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OF THE

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By Daniel May,

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Communications.

CLASSIS OF EAST-PENNSYLVANIA.

This Classis held its stated annual meeting on the 4th of May, in the church of Old Goshenhoppen. Rev. Theodore L. Hoffeditz preached on Sunday-morning on 1 John 3. 16. Rev. S. Heffenstein in the afternoon on Rom. 10, 13, 14; and Rev. Peter Decker on Rev. 5, 7.—14 in the evening. The members present were as follows.

Ministers of the Gospel. Rev. Casper Wack, S. Heffenstein, sen. Gen. Wack, Theodore L. Hoffeditz, John Helfferich, S. A. Strasburger, John Rudy, Henry S. Basler, A. Hoffman, Bernard C. Wolf, Peter Decker and Henry Gerhart.

Lay delegates. Peter Huth, Henry Fenner, John Diener, Frederick Rudy, Benjamin Reiff, Esq. Jacob Zoller and George Obirle.

Ministers of the Gospel who were absent are Rev. Thomas Poup, J. N. Zeiser, A. Heffenstein, jun. J. B. Kneip, Samuel Stach, Samuel Hess, J. C. Becker, J. Zuech and D. Zeller.

Absent lay-delegates are not named.

Classis was organized on Monday morning. Meeting opened with a hymn and prayer. Rev. Samuel Heffenstein sen. was chosen President and Rev. Henry Gerhart, Secretary.

The members present gave verbal accounts of their ministry and the state of religion and morals in their several charges.

The Committee appointed last year to ordain Mr. Wolf reported that they had performed the duty assigned them.

The brethren A. Hoffman and Peter Decker having been recognized by Synod as ministers of the gospel of the Reformed church, were admitted as members of Classis and took their seats.

The act of the Synod at Easton relative to the Synod of Ohio, which was submitted by Synod to the judgement of the Classes, was approved.

Classis resolved that a missionary sermon be preached & a collection taken up for the Board of Missions at each succeeding annual meeting. Rev. Casper Wack was appointed to preach the sermon at the next meeting, and Rev. John Rudy to be his alternate.

Rev. brother Hoffeditz presented to Classis the request of Miss Frederica Miska, a member of our

church, for aid to carry into effect her benevolent object of establishing a school for the children of the Indian tribe, near Lehigh in Northern Penna. to be under the patronage of our Synod; whereupon it was.

Resolved, That a collection be immediately taken up for this object, and that it be recommended to every minister in connexion with the Classis to take up collections for the same object in his congregations, where it is practicable, and to pay over the amount to Rev. B. C. Wolf at Easton.

Resolved, That a Committee be appointed to receive in trust from Miss Miska, agreeably to her own desire, the title to the property designed for the object specified by her. Rev. Theodore L. Hoffeditz and B. C. Wolf, and the elders Jacob Herzog of Upper Saucon, and Mr. Hess of Easton were appointed the Committee.

The collection taken up in Classis amounted to \$32.25 which was paid over to Rev. B. C. Wolf.

Supplies. The brethren Hoffeditz, Wolf, Becker and Decker were appointed supplies for the vacant congregation in Smithfield. Rev. J. Helfferich, S. Heffenstein sen. and J. Zuech for the two destitute congregations in the neighborhood of brother Helfferich; Rev. S. Heffenstein jun. for Brecht's church; Rev. S. Heffenstein sen. and B. C. Wolf for the congregation of Greenwich.

Delegates to Synod. Ministers appointed to represent the Classis in Synod at Pittsburg are Rev. T. L. Hoffeditz, H. Gerhart, B. C. Wolf and A. Hoffman; and their alternates Rev. J. A. Strasburger, J. Helfferich, H. S. Basler and J. C. Becker.

The Elders are Messrs J. Kammmerer, Philip Meisel, Jonas Hillebille and Benjamin Reiff Esq. and their alternates Messrs Frederick Rudy, Peter Snyder, Philip Herzog and Philip Rudy.

The President laid before Classis a letter from Rev. S. Gutelius a member of Zions Classis and of the Board to whom the care of beneficiaries in the institution at York is entrusted, representing the destitute condition of the beneficiaries and in the name of the Board soliciting the aid of Classis. The letter being read, it was *Resolved*. That it be recommended to the ministers in connexion with this Classis to exert themselves, as far as they are able, in their respective congregations, to aid in sustaining the indigent students under the care of the Board, either by forming associations or in any other suitable way.

It was resolved that in future the Classis will celebrate the communion of the Lord's supper at its stated meetings with the congregation worshipping in the church where such meeting shall be held.

Classis request Synod to appoint a day of humiliation and prayer for the present year.

It was resolved that in future the minutes of Classis be actually printed; that a certain number of copies be sent as soon as practicable to each minister; and that, to defray the expense of printing, he pay for the copies sent to him such price as he may deem right.

Classis directed that a copy of its minutes be sent to the Editor of the Messenger, in order that he may publish an extract from them in the Messenger.

The next stated meeting of Classis is appointed to be held in St. Paul's Church, Upper Saucon, Lehigh county, on the fourth Friday after Easter 1835. The Classical Sermon is to be preached on Friday morning at 9 o'clock, the sermon preparatory to the communion on Saturday, and the Lord's supper to be admin-

istered on Sunday-morning day.

The report on the State of religion is as follows: "The committee appointed by Classis to report on the state of religion in the congregations within its bounds, have heard the several verbal statements of the brethren, and learn from them that, in general, as far as public worship is concerned, the state of things is encouraging. Worship is well attended; church-members are diligent in their attention to the Lord's supper; we therefore indulge the hope that the great head of the church is still amongst us with his grace. It would afford us pleasure to speak of the conversion of more souls from darkness to light and from the power of Satan to God since our last meeting; but on this subject we are without the requisite information. In future, we hope, the committee on the state of Religion will be able to present a more satisfactory report, inasmuch as it may be expected that they will be in possession of written accounts from every ministerial brother. These are wanting at present. Of 22 brethren belonging to this Classis only one has furnished a written report on the state of religion, and ten only have communicated statistic notices. From the latter it appears that the number of baptisms amounts to 765; of confirmations to 363; and of actual communicants to 3368. May the Lord pour out his good and holy spirit upon all our congregations, upon teachers and hearers, that many souls may be won over to him in this period of his church in which we believe. Hear O Lord, the desire and the prayer of thy weak, yet we hope, sincere servants for Jesus sake, Amen.

GEORGE WACK,
B. C. WOLF,
JOHN RUDY,
BENJAMIN REIFF,
FREDERICK RUDY.

Seventeen of the brethren of this Classis have the charge of 50 congregations. One, the venerable Caspar Wack, is without a charge, being disqualified by age and infirmities; worn out in the service of his divine Lord. Of the congregations ministered to by the other brethren no account is given. Five congregations in different sections of the bounds of this Classis are reported as vacant. Rev. D. Weiser residing within its limits and ministering to the church in New Goshenhoppen, Montgomery county, still retains his connexion, we presume, with the Surquannah Classis, as he was present at this meeting in the capacity only of an advisory member.

FOR THE MESSENGER.

DEAR SIR—I have recently conversed with a Reverend gentleman who has made a tour of the West, having travelled through parts of Kentucky, Indiana, Illinois and Missouri. He preached upwards of one hundred times during his journey to the destitute in those regions. I was forcibly struck with his account of the progress of *Romanism* in the West. His impression is, that in ten years hence, the Catholics will control the Mississippi Valley, should emigration continue as rapid as it has been for the last few years. The old gentleman (for he is

sixty five years old, forty five of which have been spent in the vineyard of his Master) is deeply concerned for the fate of the West, and entertains the liveliest apprehensions for the result. It would appear that no means are left untried to get the children of Protestant parents into Catholic institutions, for the purpose of instilling into their minds the pernicious principles of the papacy. Protestant children are sometimes received in their Seminaries "without money and without price," the leading object being, to bring them under the influence of Catholic teachers, that they may be proselyted to the *little doubt*. The Pupils of these German Seminaries are composed of Protestant children almost entirely. Large sums of money are placed at the disposal of the Catholics, and teachers male and female, in countless numbers, are spreading over the West to disseminate, by every possible means, the doctrines of the church of Rome. It is said that two millions of dollars have been appropriated for the propagation of popery in the United States. What then is to be done to counteract this wide spreading evil? Our civil and religious blessings may be suspended upon the result. We may send the bible to the West, and we may establish Sunday Schools, but it is said the Catholics will circulate *their bible* and establish *their Sunday Schools*, and thus fight us with our own weapons; and having the advantage of us in men and money they will beat us! We want good men and true, faithful, zealous preachers of the pure word of God, which is the sword of the spirit, to missionate in the West, proclaiming the unsearchable riches of Christ; and there may yet be hope. A warning voice should go forth to western Protestants, to beware that they do not place their children under the influence of Catholic teachers, or the souls of their children may be the sacrifice they will make. Every year brings across the Atlantic thousands of German emigrants, a large proportion of them being, as I am informed, Roman Catholics.—Most of these emigrants find their way to the West; and ere long it may be, the Valley of the Mississippi will be filled by them. It becomes the imperious duty of the Protestant German churches of this country to be up and doing, to send Missionaries to gather up the Protestant emigrants into congregations and supply them with the word of life. May God of his infinite mercy enable Protestants to see this matter in its true light!

August 25, 1834.

W. II.

For the Messenger.

Sir,—It is with some degree of reluctance I again appear in your useful paper, particularly in controversy with a man of education, who has been engaged in it so often, being myself a man of humble pretensions and unaccustomed to newspaper writing, though willing, when any thing appears that requires correction, to step forth and see justice done, as in self-defence.

The Lutheran Observer of the 8th inst. contains a piece from the pen of its editor, in which he shows, judging from his language, that he

was touched in a tender place, as he wields his weapon so lustily at *Justice* who appeared in the Messenger of the 1st inst. *Justice* did not intend to wound so severely, and perhaps his ammunition was more powerful than he had anticipated. The gentleman complains bitterly for being assailed from a fresh source, though it is more than *Justice* knew before, that he had more troubles than the one from Mercersburg, which appears rather suspicious, as if there were more transgressions than one. However let that be as it will;—he accuses *Justice* of sailing under false colours, and insinuates that he had identified himself with the *German Observer*. When I say *we*, in my communication of the 1st inst., I mean, we the Ger Reformed and Lutherans, or all that belong to our church. Again he appears to think that I have given a rare specimen of a fair statement between the honours of two clergymen; but if Mr. Myers was the originator and did the labour I think he was entitled to all the honour *Justice* gave him, and Mr. Weiser is entitled to some for sanctioning the measures of the former, which is all he can pretend to ask. The Editor is much mistaken if he thinks that his partial account of the church in Mercersburg is treated as a serious offence. But if he wished to speak of it, why not do it as an impartial man ought, and call it by its proper name. Why evade this, and sound abroad in the world that his young friend had overcome surprising difficulties, and had erected this church as a monument of his victory. But he intimates that he had no right to speak of the Ger. Ref. church. Now suppose two individuals held a property jointly and would make some striking improvements upon it; and a friend would single out one of those individuals and sound his name abroad as the author of those improvements; we at home, knowing the contrary to be the fact, and that the credit belonged to the other, would laugh at this friend's unfair attempt;—but for the information of the community at large it would be necessary for *Justice* to come forward with his statement of facts. But let us take the gentleman on his own ground and admit for argument's sake that it was of the Lutheran church and of her alone he had a right to speak—what does he say? "The Lutheran church in this place had almost died away for want of pastoral ministrations, having been destitute for a number of years." Now what are the facts?—Why that we were not without a pastor for fifteen years past, and the best part of that time we had men of considerable worth and superior talents. What next?—Why he tells the community: "They had a house of worship partly erected, but there it stood empty and desolate, a mere hollow shell, a dilapidating monument of former existence and present decay; the mere vestige of a church was all that was left, and that vestige was rapidly disappearing. In this discouraging condition brother W. commenced his operations about two years ago &c." Now what are the facts? Why that we have had a good substantial comfortable house for fifteen years past, and had worship in it almost every Sabbath since, with but few exceptions; and it is the same stone edifice which he would

make the public believe was a mere empty shell &c. Latterly we have had some improvements done to it, and had it made more splendid than it formerly was, and on this account the editor has trumpeted abroad the fame of his friend to make him more conspicuous in the community. Now I hope the gentleman will not contend that I have not pointed out his errors and refuted them, or denied one solitary statement in all his remarks concerning Mercersburg. I have discharged a duty which I owed to the cause of truth. I gave my statement of facts unbiassed and unsolicited by any person, and did it for several reasons. I thought *Justice* to the Ger. Reformed clergyman required it, and I thought it a stigma on us Germans in Mercersburg and vicinity to be represented as so unmindful of our church. I wished at the same time to give the editor an opportunity of stating in his next paper, that he had been mistaken or misinformed; but instead of appearing like an humble christian he comes forth in wrath and fury and gives me a public challenge. But I would advise him to adhere to an old adage that it is never too late to do good, and to offer some amends for the past and write facts instead of fables for the future. As to the opinion of the Presbyterian paper, it troubles me but little, since I do not pretend to be a classical scholar, and critics may display their good manners and taste as they please, I am satisfied if I stick to the truth. *Justice*.

Mercersburg, August 18th, 1834.

SELECTED.

"LET US DISMISS OUR MINISTER."

A. Good morning, brother B., I have come to have a little private conversation with you, and am glad to find you alone.

B. Walk in, brother A., it always affords me pleasure to converse with you.

A. I have come to talk with you about Mr. D., our minister. Of late my mind has been a good deal troubled about him, and I wish to ascertain whether any member of the church feels as I do.

B. I am astonished to hear this, for I thought you were one of his warmest admirers and friends. You and he have been very intimate ever since he was settled, ten years ago.

A. That is true; but I find, of late, that I do not hear him with the pleasure I formerly did. He seems to have changed greatly for the worse.

B. Please to explain, Mr. A. for all this perfectly surprises me. I certainly have perceived no such change. Pray tell me how long have you felt so?

A. Ever since the evangelist, Mr. C., left us. You know what a powerful protracted meeting we had for nearly three weeks, and what a rich blessing attended his labours. The whole church was greatly revived, and a large number of sinners converted. But shortly after he went away, the work began to decline; and now we are as dead, and indeed more supine than ever.

B. And you of course think this declension is all owing to our minister?

A. Certainly. I can't help believing it; for

the revival began to decline, as soon as Mr. C. went away. There were very few conversions afterwards—and it is my opinion, if he had remained it would have always continued.

B. Well; what course do you propose, with reference to our pastor?

A. Why, I think it would be well to induce him, if we can, to obtain a dismission, that we may secure the labours of some one, who shall preach with more power, some one more like Mr. C. than he is.

B. But, brother A., has not our minister been a faithful pastor, in his parochial visits, Bible classes and Sabbath schools, and indeed, in every good work, ever since his settlement in this congregation? I have often heard you speak of him as a sound, orthodox preacher, and one of the most affectionate pastors in the world; and I would ask, did he not go hand in hand with Mr. C. in the revival, and with as much engagedness as any of us?

A. Yes, brother B., I cannot deny what you say; but still I only think of the present low state of religion among us;—and I know not where to look for the cause, only in the want of life and faithfulness in our minister.

B. But are you *sure* you could obtain as good a pastor if you should dismiss him? And are you *sure* if you could find one like Mr. C. himself to be settled here the same state of things would continue always, as in the protracted meeting?

A. Why, no, I cannot say I am sure; but I hope so certainly.

B. For my own part, Mr. A., I am afraid to make a change when there is so much uncertainty. At present the society is harmonious in their attachment to our minister; and I greatly fear it would beget divisions which could never be healed. Besides, after directing my attention to this subject for years, I have come to a different conclusion, as to the cause of the present state of things in the congregation.

A. Indeed! well I should be happy to hear what you have to say; for I can assure you, my heart bleeds whenever I think about proposing such a thing as the dismission of Mr. D.

B. I have no doubt of it, and therefore shall the more cheerfully give you the result of my observation and reflections. I have come to the conclusion, after years of anxious thought upon this subject that the foundation of the apathy you speak of, in the church and parish, is the natural consequences of such a state of things, as existed in our three-week's protracted meeting.

A. Why! brother B., you astonish me!

B. I suppose I do—but it is nevertheless a fact—and I will show you how it takes place. You know that man is a compound being, possessed of a nature partly animal and partly spiritual; and that these have a powerful influence over each other.

A. Yes, that is all true, and I have often felt that when my body was weary or diseased, my mind sympathized in the debility or lassitude so much, that I could not attend with any degree of comfort or fervour to my religious duties.

B. And not only so, brother A., but as the body sometimes loses its excitability, so that even powerful medicine exerts no perceptible influence upon it; so the mind may become so habituated to certain views of truth, as to be

callous to the impression they are calculated to make.

A. This I know also, by my own experience to be true. And indeed, even with regard to Mr. C's preaching, I thought it became gradually less and less powerful as he approached the close of his labours among us.

B. Well, that is just what I mean. And now, as physicians say, after using calomel a long time and finding that it has lost its power upon the system, we must omit any further use of it for the present, until the system regains its excitability; so a skillful minister may be under the same necessity of omitting those subjects which are in themselves calculated to awaken sinners, in order to give the minds of his audience opportunity to acquire a mental excitability.

A. Perhaps that is the reason why Mr. D. has been preaching more to young converts and Christians, of late, than to the impenitent. I have wondered at it.

B. That is undoubtedly one reason, but he also, I suppose, feels desirous to have his church grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and I have thought he discovered a great deal of knowledge of human nature in all.

A. Well, I must confess, I see this in a new light.

B. But I wish to show you farther, how such a state of things as we had in our protracted meeting is directly calculated to beget the present state of stupidity.

A. Well, I should be glad to know all about it.

B. The human frame is not capable of sustaining the weight of protracted mental and animal excitement without suffering a proportionate depression, afterwards. You have, as you say, in a measure experienced the truth of this.

A. Yes, I have, to my sorrow.

B. And have not all our powers both of soul and body, during this meeting, been stretched to the utmost, night and day, until, what with the duties of our families, going to meeting three times a day, listening to pointed preaching, praying for sinners, sympathizing with the anxious and the hoping,—we are perfectly exhausted, and unable to feel or act any more. It is so with me sometimes, and I suppose it is the case with others.

A. Why, brother B., you are describing my feelings exactly.

B. And no doubt of almost all our congregation. And yet you have been laying the blame upon our good minister, instead of the true cause. Besides, brother A., there is another reason why such a state of things cannot continue. The people are not now, as they were then, able to meet so often, and thus prolong the excitement. We chose that season for our meeting, when our parish were best able to devote their time to it. Now the busy season has come on, and our farmers and other men of business *must* work, or they cannot live and meet their engagements. These two things combined, account for the want of an external appearance of interest in our meetings; I trust, however, there is real piety left. If I did not, I

should have a poor opinion of the excitement in our last meeting.

A. Well, I am glad I came to see you. It has removed a heavy burden from my mind. But I wonder, brother B., how it is that Mr. C. keeps up his engagedness. I have heard from him lately, and find that he is in another revival, and as much alive as ever.

B. Why, brother A., that is accounted for very easily. Mr. C. goes to a place and begins to preach. A revival commences, and he continues to preach until he has exhausted his stock of revival sermons, and he perceives that the excitement is at its height, or just beginning to decline. And then away he goes to another congregation, who are waiting and praying for him. The result is, that Mr. C. lives in perpetual excitement. I heard him say when here, that he could not live out of excitement; and that when the revival went down, he went with it.

A. This appears very reasonable.

B. Yes, and the result is, that those who are unacquainted with these facts, always draw inferences from them unfavourable to their settled pastor, by instituting a comparison between him and the Evangelist, when their circumstances widely differ. I have known good ministers unsettled in this very way.

A. Well, I must confess, your views of the subject appear to be sound common sense.

B. And, brother A., I have often been ready to weep for poor settled pastors, under such circumstances. Their condition is often exceedingly painful, after an Evangelist has left them, and for several reasons which I will specify:

1. The church always attributes the very existence of the revival to the *Evangelist*, not considering how long and how faithfully their pastor has been preparing the way for the revival by his Sabbath school, Bible classes, preaching, prayers, and visits, thus sowing the seed, which, when watered by the Evangelist, springs up unto an abundant harvest. They forget what Paul says: "I have planted, Apollos watered, but God gave the increase."

2. They do not reflect upon the difficulty of the pastor's arduous duties, after the revival has passed away. The Evangelist has gone into another revival, but the poor pastor is left to go down with the retreating wave of feeling, and meet the reproach of it. Besides, he has to stay and witness the false hope of many who appeared well, and perhaps joined the church in the revival. Hypocrites are in such seasons not unfrequently gathered in, who must be disciplined and cut off. And all this the *pastor*, not the *Evangelist*, has to do, and he must do it while he hears from every quarter of his parish, these comparisons to his discredit. The blame all rests upon him, and he finds himself almost cast out from the affections of his once devoted people.

3. He has to labour for the conversion of those who remain impenitent, after a heavy pressure of excitement has hardened their hearts, and rendered them absolutely impervious to the truth.

For my part, brother B., I often wonder how ministers can be so self-denying as, with the

full knowledge of these circumstances, to invite an Evangelist among them.

A. I wonder at it too.

B. Many, as you did, think that if the Evangelist had remained the revival would have continued for ever. But I have known Evangelists, and those who, when itinerating, have been most successful, settle down as pastors.

A. And what was the result?

B. Why, revivals would cease, under their labours, and a time of apathy ensue, just as in our congregation now.

A. It so, how important is it that our Evangelists should be eminently *prudent* as well as *pious* men. How careful ought they to be to strengthen the attachment of the people to their pastors.

B. This ought so to be, certainly. And I am convinced, unless it is so, our ecclesiastical bodies will be more careful how they ordain this class of ministers, and turn them loose, without a charge, in the well supplied portions of our country. And ministers, too, will be careful not to employ them.

A. And this view of the subject, brother B, will have a tendency to obviate the impressions which are often made, to the injury of settled pastors, that the life of an Evangelist is one of much greater hardship and self-denial, than that of one who has a charge. I conversed with a settled pastor the other day, who had himself been an Evangelist, and in many revivals, who told me that his life, while an Evangelist was one of far greater comfort and less self-denial than that of one who has a charge. He had not to labour and toil at the midnight lamp, to bring out things new and old, settle difficulties in a parish, meet with the coldness of an ungrateful people, mourn over their deadness, and apparently toil in vain and spend his strength for no gain, as he now had. He was then comparatively without care.

B. And there is another result to which I think your views lead us. The church ought to cultivate a more habitual and even pious. Now-a-days, religion appears to be too *spasmodic*. It comes in *paroxysms*. Indeed we seem to believe that we must have a revival, if at all, when we cannot attend to our secular business and the result is, that we postpone all active efficient effort and prayer till this time, and then throw ourselves with so much ardour into it; as we exhaust our system, and lay the foundation for a deeper stupidity.

A. That is very true, and as a consequence, we find that we have to protract our meetings every successive year, to a longer period, in order to produce the same effect. When protracted meetings first commenced, we held them three or four days, now as many weeks are necessary.

B. Dear brother, let us make an effort in our church to produce a constant every day revival. I must now bid you good morning, and I cannot but bless God for having sent me to you first. I shall now go home and pray for our dear pastor, and try to hold up his hands.—*Abbott's Religious Magazine.*

CONSTANTINE.

When he was chosen emperor, found several

Christians in office; and issued an edict requiring them to renounce their faith or quit their places. Most of them gave up their offices to preserve their consciences—but some cringed, and renounced christianity. When the emperor had thus made full proof of their dispositions and character, he removed all who thus basely complied with his supposed wishes, and retained the others; saying, "that those who would desert or deny their Divine Master, would desert him, and were not worthy of his confidence."—*Presb.*

MESSENGER.

YORK, SEPTEMBER 15, 1834.

Spending Money of Children.

Indulgent parents imagine that their children, especially when from home, ought to have a weekly allowance of spending-money, either to add to their comforts, to make them more content with their situation, or to accustom them to calculation and economy in the use of money; or, perhaps, for all these purposes at the same time. We are convinced, after much attention to the subject, and by a long observation of facts, that this plan is a bad one and its whole tendency pernicious. When provision has been made for all the real wants of children, they have no need for money; and to furnish them with it is only to put them in the way of temptation. If they contrive to earn money and to save it, they will learn to calculate and economize; but if it be received as a gift for the purpose of spending it, the only effect will be to solicit their appetites, to form habits of indulgence, and to create artificial wants. Larger sums will soon become necessary to satisfy their increased desires, and disappointment will then be followed by discontent. At the same time a vain idea of power and independence and a spirit of insubordination will be generated, which can hardly fail to cause trouble to parents and to others who may have the care of their education. If parents wish to supply their children occasionally with luxuries, let them procure and distribute what they think proper among them; or, if the children are abroad, let them authorize the person to whose care they are confided to furnish them with such things as he may deem suitable for them; but if they love their children's happiness or their own, let them beware of putting money into their hands and thereby constituting them in the same measure, their own masters. The first lessons, and the most difficult too, that children have to learn, are obedience and self-denial. These they learn, not by reflection, but by authority; not from choice, but from necessity: they yield to power which they cannot resist, and submit to privations that cannot be removed. A habit of yielding and submitting is thus formed before they know any other reason for so doing than that it must be so; and when their minds subsequently open, and they discover the rational grounds of obedience to authority and of abstinence from indulgence, the habit which is already in existence will be elevated to the rank of a virtue, and reason and habit mutually aiding one another will fortify the character against future seductions. Long before reason is sufficiently developed to form a judgment of the rectitude, the propriety and the expediency of actions, the passions are in vigorous activity,

and habits of acting are in a course of rapid formation. Before reason awakes these habits are formed; it opens under their influence, in some measure adapts itself to them, and is governed by their dictates; their true characters not discerned; and when it is seen they have already a strength which reason is too feeble to overcome. The child is governed by its early habits, and the character which was formed in the youth is completed in the man. It is idle to expect that a child neglected or indulged will perceive what is right or wrong, and will be governed by the dictates of reason, when it attains to the age of discretion. To such a child that age never comes; or comes, very late, when the bad results of mis-spent years have given a shock to the mind and severed its early associations, and the bitterness of the heart has demonstrated the fully of vicious indulgence. While the reasoning faculty is undeveloped and dormant, the child is also destitute of physical power and completely subjected to the parent's will. It is the purpose of God that the parent's reason shall be instead of its own, to control its passions, to provide its lawful enjoyments, to prevent what is wrong, and to superintend the formation of its habits; and he has wisely withheld power from it, that it may not thwart this plan and prevent this discipline by an effectual resistance. God has appointed that reason and power should grow together in a being that is designed for moral agency, and is amenable to him for its actions; and no one must imagine that this order may be safely disturbed. Parents both disturb and invert it when they let their children's passions act without a vigilant observation and control, permitting them to be their own masters; they disturb it most when they supply them with money, thereby enabling them to bring to their aid a power that is not their own; for as reason is wanting to direct them in the use of this power they will be directed in it by their passions: it will therefore be abused, and its whole effect will be to corrupt them; to vitiate their hearts and to retard, if not wholly to prevent the improvement of their minds.

The Editor of the Christian Intelligencer, the organ of the Dutch Reformed Church, is alarmed at our remarks in the last Messenger relative to a union with that church. He "allows" himself to say of us that he doubts "whether it is proper for an editor, conducting a paper which claims to be the organ of a particular denomination, to decide, in this summary way, on any great question, not involving morals, but mere expediency, and on which the highest judiciary of his church alone has a right to decide." It follows, we presume, that the only course we should have taken was to hold our peace. The mere expression of our opinion, based upon reasons to which the editor does not choose to reply, was it seems *improper*, though we cannot learn why, unless because it did not happen to suit the views of the Intelligencer. The editor of that paper ought not to "decide in this summary way" upon the rights and duties of his brother editors. Had we been free in our remarks respecting other churches, we might have deserved castigation, though not from that quarter; but we spoke of our own church, and expressed our opinion on a measure that would deeply affect her interests. In so doing we merely did what every member of the church may freely do, without waiting for the action of her highest judiciary, or asking leave from any ecclesiastical authority whatever.

ECCLESIASTICAL NOTICES.

The Rev. B. S. Schneek has accepted a call from the Reformed congregations in Gettysburg and its vicinity, in Adams county, Pa. and has entered upon his labours in that field. We rejoice that this vacancy is at length filled up, and trust that much of the blessing of God will rest upon our brother's labours.

The Classis of Maryland has recently held a special meeting at Boonsborough, Md. It commenced on Tuesday morning August 26, and terminated on the evening of Wednesday the 27th. A member of the Classis remarks: "Every thing was done in a spirit of brotherly kindness, and I think a good impression was left upon the minds of the people of that place. We had sermons on Tuesday morning and evening, and on the evening of Wednesday. The meetings were well attended. Deep solemnity seemed to pervade the whole assembly, and it is hoped that some good was done in the Saviour's cause."

Miscellaneous.

THE FORM OF ABJURATION FOR A PROTESTANT WHO TURNS PAPIST.

(Copied for the Charleston Observer from its Original.)

The Abjuration of ———, Charleston, South Carolina, from the Protestant Religion, made the day of one thousand eight hundred and — being then about — years old—being Holy Monday this year.

I ———, with a firm faith believe and profess all and every one of those things which are contained in that creed which the Holy Roman Church maketh use of, to wit, I believe in one God, the Father Almighty, Maker of Heaven and Earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Ages—God of God; Light of Light; true God of the true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man—was crucified also for us under Pontius Pilate; he suffered and was buried; and on the third day he rose again according to the Scriptures. He ascended into Heaven, sits at the right hand of God, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost the Lord and Life giver, who proceeds from the Father and the Son, who together with the Father the Son, is adored and glorified, who spoke by the Prophets. And I believe one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen. I most steadfastly admit & embrace the Apostolical & Ecclesiastical Traditions, and all other observances and Constitutions of the same Church. I also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scrip-

tures.—Neither will I take and interpret them otherwise than according to the unanimous consent of the Fathers. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony: and that they confer Grace, and that of these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification. I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really and substantially, the body and blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the Bread into the Body, and of the whole substance of the Wine into Blood; which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and a true sacrament. I constantly hold that there is a Purgatory, and that the souls therein are helped by the suffrages of the Faithful. Likewise that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration. I most firmly assert that the images of Christ, of the Mother, of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given to them. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons, and General Councils, and particularly by the Holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all Heresies which the Church has condemned, rejected, and anathematized.

I ———, do at this present freely profess and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and unviolated, with God's assistance to the end of my life.

The above abjuration was solemnly made before me, on the day above mentioned, ———, one of the Pastors of the Catholic Church in ———, witness, present.

(From the Missionary Herald)

HUMAN SACRIFICE, ABOLITION SOCIETY.

The formation and objects of this society were noticed in vol. xxvi, p. 29. In a late report an account is given of the

Progress made in the suppression of Hindoo Cruelties.

In presenting this report to the society, (which is intended to be the last,) it is peculiarly gratifying to contemplate the important changes which have taken place in the state of British India, and particularly of Indian cruelties, since its formation in 1828. At that period the suttee, the pilgrim tax, the churuck poojah, slavery, infanticide, ghaut murders, and anti-colonization principles, spread misery and death in almost every part of India.

The suttee was abolished in the Bengal presidency in December 1829, and its abolition was effected in the other presidencies in the following year. In February 1833, a very important measure was despatched to Bengal for the abolition of the pilgrim tax. The churuck poojah, or swinging festival, was prohibited in Calcutta in April 1833, by order of the British government: one of the native newspapers in Calcutta called on the authorities to put down these cruel and disgusting exhibitions: the editor justly observed—“We earnestly implore our rulers to rescue a deluded people from the thralldom of inhuman superstition. Let pundits and other respectable independent natives be consulted on the subject; and if government find that the cruelties practised at this poojah are not enjoined by the shasters, let a bye-law be immediately made and promulgated among the people by beat of tom-tom.” By the provisions of the new East-India bill, which was passed August 1833, the governor-general is empowered to prepare a regulation for the abolition of slavery, which is to be submitted to the home government; and colonization of all natural born subjects of his majesty is allowed in all the provinces of our Indian territories, which were under the dominion of the East-India Company in 1800. It is hoped that measures are in progress for the abolition of female infanticide and ghaut murders. It is impossible, fully to appreciate the amount of good resulting from these measures; and most beneficial will be the effects of their general adoption in each of the four Indian presidencies.

Prospect of the entire Abolition of these Cruelties.

Petitions to parliament from this city, with special reference to the various objects of the society, were committed to the care of the right honorable Edward Ellice and the bishop of this diocese. The following extract of a letter from the latter, is interesting:—

“I had left London long before you sent your petition; but I have taken care to transmit it to my brother, lord Harrowby, with a request that he would present it. He will also be in possession of the two interesting documents relative to Indian slavery, infanticide, and the murder of the sick. But we must not urge or hope to obtain every benefit at once. The whole spirit and course of the great measure now introduced, and the disposition of my right honorable

friend from whom all the present improvements may be said to spring, will no doubt open the way for still further advances in moral and religious light throughout the vast peninsula.

An effort was made to introduce a clause into the India bill for the suppression of female infanticide and the exposure of the sick; and a circular on the subject was sent to many of the most influential members of both houses, several of whom acknowledged the receipt of it. The society regrets that this object was not realized. The late rajah Rammehon Roy, in acknowledging the copy sent to him, remarked:

"From a reference to the decision on the appeal to the king in council, made by certain Hindoo inhabitants of Calcutta, against the abolition of the practice of burning Hindoo widows alive, it is evident, that the local government of India is invested with the power of abolishing any cruel practice, without standing in need of parliamentary authority. I do not, therefore, feel anxious to have an additional clause in the India bill on the subject in question. I am not, however, averse to the plan of sending petitions to parliament, praying for the suppression of ghaut murders and infanticide, hitherto practised in India; that the presenting of such petitions may expedite the proceedings of the local government on this question.

The secretary, in an interview with the right honorable president of the India Board, was assured, that when the bustle occasioned by the new India charter was over, infanticide and the ghaut murders, should be made the subjects of a distinct despatch to the India government. Surely, as this eminent statesman declared in his speech on opening the discussion respecting the new charter—

"Public opinion and public feeling in this country are now acting on the people of India; not producing any violent effects but operating to the melioration of their condition, by the slow but certain process of kindness.—

SPIRIT OF THE MARTYRS IN MADAGASCAR.

The following striking anecdote was related by the Rev. Richard Knill of St. Petersburg, at the recent anniversary meeting of the British and Foreign School Society.

A missionary from Madagascar informed me, that when he first arrived there, out of a population of four millions there were only two persons acquainted with the alphabet. A school was commenced; but so reluctant were the people to avail themselves of its benefits, that only three boys attended. Its advantages, however, began at last to be prized; and now there are 20,000 persons there able to read the Scriptures. The Scriptures were translated, and the Bible Society engaged to supply paper, so that every inhabitant might have the Word of God.

An insurrection broke out in one part of the island, and the army were ordered to march to quell it; but, before they engaged in the expedition, the National Idol was to pass out to bless the people; and they were to be sprinkled with holy water, in which the idol had been

dipped. Three hundred of the soldiers had cast off idolatry; and when they heard that the idol was to pass in procession before the ranks, they were in a state of consternation as to what course they should pursue. The leader of the Christian band requested his brethren to assemble in the evening, in order to consult as to what measures should be taken. The whole of the 300 could read, and each had a portion of the Scriptures. It was the unanimous opinion, that if they did not worship the idol they would be considered as confederate with the rebels. Some of the men remarked that they were poor feeble creatures, and hoped God would forgive them, though they did worship the idol; others alleged that they were married men; that if they refused to pay homage to the idol they might be put to death, their wives would be left widows, and their children fatherless. The leader of the party took his New Testament from his pocket, and having heard the opinions of his comrades, he began to put his school instructions into exercise, and read—*He, that loveth father or mother more than me, is not worthy of me; and he, that loveth son or daughter more than me, is not worthy of me; and he, that loveth his life more than me, is not worthy of me.* They then all knelt down to ask God to strengthen them for the day of trial; and afterwards pledged one another to stand to their resolution. One of them was a traitor, and went and gave information to the commanding officer, saying, that the 300 Believers (for so they were called) had resolved not to worship the national god. The leader was sent for, and he determined rather to die than to deny his Master. On being questioned, he acknowledged the fact: the commanding officer ordered the 300 not to attend when the idol was brought out, but told them that the god would be avenged on them. The army arrived near the spot where the rebels resided: it was almost impregnable, and the army had to pass through a ravine between two lofty mountains: the 300 Christian soldiers were ordered to proceed in the front ranks; but it was so ordered by Providence that, in the position in which they stood the arrows of the enemy could not touch them. When the sun set they were ordered to retreat: the roll was called, and not one of the 300 Christian soldiers was missing, though there had been great destruction among their heathen comrades. The other soldiers inquired by what means they had been preserved, and what paper it was which they had in their pockets: they replied, the New Testament, which they had learned to read in the schools; but it was not that which secured them, but the God whom they served. The others requested also to be taught to read; and, before the army returned, upwards of a hundred more professed the Christian Faith.—*Presbyterian.*

MORAL PRINCIPLE.

A respectable master mill-wright was solicited to repair the pumps of a distillery; but he refused, and said that he could not without a violation of conscience even in the way of business, aid in expediting the manufacture of an article that was working such a terrible destruction among his fellow men. Another man

was applied to, to point a sign that should show the passing traveller the place in which he could get the poison. But though dependent on the business for his living, he promptly refused: and let the applicant know that he believed it to be *morally wrong* thus to assist in destroying others.

A miller who lived in a State that required by law, that millers should grind such grains as might be brought to them for that purpose, when grain was brought to be ground for distillation, refused to grind it. He would not have his mill prostituted to such a vile & loathsome purpose. He could not do it without a violation of moral duty, and he felt bound, though it was a breach of human law, to refuse. He did refuse, like a man that was not afraid to do right. The destroyer, however, continuing intent upon his gain, the man was prosecuted and fined. He applied to the Legislature; whereupon they passed the following act, viz. "It is hereby enacted,—that an act entitled, 'an act relating to mills and millers,' shall not be so construed as to make any owner or occupier of any mill, liable to the penalty, therein named, who shall refuse, or neglect to grind any grain brought to such mill to be ground for the avowed, or apparent purpose of manufacturing such grain into distilled spirits: nor liable to any suit or action for so refusing." And, says an energetic writer, speaking of this man:—*"He has done well, and has shown that a good, well-informed conscience, resolutely obeyed, will make its possessor a benefactor to mankind. Time, place, occupation, circumstances cannot hinder it. Though shut up in a grist-mill, busy in watching the fineness of Indian meal as it comes from between the stones, such a man may amend the Legislation of States, and Empires, and hasten the march of mankind towards the enjoyment of all their rights; by just doing one duty after another, as they come along, without being deterred by fear of consequences."*—6th Report of the American Temperance Society.

REFORM.

Mr. Editor.—The following facts I had from the mouth of a gentleman—a physician residing in the place to which they relate:

"In the town of —, in the county of Geauga, Ohio, containing about 9000 inhabitants, there is not a seller of ardent spirits. Whenever any is needed for medical purposes, they are obliged to send ten miles for it; and during his residence in the place, two years and a half, there have not been more than four or five cases of necessity to use it in his practice; and notwithstanding no other physician resides in the town, he is not able to support himself by his profession, for which he depends principally upon agriculture. There is not a pauper in town. Two families only are known to use ardent spirit as a drink, one of which is destitute of property, and expected soon to become paupers. No gambler, horse jockey, or any other idle person, resides in the place. Not one assault and battery has been committed, to his knowledge, since he has resided in the town; no person has been committed to prison, or otherwise punished for crime during the same

period: no lawyer resides in the place—none is needed.”

How desirable would such a state of society be in all our towns in this and every other part of our country! and yet this state is attainable, if all our municipal officers had the virtue and courage to do their duty, and act solely for the best good of society, regardless of consequences. Will they not set themselves about it? Dare they not do it? Are they become such slaves, that they dare not do that which has a direct tendency to make men more healthy, more wealthy, more virtuous, more happy, more useful? Let the Selectmen of several towns answer these questions by their doings.—*Jour. & Argus.*

ROMAN CATHOLIC SCHOOLS.

Mr. Editor.—These institutions are for the most part patronized by those who call themselves *Protestants*, under the impression that no influence is exerted by the teachers, on the minds of the pupils to bias their minds on the subject of religious creeds. This impression is made by the fair promises and statements of the teachers on that subject. But all who know any thing about the intercourse which exists between the teachers and their pupils, know that the impression alluded to is incorrect, all promises and statements by the teachers to the contrary notwithstanding.

There is not perhaps a formal inculcation of Romish tenets, but by allusions, innuendoes, a passing remark now and then, &c., a secret yet effectual influence is designedly exerted, in direct violation of the promise made. In some instances where encouragement is given by the pupil, a more open and systematic method of indoctrination is practised.

But for my part I cannot see how a Romanist can reconcile it to his conscience or to his religion, either to make such promises, or to keep them when made. He believes there is no salvation out of the Romish Church, and yet he will promise (for the sake of getting pupils and a fee for their instruction) to keep them in the dark on the way of salvation, and permit them to perish, while he quietly pockets the money.—So that he can fill his school and his pockets, he cares not what becomes of the souls of his pupils—and he too a clergyman, sent of Christ for the express purpose of showing men the way of escape from hell. Are such men fulfilling their commission, not only to keep those under their care in total ignorance, thus conniving at their heretical belief, but deliberately to promise to do it? No Christian minister truly sent of God, is at liberty to promise, or in fact, to keep any one under his watch and care, in ignorance of the true religion. He is bound by the most solemn obligations to hold up the light to all that is in his reach, whether men will hear or whether they will forbear. And how a deliberate promise to the contrary, can consist with such admitted obligation. I leave to the Romish system of ethics to decide. The truth is, that those professed Protestants who send their children to Romish instructors, are either grossly and shamefully deceived, or they are utterly indifferent to the spiritual well-being of their children. To neglect the soul of a child is a cruelly so unnatural, that it can find a place in the bosoms of those parents only who are totally ignorant of, or opposed to all religion.

Some indeed may be so ignorant of the Romish scheme, as to become ready dupes. Others may secretly connive at the Babylonish hierarchy, with a view to personal popularity with Romanists, or to the attainment of some other personal advantage. But Romanists secretly laugh at such, and continue to live upon the credulity which they so studiously cherish.

It is high time that Protestants were awake on this subject. Some who call themselves Protestants, and who are so styled in large capitals by Romish Journals, but who in fact belong to no Christian denomination, and would be received into none, such I say,

will favour and promote the papal cause, and then laud their own supposed liberality in so doing. Romanists eagerly make use of such tools to accomplish their designs, and then make them the subject of jest and ridicule in their secret meetings for business or amusement. Such professed Protestants will discover their mistake too late to correct it, when the chains are rivetted about their subjugated necks.—*Presbyterian.*

EDUCATION FUND.

Last month a brief statement was given of the condition of this Fund, for the purpose of exhibiting to the ministers and principal members, whom it concerns, its distressing embarrassment, and though it was with little success we once more present this subject.

Three hundred dollars remain still to be paid in order to meet the present exigency, and must be obtained in some way or other if our education concern is to be kept from sinking into disgrace and utter ruin.—For surely it requires but little penetration, to see that things cannot go on at this rate—that our beneficiaries must be given up, and with them all hope of future confidence from others.

But pray, what is the great work to be done? \$500 are to be made up, and at least 40 ministers and as many humane respectable and wealthy lay-members to do it! “Tell it not in Gath, publish it not in the streets of Askelon.” Well might it be argued at a recent special meeting of a Classis, in a more active part of the church (a proposition having been made by one of the members to aid us in liquidating this debt), that “in doing so they would make themselves partakers of our sin, inasmuch as it would be encouraging indifference and indolence in the cause of Christ.” Certainly there is no reason why Pennsylvania, possessed of ample means to rise to eminence in the cause of christian benevolence, should lie under such a reproach!

At their recent meeting the greater number of the Board present pledged themselves individually to pay a certain specified sum, before the 15th of the present month, with the hope that others would do likewise. Are there not pious lay-members that feel for the credit and welfare of the church, who could spare us a five or ten dollar note? If so let them transmit it immediately, and we are sure they will be amply repaid by the pleasing consciousness of having done an act wellpleasing to God.

And especially would we call upon the ministers of the church to exert themselves.—What minister can excuse himself from asking small donations from individual members for this purpose? Do we not all profess to live for and preach that a submitting to inconveniences and self-denial is required of us? Why then excuse ourselves when called upon to do what we profess and preach? How must we appear in the eyes of the religious and better informed of our people? And more, how will we answer it before God, who has committed to us the concerns of his church, and expects us to act the part of faithful stewards?

Should the minister refuse to act, we trust, some private member in the congregation, having more zeal for the service of God, will undertake the task, and though it may be ar-

duous, he will find himself abundantly compensated for all his labour. We trust this appeal may not be made in vain.

By order of the Board.

JOHN CARES, Sec.

Recent Discoveries in Asia Minor.—The Rev. Mr. Arundell, who has just returned from Anatolia, after having made several important discoveries illustrative of the New Testament, has prepared a narrative of his interesting travels, which will soon be laid before the public. The enterprising and learned author has brought to light many important facts connected with the journey and ministry of St Paul, particularly as regards his sojourn at Antioch with Barnabas, during their joint mission. The site of that famous city has hitherto been considered as doubtful, but the researches of Mr. Arundell have decided the point.—*National Gaz.*

Mr. Barton, the Eastern traveller, arrived at Marseilles from Arabia, a few days ago. He was accompanied by his private Secretary, as well as by Mr. Peach, and Mr. A. Wise, and a numerous suite of Arab and Greek attendants. Mr. Barton has brought with him from the East much valuable information, as also a remarkably fine young giraffe, a dromedary, with gazelles, monkeys, and other animals. The giraffe is to be presented to his Britannic Majesty, or to the London Zoological Society.—*Id.*

Mr. Bennet, Jr. of Weymouth, has in his possession what has been sought after with the most persevering research by naturalists, but hitherto without success, the head and shoulders of a fossil ammonite, (serpent stone) in a wonderful state of preservation. The discriminating characteristics of the animal are as perfect as if taken from a recent subject, and present a specimen unique, and as beautiful as it is rare, of this interesting species, considered by many philosophers as an inhabitant of a former world, and at the present time totally extinct. This discovery will be of infinite importance in completing the class, genera, and species of this family, heretofore dubious for want of the desideratum now fortunately obtained.—*Id.*

REFORMED CHURCH IN TURKEY.

The following statement, which we copy from the London Patriot, appears worthy of confidence, and uncommonly interesting. A community of Protestant Christians, in the very centre of European darkness, Turkish, Greek, and Papal, may yet prove as important as interesting.—*Presbyterian.*

It is perhaps not generally known, that in that adjunct to the Turkish dominions, the province of Wallachia, principally inhabited by Christians professing the Greek Church, there has for many years existed a small body of persons professing the principles of the reformed religion. They are principally descended from the Hungarian Protestants, who accompanied Prince Rikotzy from the year 1690 to 1692.—Their number has, however, been increased by the accession of some other emigrants. Although unsettled in their abode, and almost to-

tally deprived of the benefits of religious and other instruction, it appears that they retained their adherence to the principles of the reformation till the year 1815, when Emeric Schukei, a pastor among an interesting body of Hungarian Protestants,* was induced by Christian sympathy with the forlorn condition of those who were connected with him both by religion and race in Wallachia, to leave his country, and abandoning every thing else, to devote himself to their moral and religious improvement. He has had great difficulties to encounter from the unhappy circumstances in which that portion of Europe has of late years been involved, amongst which may be mentioned first a revolution, then war, four visitations of the plague and lastly the ravages of the cholera. Aided by the contributions of European ambassadors at the Courts of Constantinople and Smyrna, as well as those of some benevolent individuals in Transylvania and Hungary, Emeric Schukei has been enabled to procure ground for the site of a Church, and also so far to complete its erection as to fit it to receive his congregation, now raised to 800 individuals, although the building is not yet finished; very much, therefore, yet remains to be done amongst this body of Protestants. Their principal wants are schools and school apparatus for children of both sexes; and the means of defraying the expenses of a master and mistress; and also a burial-ground, for which the piece of ground attached to the church is inadequate. With the hope of obtaining funds for these purposes, which he was unable to raise among his poor little flock, Emeric Schukei determined again to leave his home and personally solicit support of the professors and friends of the Protestant religion in different parts of Europe.

In furtherance of this object, he was furnished with satisfactory testimonials from our Consal, as well as from the representatives of other European powers in his own country; and he has also brought with him letters of introduction from several respectable individuals known in this country. Although he has met kindness and support in Hungary, Prussia, Holland, and other countries through which he passed before coming to England, and has already received in this country the cordial encouragement of the King and Queen, the Duke of Sussex, the Duke and Duchess of Gloucester, the Duchess of Kent, and other members of the Royal Family; and also of the Archbishops of Canterbury & York, and the Bishops of Durham, London, Bangor, and Llandaff, &c.; the total amount of the subscription, which he has yet received, is very small and inadequate to the object in view. This is very much to be attributed to the fact, that Emeric Schukei's ignorance of our language, as well as of French, conjoined with his retiring and unobtrusive habits, are unfavourable to his speedily obtaining that numerous and extensive support which the merits of his recommendations, and the illustrious character of his patronage, might reasonably lead to expect for him.

* For a short and interesting account of the Protestants in Hungary, see Welsh's Narrative of a Journey over Land from Constantinople.

It is a remarkable circumstance that amongst the converts who have joined the body of Christians under Emeric Schukei's pastoral instruction, are 15 Jews, of whose sincerity there is no reason to doubt, since there was no temporal inducement to lead them to the change which they have made.—*London Patriot*.

LETTER FROM REV. CHARLES GUTZLAFF.

To the Committee of the American Tract Society.

Dated Canton, Nov. 1833.

My dear Sir—I was highly gratified with the resolutions you had adopted in regard to this country. May the Most High bless your endeavors most abundantly.

As the Lord of hosts is opening doors, there will be millions of Tracts wanted. Of all missionary spheres, this is the largest. The Lord has hitherto his work abundantly blessed, and his name be praised.

Mr. Bridgman will make you acquainted with the resolution taken in regard to bestowing the sum you had the kindness to vote for this mission. Without wishing to outdo my opinion, it is necessary to remark that the wants of China require peculiar Tracts—no translations. We therefore humbly expect that our generous friends will aid us to attack the Chinese as Chinese, upon their own grounds, though I myself do not wish to prescribe rules to others.

With the help of an Almighty Savior I hope to issue a great many various Tracts, but I am leath to make translations of my own writings, otherwise I should have sent you one.

My efforts in the last expedition during summer months have been eminently blessed, and I have scattered an immense number of Tracts in Fuh-keen Province. It is owing to the importunity of the people, (for they rush upon me as soon as they get sight of me, in order to obtain a Tract,) that I can carry but few Tracts into the interior.

I hope your prayers will accompany me. The work is very great. Send warmhearted, zealous missionaries from your coasts, that they may carry the word of life to this ancient nation. We want some undaunted characters, who can brave, in the strength of the Lord, all dangers.

May the Lord bless your endeavors, to the glory of his holy name.

I remain, dear sir, your humble servant,
CHARLES GUTZLAFF.

(Communicated.)

MARRIED,

On Tuesday morning the 2d inst. at Prospect Hill, near Creagerstown, Md. by Rev. E. Heiner, Rev. J. W. Hoffmeier to Miss Lilly Ann, daughter of the late George Zimmerman, Esqr. of Frederick co. Md.

Classical Institution.

Boarding.

Parents residing at a distance, who have wished to send their sons to the Classical Institution in York, having expressed the desire to board them in the family of one of the Professors, the Principal of the institution, Dr. Rauch, desirous of meeting the wishes of such parents, is now making arrangements to board and lodge a number of boys, who may be committed to his care, in his own family, from the commencement of the next session. For this purpose he has taken a large roomy house, with a spacious garden attached to it, in a retired and agreeable situation in town, where he can accommodate about twenty boarders. An object contemplated in this plan is to subject the boys, in their whole deportment, to the

Principal's immediate and constant inspection as a greater safeguard against the indiscretions of inexperienced and thoughtless youth, and a means of further improvement. A system of rules will be established to regulate the apportionment of their time to study, recreation, meals, religious duties and rest; to govern their demeanour in the family and elsewhere; to maintain cleanliness and decorum, and to form those habits and manners which will be useful to them and the community in subsequent life. Copies of these rules will be suspended in their rooms, and a strict observance of them will invariably be required.

The price of boarding and lodging will be \$1.75 per week. Washing \$.4.00 per session. Fuel, candles, stationary, &c. will be furnished and will constitute a separate charge.

The Editor of the Messenger will please to give the following

Notice.

The Committee of publication have fixed the following retail prices on the plain bound Hymn books, with instructions to all concerned not to deviate from these prices, viz.:

Large edition, common binding, \$1 00.

Small edition, do. 62½.

Harrisburg, Sept. 10, 1834.

To CORRESPONDENTS.—Several communications have been received too late for this number.

Contingent Fund.

By Rev'd Samuel Gutelius, \$ 15 00

Seminary Fund.

Mr. Peter Hillgerd, \$ 25 00

Isaac Hillgerd, 25 00

Philip Hillgerd, 15 00

To Second Professorship.

Mr Christopher Hickel, \$ 10 00

The Treasurer of the Education Fund acknowledges the following receipts through the Rev. D. Zacharias.

A collection taken in the Ger. Ref. Cong. in Harrisburg, \$ 8 35

Contributions from individual members, viz.

Mrs Susan Bucher, Mr C. F. Munich, Daniel

W. Butz, and Dr F. L. Crane, each \$1.50.

\$5.00 15 00

\$23 35

MONEYS RECEIVED.

By Rev'd H. Vandyke for Dr. C. Vandyke \$4.25; for self 1.50. Received from Miss Sarah Hoyer \$1.25, Miss Annette Goldman \$1.25. Mr Daniel Weaver, balance, 25 cts. Mr Christopher Hickel \$1.25. By Rev'd B. C. Wolff for Mrs M. Beidelman, Mr Joseph Laubach, Daniel W. Butz, and Dr F. L. Crane, each \$1.50. By Rev'd D. Zacharias for Mrs Susan Bucher and Mrs Harriet Wiestling, each \$1.25. Mr John Zinn and Geo. Small, each \$1.00. By Rev'd B. S. Schneck for self \$2.25, Mr Christian Hoffman \$2.25, Mrs Mary Cook \$2.25, Mr Robert M. Huey \$2.00, Mrs Sophia P. Young \$1.25, Mr George Bomberger (balance) 25 cents.