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OF THE

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Extract from the eleventh annual Report of the American Sunday School Union. May 26, 1835.

Principles, &c. of the Am. S. School Union.

The American Sunday School Union has been organized nearly eleven years. Its measures have been crowned with great success. No weapon formed against it has been sufficient to prosper, and many things that were intended for its injury have resulted in its advancement. By the grace of God we have been able to maintain the broad principles of union on which the Society was at first organized. The members of our Board, however they may differ on points unessential to salvation, stand shoulder to shoulder for the defence and propagation of the truth as it is in Jesus Christ. Whatever distractions and dissensions prevail abroad, we have peace and unity in our decisions and deliberations.—Divested as we are of denominational character, as a Board, we can go where we will, and ask the confidence and co-operation of Christians and philanthropists of every class and name.

Our library and text books fully sustain and carry out the principles of the society. They teach those truths of the gospel which the spirit of God employs to convert and sanctify the soul; and they are so taught and illustrated that children of tender age may comprehend their force and importance; while the form and phraseology is made acceptable to every evangelical mind. A similar assortment of juvenile religious books prepared on such principles and adapted to such ends, cannot be found; and we are increasing their number and variety at the rate of from fifteen to twenty pages daily.

The singleness and simplicity of our aim is worthy of special consideration. It is to instruct, gratuitously, on the Sabbath, in the truths of the

Christian religion, such children and youth as voluntarily assemble for that purpose.

We would not willingly see the sacred and sublime design embarrassed by associations with other objects. In its simplest relations, it demands all the time and thought and diligence that other Sabbath duties do not require, and, when prosecuted wisely and faithfully, it must needs be prosecuted exclusively.

We enjoy an extent of co-operation which is highly favorable to vigor and efficiency. The continuance of the particular form of relationship which has prevailed under our auxiliary system is, in this view, desirable; but if this should pass away, still there is a noble band of working men and women who teach in our schools, and whose cordial confidence and sympathy is with us; and in the great body of the church, throughout our country, we have a host of steadfast and warm-hearted patrons and coadjutors.

Ours is a cheaper process of education than the wit of man ever yet devised. It is based upon strictly philosophical principles—it is of universal applicability, and is, in its nature, indefinitely expansive and diffusive. With one hand we communicate a knowledge of the art of reading—which ought to be done by the commonwealth—and with the other we supply books.—In one form we excite the desire of knowledge, and in another we satisfy it. One part of our process breaks up the fallow ground and prepares it for cultivation, and the other scatters the good seed, and opens the way for an abundant harvest. Wherever children can be gathered together on the Sabbath, in any part of the world and a competent person can be found to teach them, there the Sunday school, in its untold blessings and privileges, can be enjoyed.

There are other great and glorious plans of doing good in this fallen world; but it would not be difficult to maintain the position, that, without this instrumentality, or something substantially like it, they will be pursued in vain.

Hence, nothing can be more ill-judged than the effort which is sometimes made to divert the attention of Sunday school teachers from the prosecution of their great work into other—though they may be very important and interesting fields of benevolent action. Let them do their Sunday school work well, and they will do well for every other interest of the Redeemer's kingdom.

We have thus shown what the American Sunday School Union is, and we ask wise and good men to lay hold of this prodigious power and employ it for the salvation of our happy land and a dying world.

Necessity of the Bible.

It is clear that nothing can sustain the fabric of human society but the religion of the Bible. This must ultimately become the ground work of popular education—not the reading of it merely—but the application of its holy principles to every act of life & every purpose of the heart. Great efforts are made to diffuse knowledge; but knowledge is not, in itself, a blessing to the individual or to society. If the love and fear of God, is not the all-controlling, all-pervading, all-absorbing principle, it is very problematical whether knowledge tends either to individual or national happiness.

Reliance on Sunday Schools.

Sunday schools are relied on by the community to furnish scriptural knowledge to children. Their obligation to do this has been publicly urged, in justification of those laws and regulations which exclude from public schools all instruction of this kind, except the mere reading of the scriptures as a class book.

In Prussia, it is well known, religion is the foundation of the whole system of public instruction. The two first hours of every day are occupied in explaining and enforcing the duties of man towards his Creator, the constituted authorities of his country, and his fellow creatures, as they are inculcated by the gospel. In our country such a system would not be tolerated. If the Universalist or free-thinker declines to have his children instructed at school in the great truth of future accountability, though it is a truth that lies at the very foundation of moral character and social obligation, my children and your children and our neighbor's children must forsooth, be uninstructed in it also. Right or wrong, this is the prevailing principle in most of our systems of public instruction.

Under these circumstances the Sunday school assumes a transcendent importance. It is appointed to turn the streams of divine knowledge and salvation upon the popular institutions of human science, and is thus to supply the only preservative against the decay and ultimate dissolution of the body politic. This is what Sunday schools, rightly and fully employed, can do and must do.

It is truly marvellous that Christian men, and friends to their country and their kind, so lightly regard the existence of such a power and the need of its efficient employment. To provide for the natural increase of the white native population of this country requires, at the lowest estimate, a daily increase of eleven new Sunday schools of thirty pupils each, on an average, and of thirty three teachers to take charge of them.

and there is reason to believe that the net weekly increase is equal to this. At least three-fourths or three millions of our juvenile population are at this moment destitute of S. school instruction. This number is increasing at the rate of between three and four hundred every day; and there is no ground to suppose that any considerable portion of them will ever be brought under the influence of the gospel, unless it is done, and done at once by Sunday schools. There is no other agency that can reach them but the direct miraculous agency of Almighty power.

What can be done.

The case we present then is one of intense interest. The men of 1875 can be brought under the safe and benign influence of divine truth; they can be collected in little groups all over the land, and even a timid woman can arrest their attention, secure their confidence, and infuse into their tender minds the divine principles of love, forgiveness, truth, peace, benevolence and patriotism. Her weak and tender eye can control their impatience, and her soft voice can hush the tumult of their passions. Aye, much more than this. By the grace which is divinely promised, she can bring them on their knees in cheerful and submissive obedience to the will of their heavenly Father, and send them away from this retired and humble training, in the favor and strength of the Lord God of Hosts. Let this hallowed influence be brought to bear on two millions of boys in our land at this moment; let it be increased and extended to meet the increasing and extending demand for it; let it be seen, two or three years hence, in the ranks of our apprentices, clerks and school boys; let it be traced, a little while later, in work-shops, counting-houses and colleges; let it then come out in the social and civil relations of life; and finally show itself in a generation of fathers, masters, magistrates, legislators, and citizens; and all this is but the legitimate fruit of Sun. School influence, when the machinery is fairly worked.

Great Maxim.

A self-governed people must also be self-protected, and it may be regarded as a maxim, that our power of self-protection is co-extensive with the power of our moral education, and depends upon it. So far as we can secure the intelligence and moral purity of the people, so far, and no farther, we have a permanent protecting power. If we can infuse into the minds and hearts of a whole generation the abiding & controlling principle of the fear of God, teaching them to understand and submit to the Government of governments, the King of Kings; and Lord of lords; this, and this alone, is a safe reliance.

PUBLIC INSTRUCTION IN PRUSSIA.

We have recently procured, and read with deep interest, the Report on the State of Public Instruction in Prussia, made at the request of the French government, by M. Victor Cousin, the celebrated metaphysician, of Paris. It is translated into English, by Mrs. Austin, of London; reprinted in New York, and may be obtained at the bookstore of Messrs. Corey and Fairbank, & probably of the other booksellers in this city. We hope that all who are in any way

interested in the subject of popular education, (& who is not interested?) will carefully peruse this most admirable production. The king of Prussia and his coadjutors, particularly Baron von Altenstein, have devised and carried into effect, the most excellent and complete system of universal education that can be conceived. There is no defect. It is impossible for a subject of the king of Prussia, whatever may be his station in life, the poverty of his parents, or his aversion to study, to avoid being well educated, unless he be an idiot, or otherwise incapable of mental effort. This theory and the practice of the Prussian government on this subject exceed every thing that has ever been even dreamed of before in the closet of the philosopher. Such a king is worthy of all honour, even from us republicans, and we shall all do well to study his example and imitate it in reference to popular education, so far as imitation, in our circumstances is possible.

At any rate, republicans should be ashamed to see a king so far outstripping them in persevering, energetic and successful effort to confer on every individual in his dominions that greatest of all earthly blessings, a good, scientific, moral and religious education. It was thought to be a proof of great benevolence in Henry IV. of France that he once uttered the wish that every man, even the poorest peasant, in his kingdom, might always be able to afford a fowl for his Sunday's dinner. How much greater honor is it to Frederick William of Prussia, that he is able to say, that every man, even the poorest peasant, in his kingdom, is now able to read the Bible on Sunday, and to give all his children a good education! While the present laws of Prussia remain in force and are carried into execution as they now are by the existing government, it is impossible that there should remain an uneducated family in the kingdom.

Do you ask how all this is effected? Read Mr. Cousin's report and you will know. We forbear to give any extracts. We wish that every man and woman in the nation would read the whole book carefully. Its price is one dollar, and a dollar cannot be better spent by any family in the United States. It shows *what can be done* for the education of a whole nation, for it shows *what has been done*, and *what is now doing*; and it shows too *what must be done in these United States*, if we would preserve our free institutions, and guard against the dangers which assail us from every quarter. *We must educate; we must educate the whole people in the elements of science, of morals and of religion, or we are an undone nation.* This has been done in monarchical Prussia—it can be done in republican America; or else, shame to republics! We may not be able to do it in the same way, by governmental enactments; but what government cannot do, must be done by individual benevolence and energy. How much more noble and patriotic is the cause of the unpretending, laborious schoolmaster, than that of the mere political partizan, struggling for the petty distinctions and paltry emoluments of office! The real patriot and statesman will be proud to go hand in hand with the faithful teacher and supporter of common schools in the great work of raising our nation to its true

glory and dignity.

The school laws of Prussia are humane as they are wise. For example, school-teachers go through a prescribed course of training for their profession at public seminaries established for that purpose, are well supported, and not permitted, while employed in teaching, to engage in any other business. If they die, and leave destitute families, their widows and children are maintained and educated at the public expense. The disabled and destitute schoolmaster, like the disabled and destitute soldier, receives a pension from the government. The children of poor parents are furnished with clothing and books, while they attend school, at the public expense; and if the parents are in circumstances which make the labour of these children necessary to their subsistence, this also is provided for. The Bible is the text book of religion and morals in all the schools; a certain portion of time is required to be devoted to moral and religious instruction, and every day each school is opened and closed with prayer. Not only the common branches of reading, writing and arithmetic, but also the elements of botany, mineralogy, chemistry, anatomy, &c. are required to be taught in the town schools of the next grade above the primary or infant schools. Agriculture, the mechanic arts, gymnastics, &c. are also attended to.

But let the reader buy the book and read for himself, and study this admirable system in all its details; and then try to persuade his fellow citizens to do likewise.—*Cumtun. Jour.*

History of the Reformed Religion in France.

By Rev. Edward Snedley, A. M. New York, Harper and Brothers, 1855, 3 vols. 18mo.

These volumes embrace an interesting period in the history of the Church, and portray the struggles of Protestantism against the overgrown and malignant power of Popery. The narrative of events is animated and lucid and characterized by general historical accuracy. No one can read these volumes, who is not already blinded by popery, without execrating that system which falsely called religious, has been steeped in the blood of God's saints. The massacre of the Vaudois and Huguenots is of itself sufficient to mark the blood-thirsty spirit of Romanism, and to awaken in every humane American bosom, a determination to use all lawful means, to prevent the predominance of Popery in our own happy country. We repeat, what we have often said, that this Antichrist will never tolerate true religion where it has power to persecute it. Our readers will find in Mr. Snedley's work a fund of information to reward their perusal of its pages.—*Presbyterian.*

YOUNG ENGLISH NOBILITY.

Of the nobility of England, it is said that the youth now coming forward, are a very superior class to their predecessors. They are taking their full share in the hardest study of the Universities, and gaining many of the highest prizes of literary eminence. Lord Verulam lately said to a friend of mine, "Our young nobility are a very superior race to their fathers, they are a magnificent set of fellows." But it is every where acknowledged that the number of decidedly pi-

young men among our nobles, and especially their youth, has greatly increased of late. Of these it is not very unusual to see young men of the highest rank, and the simplest devotion to Christ, stepping into the humblest fields of the ministry and contenting themselves with the most obscure labours of the Master's vineyard. Of this I will give an example: At the clerical meeting, as I said before, were two young men of noble family—viz. the Hon. and Rev. Mr. Barrington, brother of Lord Barrington; and Lord Wrothlesly Russell, son of the Duke of Bedford, and brother of Lord John Russell, a leader in the late House of Commons—*Bishop McVane.*

MESSENGER.

YORK, JUNE 15, 1855.

This number of the Messenger completes the first half of the volume for the present year, and we had supposed would terminate our connexion with the editorship. The Board of Missions having accepted our resignation our official responsibility has ceased; but as they have not yet been able to complete their arrangements for the weekly paper, and no successor is yet appointed and prepared to commence his labors, we have consented to issue the paper still in its present form, expecting, however, to be soon released from this unlooked for and unpleasant embarrassment.

The Board justly think it unsafe to attempt a weekly publication with less than 2000 subscribers. How large a subscription they have yet obtained we have not been informed, but it is certain that it has not reached that number. There has been a great want of activity in relation to this object. Zeal in a good cause too often evaporates in warmth of words, and leaves what every one ought to do to be done by every other. This fault has already done incalculable injury to the Reformed Church, and, unless it be soon driven from us, is likely to do much more. That success in this undertaking is not impossible is proved by the fact that a single agent, in less than two weeks, procured in one neighborhood 67 subscriptions to the proposed weekly paper. What would the result have been if the same activity had been general? That a well conducted weekly paper would be of great utility to our church, some brethren have urged with warmth, and all of us are ready to admit; but such a publication is attended with a heavy expense, which cannot be sustained without a large subscription; and both to procure such a subscription, and to preserve it when procured; and, we may add, to obtain payment from all the subscribers demand a vigorous and untiring exertion. We have hitherto had embarrassments even with our little semi-monthly. Some of our brethren have found the cause in the size and form of the paper, some in the infrequency of the publication, and some again have charged it upon the editorship; but one great cause has been overlooked, namely, the want of proper exertion on the part of brethren who ought to have promoted its circulation. The agent to whom we have before alluded has stated to us, that many of those whose subscriptions he obtained had never known that the Reformed Church had a religious periodical! As long as this cause remains, a weekly paper, however edited, will succeed no better than the semi-monthly with all its faults upon its head.

As the Board of Missions will soon have a meeting at Gettysburg, we presume they will then determine finally respecting the future publication of the paper, and that an official communication will be made to its readers in the next number.

We look forward with anxiety to the time when we shall be able to disengage ourselves from the dissipating cares of editorship, and devote the little strength we possess to other more congenial pursuits.

The missionary J. J. Eville, from Basel in Switzerland

—This man, of whom a favorable notice was some time ago taken in the Messenger, as a missionary to the Germans in Missouri, in the service of the American Home Missionary Society, has disappointed all the expectations of his friends, and converted the pleasing hope of usefulness among the German emigrants in the west into painful regrets. Letters addressed to the editor from an authentic source leave us no doubt that he is unworthy of the office of administrator of the gospel and ought to receive no countenance in that character from the friends of religion. The officers of the A. H. M. Society have taken their commission and recommendatory letters from him. He has however other papers by which he may impose on the unsuspecting. Having spoken well of him in a former number of the Messenger, we deem it our duty, though a painful one, to give this caution to our readers.

Messrs. John C. Hansell and Samuel B. Leiter, of the Theological Seminary, have been licensed, by the Classis of Maryland to preach the Gospel. Messrs. Conrad, Baer and Gring, we presume, have been licensed by other Classes.

Rev. E. S. Ely, D. D. of the Presbyterian church has been elected Professor of Polemic Theology and Sacred Literature in Marion College and Theological Seminary in the state of Missouri.

Mission in New Orleans.

We are indebted to the Rev. N. P. Haacke for extracts from a letter addressed to the Missionary Committee of West Pennsylvania Classis by the Rev. J. W. Mueller, their missionary in New Orleans, which has been some time on hand, as we have not found leisure to make a translation of them from the German.

It appears from these extracts that difficulties which were not anticipated when the earliest accounts were transmitted, had since arisen and had somewhat clouded the hope of the rising church, but were eventually overcome. At the date of the last accounts the congregation were about to purchase a lot of ground for the erection of a church. A German Society, consisting of about a hundred members, had been formed, whose object is to relieve distressed Germans. It embraces all religious denominations. Its President is a Roman Catholic, Dr. Lutzenberg, who is described as one of the most intelligent and skilful physicians, a generous and efficient man, and universally respected. As an evidence of his liberality it is stated that he has taken the Protestant preacher under his special protection. An attempt has been made to get up a counter association on the principle that its beneficence should be confined to its own members; but, though a society was organized on this principle and a constitution published, it was generally dis-

tenanted. The German population of the city is a mass of very diversified and heterogeneous materials, which are not easily brought together and kept in harmonious action. The wealthy and cultivated portion were beginning to take an interest in the church, and were expected to impart to it more efficiency and firmness. An effort had been made by another preacher to gather a second congregation, but it had failed. Mr. Mueller's church, as our readers already know, is composed of Reformed and Lutherans, and members of the United Evangelical church of Germany. No attention is paid to the points of difference subsisting between the Reformed and Lutheran churches. In the administration of the Lord's Supper the custom of our church is observed. In some other parts of the public ministrations, the peculiarities of the Lutheran are retained. The congregation is desirous of being received under the guardianship of our Synod as a *United Evangelical Church*, until a union of the two denominations shall have been effected in this country, as it has been in many parts of Germany. Mr. Mueller represents the disposition towards a union as prevailing generally among the German emigrants in the west wherever he has preached, and thinks it this high and honorable calling of the Reformed Synod to prepare the way for the desired result by receiving under its protection churches formed on the plan of his own. Evangelical churches are already in existence under the pastoral care of ministers of our church: their delegates have been recognized and admitted to a seat and vote in the Classis within whose bounds the churches are situated, and they may take their seat in Synod as representatives from the Classis. The Lutheran church pursues a similar plan in German settlements, where her own members are not sufficiently numerous to form a decidedly Lutheran congregation. Among the new emigrants from Germany, we are persuaded, no other plan will generally succeed.

We translate the following circular from a German paper.—*Edit. of Messenger.*

Waterloo Township, Upper Canada, April 20th, 1855.

CIRCULAR

To the Rev'd Synod, or the Ministerium of the German Lutheran and Reformed Church in the United States of North America.

Respected and much beloved brethren in the Lord Jesus Christ.

We have learnt with great pleasure that you interest yourselves for the forsaken and destitute congregations of Evangelical Christians, and, as far as you can, provide for their necessities. Hear therefore our present condition and circumstances, and, if it be possible, come to our relief.

There are about 200 members of the German Evangelical Church in this part of Upper Canada. Some of us have lived here upwards of twenty years already without the public worship to which we are accustomed; others several years; and now we are earnestly desirous of having a faithful minister of the gospel. But as we are still unable to support a preacher permanently amongst us, we wish to have occasional visits from some of the missionaries whom we are informed, you send out annually to visit such as are poor, destitute and desir-

ous of edification, that they may baptize our children, confirm our youth and administer the Lord's supper to the adults. We entreat you, fail not soon, yea soon, to send a preacher to visit us. We are indifferent whether he be Reformed or Lutheran, provided he be a Christian. You are philanthropists—yea, you are *Christian* philanthropists—you are therefore not concerned for money, but for the poor immortal souls of your fellow-men. We will, nevertheless, raise as much as we can for the preacher whom you may kindly send to us. As we have already stated, we are *poor*—As to money we have little or none, but we have immortal, inestimable souls. If it be convenient, inform us previously whom you mean to send, and when we may expect him; and we shall then with the help of God prepare ourselves for his coming. Be pleased to address your letter to the Rev'd H. W. Peterson, Waterloo township, Upper Canada.

✠ All Editors of German papers are urgently requested to give the above, or the substance of it, several insertions in their papers, and they will thereby aid

MANY ANXIOUS SOULS.

The Committee of West-Pennsylvania Classis have it in contemplation to send a Missionary to the Germans in Missouri and another to Ohio, and ask the aid of the friends of this cause. We hope that aid will not be withheld. It is a cause of much regret, and a reproach to the German churches, that so little has been done, where the field is so large and calls for help are so loud and frequent. When we ask for funds, it is common to answer, "What is the use of funds when you have no missionaries?" and when missionaries are called for, the answer is, "You have no funds to sustain them." Is this upright, and like the feelings and the language of Christians? or is it rather a pitiful subterfuge to escape from a duty which the wavering groveling heart has neither boldness to deny nor integrity to perform? Do those who pursue this unworthy course call themselves Christians? Do they profess to be the disciples of Jesus Christ, who laid down his life for those to save whom they refuse to give a few dollars? Do they hope that to them it will be said, "Well done, good and faithful servants!" In all this they are committing fearful mistakes, the discovery of which, whenever made, will cover them with confusion and shame. There is a reality in religion: it is a living and lofty principle: and those who would be sure that they possess it, and may hope for the approbation of God, must show it in a life that is full of mercy and good fruits.

The Church in Danville, Livingston co. N. Y.

This church was formerly a part of the pastoral charge of Rev. D. Willers who resides in Fayette, Seneca co. N. Y. at the distance of 60 miles. During the last ten years it has aided the Lutheran brethren in supporting their pastor, & has been without a preacher of its own. Sometime in the spring of the present year the Lutheran congregation elected a new pastor, Rev. Mr. Storer, who preaches in English only. The Reformed are desirous of procuring a pastor who can preach to them both in German and English; or, if there be none acquainted with both languages, they wish to have a German preacher only. Rev. brother Willers,

in a letter dated May 29th states: "On last Tuesday I returned from the church in Danville, in Livingston county, where I installed a new Consistory and administered the Lord's Supper to ninety communicants. The congregation is without a pastor, and has earnestly requested me to procure one for them. * * * * * If you have a student who can preach in German only, they will give him a cordial welcome; but if he can minister at the same time in English, it will be acceptable to them to have service in both languages. The congregation in Danville is one of much promise for the future. There are also two other congregations, within the short distance of 4 to 8 miles, which may be united with it. * * * * * It has a handsome church furnished with an organ. I saw members there who shed tears when I left them." This congregation and those in its vicinity are represented as being able, and willing also, to support a pastor. We earnestly desire that they may soon be supplied. If the young German brother who took his dismission from the Theological Seminary in the spring, and whose present residence is unknown to us, should see this notice, we request his attention to it.

According to Darby's Gazetteer, published in 1827, and Tanner's new map in 1834, Danville is in the northwestern angle of Steuben co. Agreeably to Lay's map of 1824, it is in a projection on the southern extremity of Livingston county.

Memorial of the Pittsburg Convention to the General Assembly of the Presbyterian Church.

Our readers know, we presume, from other sources, that a Convention of Presbyterian ministers and elders has recently been held in Pittsburg, antecedently to the stated annual meeting of the General Assembly of their church, for the purpose of devising measures to expel errors and abuses which they conceive to exist in that church, and to obtain a removal of what they view as grievances. They have stated the subjects of their complaint and remonstrance in a memorial addressed to the General Assembly which is published in the religious newspapers. Among them we find the following item, to which we think proper to call the attention of our brethren.

"VII. Our next grievance is of similar character, viz: 'The plan of Union and Correspondence with the Congregational Association of New England, and with other churches. It is true that the relinquishment of the right of voting in the General Assembly has removed part of the evil. No longer now can our constitutional order be voted down by brethren opposed to it in profession and principle. Still, however, against this union there are serious objections.

It gives weight in counsel and debate, which may command votes, to persons who belong not to our society, and who may have a sectarian purpose to answer by taking a particular side. Such things some of us have seen on the floor of the Assembly.

Besides the whole matter is unconstitutional. The General Assembly never had the power of granting a seat in this house to any person.—(Form of Government, chap. XII., ii.) 'The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery.' Nor does our constitution recognize any other mode of acquiring a right to a seat here. This is a delegated—It is a representative body, and in the very nature of delegation, unless the delegates are expressly empowered to delegate others, they have no such power. Our constitution knows no such power as representatives transferring the power of representation to others.

We humbly conceive that our Book (chap. XII., v.) in conceding to the Assembly the power of 'correspon-

ding with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body," does not contemplate the violation of the fundamental principle quoted in the preceding paragraph, by granting seats in this house to persons not delegated by any Presbytery. For if the Assembly had the power of conferring a right to deliberate and vote, it may be so exercised as to bring the church under foreign dominion. Against all this the constitution presents an insuperable barrier in the 6th sec. of this chapter, where the Presbyteries reserve to themselves the exclusive power of establishing any constitutional rule. Every regulation affecting constitutional principles must be referred to the Presbyteries, and be by a majority of them adopted, before they can be admitted as binding. This in reference to the "Plan of Union" has never been done. Now, clearly, this power of granting seats in the Assembly violently affects the constitution, which ought not to be sacrificed either to expediency or courtesy.

Hence, with all due respect and affection to the good brethren of other denominations, we pray this General Assembly to restore the Constitution, by repealing the act which assumes this stretch of power."

Our own is one of the "other churches" which have adopted a "plan of union and correspondence" with the Presbyterian church, and have interchanged delegates with her. At the meeting of our Synod in Baltimore in 1823, a committee of its members being appointed to confer with Rev. John M. Duncan on the part of the General Assembly, the following articles were agreed to by the joint committee and approved by Synod, viz:

"1. The two churches shall remain separate and independent of one another.

2. Persons under censure, or process, in either of the churches shall not be received in the other while such censure continues, or before such process shall have terminated.

3. The German Reformed Synod and the General Assembly of the Presbyterian church shall each appoint one minister and one elder, with an alternate to each, or two ministers, as either of them may think proper, who shall be authorized to sit in these respective Judicatories, and to deliberate on all subjects that may come before them."

In pursuance of this plan of ecclesiastical union and correspondence our Synod has annually appointed delegates to the General Assembly, and has in its turn received those appointed by that body. No suspicion was ever entertained that such a sitting in the General Assembly was viewed by any members of the Presbyterian church as a grievance, a violation of its constitution, and of dangerous tendency; and we were surprised when we read such a comment on it in this memorial. The memorialists represent a very large portion of the Presbyterian church, and, if the recent proceedings of the General Assembly at Pittsburg be a criterion, they are the representatives of a majority. We do not controvert their interpretation of the constitution of their own church, nor their judgement of the tendency of the principle involved in the admission of delegates of other churches to a seat in their ecclesiastical judicatories; but we think that, since they have pronounced such a judgement, the interchange of delegates ought to cease, and our Synod ought not hereafter to make such an appointment.

The correspondence was not of our seeking. It was offered by the General Assembly, whose representative appeared in our Synod at Baltimore, with authority to form the connexion; and it was accepted by the Synod, only because it was offered by a body whom

it held in such high estimation that a refusal would have wounded its own delicacy.

It cannot escape our brethren that, if the right of delegates of other churches, to participate in the deliberations of such a body as the General Assembly, be of dangerous tendency, because it may introduce a foreign influence and command votes in favour of measures not beneficial to the Presbyterian church, the danger must be incomparably greater, if delegates of other churches be permitted to introduce the same sort of influence, and exert the same power of commanding votes in so small a body as our Synod.

The whole number of votes in our delegated Synod cannot exceed forty, and has usually been considerably less than that number.* Twenty one is the largest number that can be required for a majority. The commanding of eleven votes by an extraneous influence would therefore be sufficient to carry a measure, in the fullest Synod we can have, if only ten members, being one fourth of the whole number, were previously in its favor: and from the talents and high standing of the brethren who come as delegates from other churches, and the great respect which is always paid to them, and, we may add, from the zeal which they sometimes manifest, it is not unlikely that, on some questions of the deepest interest to our church, they may command as many votes as may be requisite, even in our fullest meetings, to obtain a decision on the side which they may think proper to advocate.

The General Assembly, if the representation were complete, would number near 300 votes. It is usually above 200, and this year about 220. If that number be in attendance, one hundred and eleven votes will be necessary to a majority. If only one fourth of the whole number of members were previously favorable to a measure proposed in the Assembly, it would require more talent and skill than is likely ever to be exerted there by delegates of any other church whatever, to obtain a majority for it contrary to the interests of the Presbyterian church; especially when there is so much talent to meet this influence. Yet danger is apprehended there; and if such fears may be entertained by members of that body, is it reasonable to be perfectly at ease with regard to the effect of the same cause within our own?

The delegates of our Synod have usually, as far as we know, been silent auditors, when sitting in the judicatories of other churches, whilst the delegates of those churches have generally made a free use of their privilege in our Synod; and not without effect.

We have heard complaints on this subject, & have not thought them groundless: but we would not have taken this notice of them, if the occasion had not been furnished by the memorial which has emanated from such high and unexceptionable authority.

* It has frequently been below thirty.

The German Population of Pennsylvania.

In a report of the Proceedings of the General Assembly of the Presbyterian Church, in its session at Pittsburgh, we notice the following, ascribed to Dr. G. Junkin of Easton Pa. in a series of remarks on a motion relative to the appointment of another stated clerk in the room of Dr. Ely of Philadelphia.

"Through all that region of the state where Dr. J. had resided, the stated clerk was commonly identified with the Presbyterian Church as being its official organ; and his sentiments and declarations had greatly encouraged the popular notion that that body was desirous of a union between church and state. Dr. J. actually believed that one third of the people of Pennsylvania regarded Dr. Ely as holding the same relation to the Presbyterian church, as the Pope of Rome did to the Romish church. This was especially the case among the German population. They all considered him as having some sort of headship over the church, and however foolish or unfounded such an opinion might be, it did constitute a valid reason why he should retire from the office he now held."

We regret that the reverend brother should think it necessary to sacrifice an officer of the General Assembly as a peace-offering to the Germans of Pennsylvania, on the ground that they entertain a "foolish or unfounded" opinion about him and his church. Nothing that we have heard about that officer could be more unacceptable to them than the uttering of such a sentiment in the General Assembly by a prominent and popular member of that body. The whole German population, it seems, are included in the one third of the people of Pennsylvania who regard Dr. Ely as holding the same relation to the Presbyterian church which the Pope of Rome sustains to the Romish church." This foolish opinion is especially theirs; for "they all consider him as having some sort of headship over the church." It is the lot of the German people of this state to be caricatured by their English brethren. At one time they are represented to be as destitute of true religion as the Hindoos; at another the dissolute fairs which are still retained in some parts of Pennsylvania, are the German fairs, and belong to the whole German population of the state; and again the Germans are so destitute of understanding as to confound Presbyterianism with the Papal hierarchy, and Dr. Ely with the Pope, because he happens to be the stated clerk of the General Assembly! If the reverend brother designed to give effect to his argument by an oratorical embellishment, we wish he had derived it from some other source and left the German people to themselves. If the expression was uttered inadvertently, in the warmth of debate, we submit to him whether respect for the feelings of his German brethren ought not to have prevented him. We have not heard such an opinion as the one ascribed to our brethren expressed by any one among them. The reverend brother is therefore much mistaken

when he imputes it to the whole German population. If any are so stupid as to entertain a belief so contemptibly foolish, they are too few and too inconsiderable to make it worth any one's while to think of a propitiation, or to deserve such a notice in such a place: least of all ought their folly to be charged upon the whole population, or even to be noticed as particularly the *folly of Germans*.

We learn from the Presbyterian of the 11th inst. that the General Assembly have elected the Rev. John Breckenridge Professor of Pastoral Theology, and Mr. Addison Alexander adjunct Professor of Oriental Literature and Biblical Criticism, in the Theological Seminary at Princeton. The Rev. David Elliot was elected Professor of Ecclesiastical History and Church government in the Theological Seminary at Alleghanytown, near Pittsburg.

Rev. Dr. Beman and Robert J. Breckenridge are appointed delegates from the General Assembly to the Congregational Union of England and Wales. Rev. Wm Patton first alternate to either, and Dr. Sprague second alternate.

Rev. Abraham Peters and Rev. Robert Steele are the delegates appointed to attend our Synod.

The General Assembly was expected to adjourn on the 8th instant. Its session has been one of unusual interest and animation. The contest in the trial of strength between the parties, designated as the Old School and the New School, has resulted in the complete ascendancy of the former.

Miscellaneous.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions held a public meeting in Chatham-street Chapel on Friday, the 15th of May, at 10 o'clock. The meeting was opened with prayer by the Rev. D. Woodbridge of New York.

The Hon. JOHN COTTON SMITH, who occupied the chair, addressed the immense auditory, who filled and crowded the chapel, stating the lamented reason for the absence of Dr. Wisner, the late Corresponding Secretary of the Board; and the probable cause of the detention of the other Secretary, Mr. Anderson, which he conjectured to be the embarkation of missionaries at this time from Boston. The Rev. Mr. Eddy, General Agent of the Board for the State of New-York, would, he said, present a brief statement of the result of missionary operations during the year. Though this was not a regular meeting of the Board of Missions, yet it was, he trusted, a meeting of none others than the friends of missions.

The Rev. Mr. EDDY then rose, and after a re-

prospect to the circumstances of a similar meeting held a year since, and the glad anticipations which were then entertained, turned to look at some of the darker providences which had changed some of these bright anticipations into mourning. He spoke with much tenderness of the loss of Dr. Wisner, on whose character he pronounced a beautiful and merited eulogium. He professed to the church the just topics of consolation under such bereavements; adverted to the mixed character of God's universal providence over the world, in which while benevolence every where gloriously predominated and prevailed, there was still much of gloom and of suffering permitted for a time to prevail. The stroke of chastisement ought instead of disheartening rather to quicken and stimulate the zeal of those who were laboring in God's own sacred cause. The Board had fewer conversions among the heathen to record this year than during the past—and death had been permitted to invade the missionary ranks to an unusual extent, ten in all having fallen at the different stations. He adverted with especial emotion to the destruction of Munson and Lyman by the Battas, on which affecting providence he made suitable reflections. What gave the greater point to these remarks was a quotation from the last letter of the lamented Wisner, written but a few days before his death, in which he recommends to Mr. Eddy to make a profitable use of the deaths of Carey and Morrison, and of these murdered brethren; but before Mr E. had had an opportunity of complying with the advice, the adviser himself was added to the catalogue!

By way of offset to these gloomy events, Mr E. mentioned the large increase in the society's means of doing good. Since the last annual meeting of the Board, a period of seven months and twenty days, \$104,762 had been received into the treasury, which is nearly \$14,000 more than the receipts during the same portion of the year previous. A corresponding increase has taken place in the number of missionaries who have taken their departure from their native land for heathen shores. The number this year was 66; being 18 more than were ever sent from this country by the Board in a single year. This makes the entire number of missionaries still living who have gone from this land to the heathen, *three hundred and sixty-eight*; to which must be added 5 native preachers, and forty-four native assistants, employed by the Board, making the whole number of laborers **FOUR HUNDRED AND SEVENTEEN**. The cost of sending forth and maintaining this large missionary force was less than that of maintaining the gospel in the city of New-York; nay, *less than it required to support one of the play houses!*

Mr E. made a very impressive reference to the converts who in various parts of the world had died in the triumphs of faith, and passed into heaven to thank God that ever there was such an institution as the American Board of Commissioners for Foreign Missions; and to the words of the dying Payson, who while engaged with all his well-known devotion and success in his Master's service, declared to a friend that he would not exchange his place on

earth for a seat in heaven; as well as those of another laborer of like spirit, who had said to Mr. E. as he spoke about heaven: "I know heaven is a blessed place; we doubtless shall be happy there, but I do not want to go there yet; I had rather stay here and help this cause forward, and see it go on!"—holy sentiments, and such as reminded him of the words of one who had been caught up into heaven itself, being himself in ecstasy so great as not to know whether he was in the body or out of the body, and who yet was in a strait to decide between staying and engaging in the employments of heaven, or going back to the labours of a missionary on earth, and after considering the interests of his Master's cause, turned the waving scale, and decided to remain in the world.—*N. Y. Obs.*

Extract from the speech of Rev. Mr. Sutton, missionary from Orissa in India, delivered at the meeting of the American Board for Foreign Missions, held in N. York, May 15, 1825.

"Some were under the impression that the condition of the heathen was not in a spiritual point of view so bad as ministers and missionaries represented it to be; but on this point it was sufficient to advert to the words of the Saviour himself, who, when he made Paul a missionary to the heathen, declared, and that from the excellent glory, that he sent him to them 'to turn them from darkness to light, and from the power of Satan unto God.' It was not true kindness to the heathen which advanced and propagated this system; for its direct tendency was to cut the sinews of all missionary enterprise. The actual state of the heathen as to morals, spoke volumes in reference to their spiritual state and prospects. The apostle Paul lived and labored in the midst of them, and had drawn a finished picture of their moral features in the first chapter of his epistle to the Romans. That picture, in all its details, was so perfect a likeness of heathenism, as he and his companions found it at this day, that the heathen accused the missionaries of having forged the passage since they had come among them. Mr. S. after a brief glance at the extent to which heathenism covered the earth, came to India, where his own lot had been cast, and where they professed to believe in the existence of one supreme God. This belief was summed up in a sentence, which declared there was 'one God without a second.' Yet while this distich was familiarly in their mouths, no man so much as pretended to worship this divinity. Not a single temple was erected to him, save a sort of half heathen, half deist temple, built by Ramo-hun-Roy, while there were 83 millions of idol gods worshipped daily in temples innumerable.

Mr. S. here went into a description of the objects of Hindoo worship, and then proceeded to detail more particularly the revolting rites of the worship of Juggernaut. Speaking of the destruction of the lives of the pilgrims, he stated as an illustration of the extent of the evil, that in a quarter of an acre of ground which he had himself purchased in the neighborhood of the temple for the erection of a small house, he had dug up more than 50 human skulls. He had seen in one company 250,000 human beings, all

lying prostrate on the ground in humble adoration before this most frightful of all idols. He gave a moving account of the destitute bodily condition, as well as of the mental blindness of these unhappy deluded creatures, exposed without a shelter and closely crowded together.—Wretchedly clothed and as badly fed, they soon became the victims of pestilence and fell before the cholera in large numbers. When dead, they were piled together in large heaps and left without burial to petrify in the sun. The sick and the dying became the prey of dogs and jackals, birds of prey and swarms of ants, who often devoured the flesh upon their bones before life was extinct. Helpless infants were deserted by their mothers, wives by their husbands, and parents by their children, with the certainty that they would die unburied by the road side.—Indeed the great road that led to the temple was strewn with skulls and bones on either side, the sad remains of many generations of pilgrims who for centuries had travelled it on the same errand and fallen by the way.

Mr. S gave a black account indeed, of the vices of the priests. One of these having obtained influence over a widow, whose only son, by inheriting the family estate, stood in the way of its forfeiture to the priest, told the mother that he had had a vision of Calie the goddess whom she worshipped, and who had informed him that she demanded of the widow a human head in sacrifice. The woman enquired of her spiritual guide whose it was? The priest made no answer, but pointed silently to her son. The mother having received such an intimation, as she supposed from heaven, stole a few nights after to her son's bed and cut off his head, which, together with one half of his body, she gave to the priest, and secretly buried the residue in the sand. But having covered it too slightly, it was dug up next day by the jackals, and thus the murder was discovered, for which the miserable doped and murderous was hanged.

Mr. S. here pointedly put the question, "Must not such a religion come from the underworld hell?" He produced and exhibited to the horification of the audience, a pair of iron *hooks*, having grass ropes attached to them, which he had himself seen thrust through a man's back and passed up under the shoulder blades, that he might thereby be suspended and hang in agony for the glory of one of their idol gods. He presented also a melancholy view of the degraded condition of Hindoo females. The sex was in such low estimation, that it is common for a father, on learning that his new born child is a female, to give it in his wrath, some odious and disgusting name, which thenceforth attaches to it through life. When old enough to be married, she is betrothed, without her consent, to a man she never saw, who shuts her up, confining her almost constantly to the house, where she is his slave to prepare his meals, but she is not to presume to eat them in his company, and often is compelled to receive without murmuring, or the possibility of redress, the most brutal treatment. Many Hindoo wives were beaten daily, and many times in the day. When the wretch who has thus abused her dies, she is struth alive upon his funeral pile, which is fired by her own son, where she is burned to ashes

with his body. This, however, was now nearly done away, the British government having exerted themselves to put down the horrid barbarity. Not the smallest education, either of religious or of any other kind, is bestowed upon them.—They are deemed unworthy and incapable of it. "Women" the Hindus are wont to say, "can know nothing; they are unfit to go to heaven, and fit only for hell; and there let them go." Mr. S. here made a very affecting appeal to the Christian females of America, beseeching the fullest exertion of their great influence in behalf of their poor despised, degraded sisters in heathen lands.

As an illustration of the total want of natural affection which prevails in India, Mr. S. related the following incident: A Hindoo family, after a pilgrimage of nearly 2,000 miles on foot, toward the temple of Juggernaut, had arrived within about 150 miles of the end of their journey, when the mother was taken ill, and was unable to travel. The husband immediately went off and abandoned her. She crawled with an infant at her breast to a neighboring village, in hopes of finding shelter; but she sued in vain: none would receive her. She lay in a stormy night, sick, and with a child by her side, upon the naked ground. Mr. S. hearing of the circumstance went to the spot, and found mother and infant lying under a tree, soaked to the skin. He removed her and gave her medicine; but on the second day she died. As her disease had been the cholera, she had no nourishment for her babe, and it was nearly starved for want of its natural sustenance. Mr. S. used all his powers of persuasion to prevail upon somebody to take it in; but all positively refused. The constant answer was—"It is only a girl." He then went to the owner of the village, a wealthy man and a priest of Juggernaut. He told him that the mother was just then expiring, and appealed to his compassion; but there was no such feeling in his bosom. "If the mother is dead," said the ruthless man, "let the child die too—what else should it do? it is but a girl." At length Mr. S. succeeded in procuring a little milk; and never should he forget the look of the poor famished child, as it saw the food approaching; it crawled to his feet and looked up in his face; and he resolved from that moment to take it home and bring it up as his own. The child had since partly grown up, had accompanied him to this country, and was now at a female seminary near Boston. Had he arrived but a little later at the spot where the wretched, forsaken, outcast mother lay, this girl, now a promising subject of Christian instruction, in the bosom of a Christian community, would have been the prey of vultures and jackals.

Mr. S. related the case of another infant, in circumstances very similar, which had crawled away from the dead body of the mother to a stream of water, where it was found by an English gentleman, covered with ants, which had consumed its skin and extremities: it was still alive, crying with anguish, but it expired the next day; relief had come too late to save it.

These sad details produced a visible sensation throughout the audience, especially among the mothers who heard it. Many tears were shed; doubtless many prayers and many thanksgivings ascended, and, we trust, in some hearts, the holy heaven-inspired purpose arose, "I will be a missionary."

Speaking of the condition of the aged and the sick, Mr. S. said that on the last day he had

been at Serampore, he had seen sick persons brought down to the water to be destroyed by their children and nearest friends. They were carried some distance into the water, and their mouths were then filled with mud until they were suffocated, when their bodies were pushed off to float down the stream. Nothing was more common than such a spectacle.

In illustration of the effect of the gospel, where heartily embraced by these poor beings, he related an interview he had had with a Hindoo woman who professed to have been converted, and applied to him for Christian baptism. He had tried her state of feeling, by representing to her the sufferings which must necessarily follow a renunciation of her heathenish creed; he set before her the loss of caste, the wrath of her husband, the disgrace, misery and persecution she would probably be called to endure. "I know all this," she replied: "I considered about that before I came to you; I am ready and willing to bear it all; I am ready to sacrifice all to my Lord. *Surely, sir, I cannot endure any thing in comparison to what he suffered for me.*" Such was converting grace in Hindostan, and such the pure spirit of martyrdom it could infuse into the bosom of a despised Hindoo woman. She was baptized; her husband swore to destroy her; she applied to the court to get her child restored to her, but the judge decided against her—her child was torn from her—she was stripped of all her clothing in open court—her husband went to the high priest of Juggernaut who performed her funeral rites, as though she was dead; and she was considered by the law, and by all her former friends, as a dead woman. But she endured it all, and endured it patiently, for she bore to Jesus of Nazareth, who had had mercy upon her.

From the Presbyterian.

BOARD OF EDUCATION.

Abstract of the Report of the Board of Education, presented to the General Assembly at Pittsburg, May 22, 1835.

Number of Candidates under the care of the Board during the year, 641
In immediate connexion with the Board, 552
Under the care of auxiliaries, 89—641
Of the above there are under private tuition and in academies, 244
In colleges, 242
In Theological seminaries, 66
The number of students under the care of auxiliaries, names and locations not reported, 89—641
These institutions are located as follows:
In New England, 4
N. York, N. Jersey, Pennsylvania, Delaware and Maryland, 65
Southern Atlantic states, 26
Western States, 89

Institutions, 128
Accurate information as to the number of candidates under the care of the Auxiliaries cannot be obtained. The number is, without doubt, double that which is reported.—51 can-

didates have been reported, who are sustaining themselves. The number devoted to the Foreign Field, or those who are reviving the subject in their minds is not known. It is supposed that the number is not less than 100.—It is also supposed that not less than 50 candidates have obtained license since the last report.

Receipts and Expenditures.

The following sum has been received by the Parent Board, \$57,242 61
Expended, \$36,551 81
Balance in the Treasury, \$589 30
Received by Auxiliary Societies, \$8038 01
Expended by do. do, 6703 98
Balance in the Treas. of Auxiliaries, \$1384 05
Total receipts of the Board & Auxiliaries, \$45,320 01
Present debt of the Board, \$2500
Reports of the earnings of candidates by manual labour are incomplete. It is not supposed that more than one fourth of the earnings is reported. The following sum has been reported, \$1486 94
And taking the report for the last year, for the basis, the following sum may be put down as earned by teaching, 2602 28
\$6989 21

Dreadful Earthquake in Chili.

By the arrival of the ship Coral, at New Bedford, from Talcahuana, intelligence has been received of the entire destruction of that port, the city of Concepcion, and more than thirty villages lying between the Pacific and the Andes, by a succession of earthquakes, the first of which occurred on the 20th of February. The number of lives lost had not been ascertained when the Coral sailed. There were but two other American ships in the harbor at the time, namely, the Milton and the Nile. A small schooner was driven from her anchorage, and drifted over the town, the sea rushing upon the land in great waves, after the first shock rising twenty-five or thirty feet, and sweeping away the ruins. Many lives were saved by the active exertions of the crews of the three American ships. The Coral sailed on the 6th of March, up to which time the shocks continued every day, but with diminished violence. From four to five hundred persons were believed to have perished in the villages.

The following letter, written by a gentleman in Talcahuana, to his friend in New Bedford, is copied from the Gazette of that place.

"Talcahuana, March 1, 1835.

"On the morning of Friday, the 20th of February, 1835, about twenty minutes past eleven o'clock, we were visited by one of the most awful earthquakes ever experienced by the inhabitants of this place. The first shock lasted about four minutes and a half, causing the mountains and valleys to roll like the sea; during the severity of the first shock (which was so great that a person could scarcely keep upright) I looked around for a moment to meet

my fate, but am spared to be thankful, and may consider myself one of the fortunate in making my escape from the falling, but now prostrate ruins. Conception, a city containing twenty-five thousand inhabitants, is one heap of ruins; being built principally of brick, there is not even one habitable dwelling left standing within the limits of the city, & for leagues around. The shock came in a S. E. course, prostrating every thing in its way. A number of small towns have been heard from in its course; Chillian, Talen, Arredan, Congas, Eraras, Penral, St. Carlos, Vallega and Angles, have all met the same fate. Talcahuana, the port of Conception, is completely demolished. It was not only shaken down, but the fragments of houses, stores, &c., were afterward swept away by the sea, which retired about fifteen minutes after the first shock, leaving the shipping then lying at anchor in the harbor entirely dry. It came in rising to a height of twenty-five feet above the level, overwhelming the whole place. Men, women and children fled to the mountains, but many were overtaken and swept to the ocean by the returning waves, which completed the destruction of the town, depriving hundreds of families of a second garment, many of whom were in good circumstances, but are now destitute. Furniture of all kinds was swept with the houses, not even leaving a vestige to inform the owner of the situation of his former habitation; and it would require an eye witness to be convinced of the immense devastation it has caused."

The Comet.—A letter from Vienna announces that M. Letrow, Director of the Observatory in that city, has received from the celebrated English astronomer, Herschel, now residing at the Cape of Good Hope, the remarkable intelligence that Halley's Comet, of which so much has been said, and which is positively expected in August this year, will not be visible, because it has long since changed the direction of its course, and now revolves in a different orbit. A report by the German astronomers on this important subject is expected very shortly, and will be published.

A Fall of Fish.—A correspondent of the Asiatic Journal, at Bengal, gives the following particulars of a fall of fish, which happened on the 17th of May last, in the neighborhood of Allahabad:—"The zeminders of the village have furnished the following particulars, which are confirmed by other accounts. About noon the wind being from the west, and a few distant clouds visible, a blast of high wind, accompanied with much dust, which changed the atmosphere to a reddish hue, came on; the blast appeared to extend in breadth about 400 yards, choppers were carried off and trees blown down. When the storm had passed over, they found the ground south of the village, to the extent of two bigahs, strewn with fish, in number no fewer than 3000 or 4000. The fish were all of the Chalwa species, (Clopea Cultrata, Shakspeare's Dictionary,) a span or less in length, and from one and a half to half a seer in weight. When found they were all dead and dry. Chalwa fish are found in the tanks

and rivers in the neighborhood. The nearest tank in which there is water is about half a mile south of the village. The Jumna runs about three miles south of the village, the Ganges 14 miles N. by E. The fish were not eaten; it is said, that in the pan they turned into blood!"—*London Paper.*

The conveyance of small fish, frogs, &c. through the atmosphere, how singular soever it may appear, has been so often and so confidently attested by respectable travellers, that it is next to impossible to withhold our assent to the phenomenon.—Amongst various explanations which have been attempted, one of the most plausible is, that these small creatures have been carried aloft by waterspouts, and afterwards deposited. It is asserted in the works to which we have adverted that it is a common thing to find frogs and toads on the flat tops of the houses, even the highest, the day after a violent rain in the tropical climates; and Mr. Pennant, in his History of Hindostan, states that small fish are there found (in places which were lately quite dry) about the tenth day after the first rains, and that the inhabitants made a common dish of them at their tables.—*Edit. Merc.*

[From the Pitt-burgh Advocate, May 26.]

Fatal Accident.—We have seldom had our sympathies so painfully excited as they were by a most melancholy accident which occurred on Saturday evening last. A young lady, Miss Mary Jane Schlegel, of Washington, Pa., who was on a visit to some friends in this city, took a pleasure walk, on that evening, over Boyd's hill on the boundary of the city, with a juvenile associate. Returning, she descended the hill, as girls often do, in a playful manner, by "letting herself go," but before she reached the foot, the rapidity of her descent became fearfully accelerated. She tried, in vain, to check herself, her feet tripped, and she pitched headlong against a jutting bank of hard clay or soap stone. Medical aid was immediately obtained—but she died in a few minutes. The spot upon which the young lady fell is a shallow excavation—a mere scooping out of the earth which one might leap down with perfect safety; but the impetus acquired by the velocity of her descent was such, that she struck the ground, as if she had been hurled from a precipice.

Temperance among Seamen.

The reformation which has taken place among seamen within the last few years on the subject of Temperance, is far greater than any one would have dared to anticipate. Among the many gratifying proofs of such a change, we record with pleasure the facts stated in the following note.

To the Editors of the Journal of Commerce.

Monday, June 1st, 1835.

Gentlemen.—It is with much pleasure we inform you of the remarkable fact, that we have received on board of our ships the crews of each, all in a perfect state of sobriety, and what is more worthy of note, none of them having brought a drop of grog on board, there being upwards of sixty men who compose the crews.

S. H. Pomeroy, 1st officer packet ship Europe.
J. M. Chadwick, 1st officer packet ship Westminster.

George B. Woodworth, 1st officer packet ship Charles Carroll.

The three packet ships here mentioned sailed yesterday, one for Liverpool, one for London, and the other for Havre. The crews were shipped by Messrs Goin, Poole, and Pentz, who, we understand, have determined hereafter to keep a register of all seamen arriving in port.

We learn that the subscription at the Anti-Slavery meeting in Boston last week amounted to about 6000 dollars. In New York, 14,000 dollars. Total 20,000 dollars.—*Nat. Gaz.*

NOTICE.

Agreeably to a resolution of the Board of Missions of the German Reformed Church passed at its late meeting in Luthers town there will be another meeting of this Board in Gettysburg Pa. on the 22d inst. at 2 o'clock P. M. The business of it will then be brought up before the Board. The final action will be of a deeply interesting character, and immediately connected with the best interests of our church and the cause of the Master. It is expected, therefore, that there will be a general and punctual attendance of the members of the Board.

E. HEINER, Secretary.

Mr Editor—you will please have the goodness to acknowledge (through the instrumentality of your Paper) the receipt of the succeeding sums; which were collected by the following persons, during their vacation excursions, for the use of the Bible Society.

From C. F. McCauley,	\$ 7 00
J. Steiner,	20 50
W. F. Colliflower,	3 00
H. Willard,	7 75

HENRY WILLIARD, Treasurer.

MONIES RECEIVED.

By rev'd E. Heiner from rev'd D. Bossler for Messrs Christian Bollinger & W. Heuschew to June 30, 1835 each \$1.50; M. Zacharias \$1.00; John Cover to June 30, 1835 \$3.00; Henry Rickenlaugh to do. 75 cents; Valentine J. Bruner to do \$1.50; Ezra Doll John Schley Esqr. John Fauble, Caspar Mantz and Miss Margaret Bentz, each \$2.75; Mrs Elizabeth Rensberg, Miss Jul. Hedges, each \$1.50; Mrs Catharine Bruner \$3.75; Mr Geo. Shultz \$1.75; David Kemp 1.25; Gideon Bantz \$2.75; Henry Zimmerman \$4.75; Lew. Rodrick \$1.25; Peter Sonder to June 30, 1835 \$1.50; Lewis Jordan \$1.25; A. Rosenberger & Jacob Doll, each (to June 30, 1835) \$2.50. (Last three at Corydon, Indiana.) Messrs Charles Jordan, George Hottel, and Rev'd J. F. Dissenbacher, each \$1.75; Mrs Eliza Bowman, Mrs Mary Geier, Mrs Mary Ott, each 1.50; Rev'd George A. Leopold, Mr. John Pennywitt and Frederick Hoffman, each to June 30, 1835, 75 cents. By rev'd S. B. Laiter from Mr George Brose \$1. By Mr Wm F. Colliflower for Miss Melvina Miller \$1.50; Mr David Cushwa \$1.50.