more than 80 publications in common with this Society; very extensive openings for usefulness in Germany, Switzerland, Lithuania and Poland; and much opposition from Neology, 1,000

FRANCE.—The Paris Religious Tract Society has nearly 40 publications in common with the American; it labours for 32,000,000; the press is unrestrained; and the colportage system of circulation very useful, 1,000

MORAVIAN BRETHREN.—Tracts and books are needed at numerous mission stations, and several are just issued or in progress for West Indies and Canada, 700

NORTH AMERICAN INDIANS, for missions of the American Board of Commissioners for Foreign Missions, 300
do. do. American Baptist Board, 300
Unappropriated, for new openings, 700

Total, \$30,000

Inquisition abolished in Spain.

The abolition of this horrid tribunal in Spain, is another evidence that while the adherents of popery are making efforts in this country, their cause is sinking in Europe. This important event is announced in a late *London Patriot*, in the following decree, dated the 15th of July.

"Art. 1. The tribunal of the Inquisition is definitely suppressed. "Art. 2 The property, income and other goods belonging to this inquisition are to be applied to the payment of the public debt. "Art. 3 The produce of the 101 canonships dependent upon the Inquisition are to be applied to the same purpose. "Art. 4. The employers attached to this tribunal and its dependencies, who possess ecclesiastical prebends or civil employments in remuneration, shall have no right to receive the emoluments from the funds of the said tribunal. "Art. 5. All the other employers are to receive the amount of the salaries from the sinking fund, until they have been otherwise provided for."

We earnestly hope that the honorable example thus set by Spain will seal the doom of this cruel slavish institution, which had its origin in that country. *Pricilian*, a mild and eloquent man, was the first victim of Religious Intolerance under this system. *Torquemada*, the Inquisitor-General, is said to have tried and tortured, in the course of fourteen years, eighty thousand persons, of which six thousand were executed!

Happily for America she has no established Church; no State Religion, and is therefore in no danger of ever countenancing any thing like force in favour of any particular sect. Every man is here left free to form and follow his own opinions on the subject of Religion, as well as on every other, and no one has a right to throw the least impediment in his way.

The above remarks are from the National Intelligencer. We fully concur with the Editors in the sentiment expressed in relation to the doom of the inquisition; and in the hope that America will never be blessed, or cursed, with an established church supported by the government; but we are not persuaded that there is no danger that people will ever countenance any thing like force in favour of a particular sect. If we are well advised of facts, there is danger that we shall have many citizens who will use force on this subject. There are husbands, and fathers, who use authority in encroaching on the religious freedom of wives and children who have arrived at mature age. The rights of conscience are invaded and all for a favorite sect, a sect not in high repute among those who are esteemed pious, evangelical Christians. Authority in such cases is force; & if individuals have recourse to it, there is danger that the example may be contagious—that the majority in a community may follow it. Nothing but the more general diffusion of Christian knowledge and the influence of the Gospel, can effectually prevent the exercise of an irreligious despotism of this character.

(Southern Rel. Tel.)

Decline of Romish Missions.—In 1791, the Romish church had from 60 to 80 missionaries in China, India and other eastern countries—now there are scarcely thirty—and most of these are sinking under the weight of years and infirmities! So says a Romish priest; see an article on this subject on the last page of this number. In South America, in France, Spain, Portugal and in the East popery is losing power, is sinking like one abandoned of God. Is this fact the argument which urges to desperate efforts to secure patronage and power in this country?—*S. Rel. Telegraph.*

Conversion to Protestantism.

The Cork Herald states that the Rev. Mr. Nolan, who took such a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the Established Church. Transubstantiation is the groundwork of his objection to the tenets of the Church of Rome.

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MARYLAND.—The population of Maryland in 1830, was 447,040 souls, viz: 291,108 whites, 52,938 free-colored, and 102,994 slaves. In 1820, the population was 407,350. Whites, 265,438—free-colored, 44,750—slaves, 101,998. Increase of population, 39,690—of slaves 896.

CHOLERA.—The Mayor of Quebec recently stated at a public meeting, that the Cholera had carried off from fourteen to fifteen hundred residents of that city, during the present year.

From the Pittsburgh Christian Herald.

CIRCULAR.

Proposed location of the Theological Seminary and Classical School of the German Reformed Church.

The undersigned, a committee appointed for the purpose, by the Synod of the German Reformed Church, now in session at Pittsburgh, represent,

That Synod has resolved to call a special General Synod, to meet at Harrisburgh, on the first Monday in December next, for the purpose of determining upon the permanent location of their Theological Seminary and Classical School, and of transacting such other business as may then and there come before them.

Both these institutions have for some years past, been located at York, in this state, and are in prosperous circumstances. They are under the care of competent professors and teachers, and a considerable amount of funds has been contributed for their endowment.

The advantages of such institutions, both in a literary and moral point of view, to a community, are unquestionably great; and they appear to be appreciated. Proposals, inviting their removal from York, and presenting strong inducements to Synod to do so, have already been made from the inhabitants of more than one respectable town in this Commonwealth; but it has been thought best, before a selection is made, to give public notice of the determination of Synod, permanently to locate these valuable establishments, in order that all who may desire to compete for them, may have an opportunity of presenting their claims.

The undersigned, therefore, give this public notice of the intended meeting of a General Synod of the German Reformed Church, at the time and place specified, for the express purpose of permanently locating their Theological Seminary and Classical School: and they accordingly invite proposals from the good peo-

ple of all such places as may desire to have them established among them. Such proposals must, as a matter of course, guarantee in a formal and legally binding manner, whatever offers they may embrace.

The Committee are also authorized to invite, and they do hereby invite the attendance of all ministers belonging to the church, and of all elders who may be delegated by their respective congregations, to be present at the said General Synod of the German Reformed Church, at the time and place above specified.

B. C. WOLFF,
WM. A. GOOD, } Com.
ROBERT DOUGLAS,

Session of Synod,
Pittsburg, Sept. 18th, 1834.

N. B.—Papers friendly to the cause of religion and literature in the states of Pennsylvania, and Maryland, will please to give the above an insertion.

BOARD OF MISSIONS.

The following persons constitute the Board of Missions for the ensuing year.

Classis of East Pennsylvania,
Rev. B. C. Wolff and Philip Meixsell, Esq.

Classis of Lebanon,
Rev. D. Zacharias and John C. Bucher, Esq.

Classis of Zion,
Rev. Samuel Gutelius and Rev. Henry Rice.

Classis of Maryland,
Rev. E. Hiner and William Booth Esq.

Classis of N. Carolina,
Rev. J. H. Crawford & Rev. Wm. C. Bennot.

Classis of Susquehanna,
Rev. Justus Fries and Mr. Fred'k Mayer.

The members elected by Synod,
Messrs. George King, Henry Wirt, George Will, and D. Shriver.

B. C. WOLFF, Corres. Sec.
of Synod.

NOTICE.

A special meeting of the Board of Visitors of the Theological Seminary of the Ger. Ref. Church will be held on Thursday evening the 23d of this month in York, Pa.

D. ZIEGLER, Secretary.
October 9, 1834.

MARYLAND CLASSIS.

A special meeting of the Classis of Maryland will be held in the city of Frederick on the last Tuesday in October. Punctual attendance is requested.

By order of the President.

WM. A. GOOD, Sec.

The Treasurer of the Board of Missions acknowledges having received from Rev. J. C. Bucher

\$7 00

MONEYS RECEIVED.

By Mr John Smith, Chambersburg, from Mr Jacob Heck \$1.50; Joseph Nieasy \$1.25; Nicholas Snider \$1.00; Messrs John Smith, Wm Heyser, B. Wolff, Henry Smith and Mrs Mary Smith each 25 cts (balances.)