

Messenger

OF THE

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By Daniel Shay,

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Communications.

For the Messenger.

Mr. Editor.

The Bible speaks of the church as honouring God—giving glory to God.—How do Christians honour God? They honour him by cherishing worthy sentiments of him; by giving to him their supreme affections; by placing in him their unwavering confidence; by consecrating to him their time and talents; and, last not not least, by devoting to him their substance. To give our property is one of the surest tests of the real state of the heart. The rich young man in the gospel was prepared for every thing but this: anxious to know what he must do to inherit eternal life, seeking that knowledge with earnestness, kneeling before Jesus with profound respect, and presenting in his general deportment an appearance that inspired love, he yet withdrew—sorrowful indeed—but, nevertheless, withdrew, when Jesus required that he should part with his earthly possessions, that he might have a treasure in heaven. Men who will give any thing but their money shew what is the ruling affection of their hearts. A parent who spends his money freely to promote the happiness of his child shews that he loves it; a man who contributes cheerfully to some object shows that he has it truly at heart; but if such evidence of sincerity be wanting, what are all the professions of attachment but idle words? Now God has put us to the same test to prove that we honour him, exhorting us in terms like these, “To do good and to communicate forget not, for with such sacrifices God is well pleased.” Heb. 13, 16. And again, “Every man, according as he purposeth in his heart, so let him give; not grudgingly or of necessity, but cheerfully: for God

loveth a cheerful giver.” 2 Cor. 9, 7. But, alas! how many consider their money thrown away if it be given for a pious purpose, and have nothing to spare for any work of religion or of benevolence, the object of which is to give honour to God.

Some time ago the following remark appeared in a periodical. “A good man lately said that his whole religion now annually did not cost him as much as one of his vices or his amusements cost him formerly.” It is strange that the Editor of the paper alluded to could call this man “a good man,” one who, if the confession was true, could not find it in his heart to spend as much for the whole service of the Lord Jesus Christ, as he formerly squandered on a single vice! I am afraid we have too many of these *good* men in the church.

Christians are stewards of God. It behooves stewards to be faithful; and it always looks suspicious when they grow very rich; when they live in splendor and leave large estates behind at their death. It is likely they have wronged their Master. I do not mean that a faithful christian may not become a rich man.—He may, certainly, if it be the will of God to increase him with goods, in order to effect, through his agency, some purpose of mercy, or of judgment which the christian in other circumstances could not accomplish; or because it is the purpose of God to appoint his trial in this way: like that of Adam, in a Paradise, in order to shew that his grace is sufficient for all things:—But I mean that, when there is a great accumulation of property, there is always an appearance of ground for the suspicion that it results from a system which is inconsistent with the spirit of christianity, and with this great principle of the religion of Christ, *That we are stewards of God, and, as such, hold all our possessions in trust for his purposes and not our own*: if they were used agreeably to his will, so much perhaps would not be left to accumulate in the possessor's hands. This sort of increase is too often the effect of covetousness,—of the desire of hoarding up;—of that narrow selfishness which even the Heathen reprobated as the “*Amor secleratus habendi*,” the *wicked love of having*; that principle which has no fellow-feeling with any thing that cannot somehow be identified with itself; which contracts its sensibilities within a compass just large enough for itself to move in, and where even God with all his authority is not allowed to enter. If such men profess to be christians, let them try with what cordiality they can address themselves to God in a prayer composed agreeably to the model

that Jesus gave to his disciples; or with what sincerity they can unite with his real followers to sing

“All that I am, and all I have
Shall be for ever thine;
What'er my duty bids me give
My cheerful hands resign.”

The world's religion is a very convenient thing: it is all things to all men—not exactly in St. Paul's sense, indeed, but in another much more acceptable;—it suits so well to every purpose; it adapts itself with so much ease to all the world's pleasures; giving her votaries no disturbance in the ball-room, at the card-table, the horse-race, and such like places; it lets them make their bargains in their own way, and make any profits they can, by any means, without reproaching them for it; it admits, in the handsomest manner, of an excuse that is offered for the neglect of some religious duty, and always gives room to apology for refusing to give where nothing but the approbation of God and the rewards of eternity can be expected in return: in a word, in all the business and the pleasures of the world, this god-natured religion, submissive as a well-trained servant, creates little uneasiness, or none at all: yet in seasons of distress, on a sick-bed, and in the prospect of death, when nothing better can be had, she may be called in to quiet an alarmed conscience and afford some consolation; and when the hope of any farther enjoyment on earth is passing away, she may in some degree mitigate the pain of this privation by talking about heaven and another life. If the danger or the affliction pass away, she may go with it and keep her peace until her presence be required again.

But this religion is not Christianity. Upon the religion of Jesus Christ is written HOLINESS TO THE LORD: and she writes the same motto on every thing she touches. The Christian's heart and life, his talents and his time, his influence in society, and the possessions he acquires, are consecrated to God: they are viewed as *his gifts*; as *his property* entrusted to us for *his uses*. One of these uses is to make life comfortable to ourselves and to those whom God has made, in any measure, dependent on us; another is to promote the great ends for which we are taught to pray in our daily addresses to him at the throne of grace: “*Hallowed be thy name, thy kingdom come, thy will be done on earth, as it is done in heaven.*” These are the purposes for which christianity commands that we employ whatever we possess; and of these the highest and the first, to which every thing else that we do or think

must be conformed, is, *that God be honoured* by hallowing his name, promoting his kingdom among the children of men, and accomplishing his will. Christianity is not a *maid*, but a *mistress*—"The religion of Christ does not *serve* where it has a place in the heart, but *rules*, and *rules alone*: it is the governing principle of the soul: the world, the flesh and the devil are shut out, and every thing within is subdued and brought into subjection to the son of God, and to the Father in heaven who sent him. If the heart be *christianized*, then indeed will HOLINESS TO THE LORD be impressed upon every thing about us; and we will touch and handle it only so far as we can believe that we are acting agreeably to his will, and doing it to his glory. Then indeed the heartlessness with which the worldling turns away, or frowns upon you, when you ask him to contribute to some pious object, the knitted brow with which he draws his purse-strings closer when you urge the claims of religion, and his wretched efforts to find excuses for withholding his gift when he cannot answer your plea; all these will be as far from the christian as Belial is from Christ and earth from heaven. The song that angels sang will be his own: "Glory to God in the highest, & on earth peace; good will toward men?" and with this sentiment his conduct will be in harmony.

Oh! that the Christianity of the church were of this sort. How would it give glory to God and the Redeemer! How constraining would be its influence! How divine its enjoyments! And how soon would the world be converted! Do you say, such a Christianity is rare? I admit the fact; but it is nevertheless the only Christianity I can find in the New Testament: it is the religion that Jesus both taught and practiced, and to the profession and practice of which every one of us is called by the gospel and solemnly bound by his baptism. The church is an apostate. She retains the form of Christianity; but the spirit—the spirit is departed. She boasts of her purity in doctrine and worship; but it is the purity of the whitened sepulchre. Her energies are wasted in a zeal for opinions, modes of explanation and forms of words; or in schemes of earthly and carnal interest that dissipate every holy feeling. Give me the religion that lives and breathes and moves in love within the heart, and acts in habitual and cheerful well-doing in the conduct of life without us. This is the religion that glorifies God. This can make us meet for an inheritance among the saints in light. It is this religion that brings rest to the soul in the present ever-changing state of being, amidst the sorrows that sin has created for us; and it is this only that will diffuse righteousness and peace and joy over our world. Christian, to this religion you are called in Christ Jesus, and after this aspire: all else is but illusion and vanity, and must terminate in darkness, doath and deep despair. Z.

(For the Messenger.)

THE FELICITIES OF HEAVEN.

Mr Editor—Whilst the men of christendom are not in danger of being deceived with the

expectation of a sensual Paradise, we meet frequently with ideas in print, or hear from the pulpit of what may be termed an intellectual one. The "metaphysics" of some men appear to exert a wonderful influence in the formation of their views on this subject,—and there are some popular notions of Heaven, the inconsistency of which with the statements of the Bible I shall now in a few words point out. We all know what is meant by a Mohammedan Paradise—We all know that when the Arabian impostor, the shooting star of the Revelations, promulgated his system of blasphemous deceit, he painted heaven under the form most calculated to allure the natives of an eastern climate; and all that can fascinate the voluptuous, and all that can charm the sensual throughed the eternity which he promised to his followers.—Surely it were but a mocking of the reader's understanding Mr. Editor, if I should stay to prove to him, that a Mohammedan's notion of heaven is a very erroneous one. Is it not however very common for literary men to make calculations on this subject which, if not so gross and sensual as the Mohammedan's, are, to say the least, unsubstantiated by the declarations of holy writ? You hear them speak of large developments of science and general knowledge; they look to enjoy in futurity the society of beings of an illustrious genius; they dwell with complacency on the wide and luxuriant field of intelligence which may there be thrown open to their spirits: on the vivid light which will then be cast over the most mysterious and perplexing phenomena: and on the idea that, permitted to range from one bright station in the universe to another, they shall gather continually an exuberant harvest of wonderful discoveries, and be admitted by the Creator into all the arcana of his most splendid operations.

Now I do believe that we shall move hereafter in so noble and enlarged a sphere of being, that our present knowledge will appear nothing better than the veriest ignorance when compared with that which shall then be imparted. But to allow this thought in our musings on heaven to have a strong and prominent place is, I think, *decidedly carnal*; and I look upon it as one of the delusions of Satan to lead men to fall in love with a paradise of their own fancy, and then to imagine it the paradise of their maker's creating. It is the cheat and jugglery of the Evil One to make that heaven whose *prime rapture results from a knowledge of God in Christ Jesus*, seem identical with a heaven resplendent with natural science, and thus to persuade the unregenerate man that he is anticipating with delight the portion of the regenerate man.

The other "popular notion" on which I would touch briefly and gently—gently because it is bound up with the kindest feelings of our nature, is, *that religious romance which identifies heaven with the memory of dear and buried kindred*. How often alas! do you see ministers of Christ, point to the celestial Canaan and endeavour to animate their hearers by the prospect, not as of a place *where Christ shall be met*, but as the spot where they shall rush again to the warm embrace of some beloved

one, over whose ashes they have wept the bitter tears of weary months.

Now what else is it than turning heaven into earth, if we transfer to it all the array of creature affections, if we look upon it as increasingly desirable just in proportion as it is peopled out of our own circle of christian inmates? And must not that be a degraded conception of eternity which dwells on the fact *there shall be no parting*, to the comparative forgetfulness of another fact, *there shall be no sinning*, and so wraps itself up in the hope of meeting a child, or a wife, or a parent, that it seems ready to dispense with all union with the Husband of the church, and the friend who is described as sticking closer than a brother? I would declare nothing that might be deemed stoical; but I must enter my protest against this dishonouring of Christ, and this absurd division of the christian family into separate groups, each moving in that petty circle of relationship which had been chalked out amid the selfishness of this degenerate world. And whilst I own it would be but a churlish thought to affirm that these views of heaven as a meeting place of parting friends, prove that he who entertains them has never yet been *born again*, yet assuredly, they are the views of the *old man* and not of the *new*, and are generated by that which remains of a carnal and not by that which has been inserted of a spiritual nature.—I turn to all that the Bible delineates of the joys and the occupations of heaven, and I find nothing but one uniform representation of rapture derived from communion with the Lord, and ecstasy experienced in beholding and celebrating the majesty of the Lamb.

MELVILL.

Chambersburg, Pa. Sept. 18, 1843.

Rev. and dear Sir,

Will you insert in the next number of the Messenger the following PROPOSITION.

Whereas it appears from the statement of the Secretary of the Board of Education published in the last number of the Messenger of the Ger. Ref. church, that the Board is in arrears, for education purposes, about \$300, and that if the said sum be not speedily made up, the beneficiaries dependant on their aid will be obliged to leave our institutions, therefore

Resolved, that we, the Consistory of the Ger. Ref. church of Chambersburg, will transmit for the above purpose to the Treasurer of the Board \$25, by the opening of the next session of our institutions at York, provided eleven other Congregations will give the Treasurer a pledge within that time in some number of the Messenger that they will respectively forward a like sum.

By order of the Consistory.

HENRY L. RICE, Pastor.

SELECTED.

We make the following extracts from a letter addressed to the Editor of the Philadelphia, by Rev. James Patterson of Philadelphia, and published in that paper of Sept. 4th. After giving an account of a

protracted meeting and the organizing of a Presbyterian church in Womelsdorf, Berks co. the writer thus proceeds in a series of remarks on the state of things among the Germans.

"It is exceedingly to be deplored that the interesting towns and villages, in that region cannot regularly have gospel ordinances. For the vast of these, and having them faithfully administered, that whole region, comparatively speaking, is a moral desolation. There is a very large district of country, of the richest soil, densely populated, covered with thousands of inhabitants, almost all rich; and the earth apparently bending under the loads of its produce, almost entirely destitute of religious instruction, of such instruction as God has appointed for the salvation of men. And although there are many English families scattered through that region, yet they are not numerous enough to support English preaching. Hence it is only here and there you see an English meeting-house. The German system of religious instruction is just such as God never ordained. Their system is this; that a minister, to get a support, must have 6, 7, 8, 9, and 1 have heard it said, as many as 14 congregations. Now when a man comes once in 4, or 6, or 9, or 14 weeks, and preaches a sermon, and hastens to swallow a bite of vitals, mounts his horse, and lies away to another congregation, some 6 or 8 miles off, what religious impression can he make upon the people? What strength of body could a man expect from food if he should eat but once in five or six weeks?"

And who will dare to say that the mind does not require its food as repeatedly and as regularly as the body? The soul is *not self-existent*; and surely he that made it would establish some law by which its existence was to be perpetuated. And there is nothing in bodily labor which feeds a soul. For however essentially necessary bodily exercise may be for the muscles, nerves, bones, &c., we cannot see the least fitness or appropriateness in it to refresh or invigorate, or give the least health to the mind. But directly the reverse; for if *thinking, meditating, contemplating*, &c., be food to the mind, then we see a fitness in the body's ceasing from labor, standing still, or being quiet while the mind takes its repast. Hence the fitness in God's ordaining the Sabbath as a day of rest, or cessation from labor, that the mind may *think* and take its seventh day necessary refreshment. And surely if there is one idea more grand than any other that can ever enter the mind of man, about his existence in the present state of being it is this, viz: that God has appointed stated seasons, at short intervals of time, when all the human family shall cease from labor, and *spend a whole day* in refreshing the mind. In this view of the subject, how sublime the Divine injunction, "*on the Sabbath of the Lord thy God thou shalt do no work.*" And what an appropriate type is that day of heaven, that eternal Sabbath, where the pious *forever cease* from their labors.

Now if all this be true, how dreadful—how soul impoverishing—how soul ruining is the whole German system of religious instruction in the regions referred to. When God established a system of religion among the Jews, he

established no such system as that of having a religious service but once in 6 or 8 weeks, as though the soul was worth about 6 or 8 times less than the body. His system was, that the mind should be fed and refreshed as frequently as the body, and more so. The whole system of sacrifices, which was the gospel food of the Old Testament, teaches this."

We omit his account of the Jewish sacrifices and festivals to save room. After a description of the Feast of Tabernacles, he proceeds

"This feast is not unlike a feast kept up to this day among the Germans, of whom we have been speaking, in the interior of this state. I allude to their *fairs*, one of which is held every fall in their principal towns. One of these German *fairs* resembles that great feast of the Jews: 1st. *In its expense.* Almost every German and German family that can, goes to town and spends less or more in this frolic. It is a time of universal rejoicing: 2d. *In their rejoicing.* It is a time of universal dancing and frolicking with the Germans, and the fiddle and the crowded dance may be seen and heard in almost every tavern in town. 3d. *Alike in cessation from labor.* Almost every German, with his whole family, lays aside work on that day. 4th. *Alike occurring at the close of the ingathering of the fruits of the earth.* But, oh how different the moral effects of these feasts from those of the Jews. The demoralizing and debauching effects of these *fairs*, from the promiscuous intercourse of the two sexes, for two and three days and nights together at a time, is most awful and ruinous to society. Some legislative acts have been made touching them recently, they are said to be less demoralizing than formerly,

How dreadful to reflect that at that period of the year, when the mind should be overflowing with gratitude to God for the abundance of the fruits of the earth, the "*burns filled with phantasies*" and this is preeminently so in those German settlements; that man, instead of praising and rejoicing in God, with all within his gates, as the pious Israelites did, should give himself and all that is within his gates up to such a revelry and lewdness!!! These *fairs* entail, and will continue to entail on that German population, a moral and melan sickness, which will never be removed till the cause is removed.

But over and above all the religious services of the Jews before mentioned, God appointed them one whole year out of seven, called the Sabbath or Sabbath year. During the whole of this year they were to do no work; any more than on the seventh or Sabbath day; it was to be a *Sabbath year*. God described it thus: "*The land shall keep a Sabbath unto the Lord.*"

Oh! what a blessed time for the mind to refresh itself; to spend continually and uninterruptedly, a whole year in the service of God. How it would remind them of the state of Paradise, before sin laid them under the curse of "*eating their bread by the sweat of their brow.*" Oh! how must the wicked have felt, who are continually saying, "*when will the Sabbath be over, that we may buy and sell and get gain?*" It must have seemed a long Sabbath to them.

In addition to all these they were ordered to keep a jubilee year, viz. in every fiftieth year, on which they were to do no work; "*it shall be holy unto you saith the Lord.*" This whole year also, was devoted to religious services, together with some political regulations of a religious and benevolent nature, ordered to be attended to by God.

When all these portions of time set apart by God for religious services are taken into consideration, and dwelt upon one after another, and particularly when no subsequent appointment was to set aside any previous one, how palpably does it appear that God took special care for the moral and intellectual cultivation of their natures. Oh how different is all this plan of God from that penurious and death like system of religious instruction of our rich and covetous Germans in this state. *God's thoughts are not like*

their thoughts in this matter, nor *His ways like theirs.*

When a man gets but a mere bite of spiritual food once in 6, 9, or 14 weeks, how can his soul be alive? How can he maintain spiritual communion with the father of his spirit, his spirit visiting God as a spirit once in 6, 9, or 14 weeks? And the German cannot plead poverty or inability to support religious instructors, for they are the richest and fullest livers in the whole state; and if the eleven tribes of the Jews could support the twelfth, giving itself wholly to the moral and religious instruction of the other eleven, much more every eleven German families could support a twelfth, to give religious instruction to the rest, if they were taxed according to their wealth. For their country is *as the garden of the Lord* for richness of soil. Instances might be found, and many too, where one family by its superabundant wealth might support 3 or 4 ministers. But I ought to say (because it is due to them) that the godly ministers among the Germans, deplore with us this dreadful state of things. But they see not how it is to be remedied; for the covetousness and obstinate unwillingness of the Germans to support gospel ordinances is such, that if a man, with a fine limestone plantation, of several hundred acres of land, and out of debt too, gives fifty or seventy five cents, or a dollar annually, to support the gospel, for himself and whole family, he thinks himself heavily taxed.

To remove these evils, and bring about a better state of things, some of their most spiritual ministers have endeavored to originate Theological seminaries, and they have established two; a Lutheran, located in Gettysburg, Pa. and a Reformed, located in York, Pa. But they drag very heavily for lack of funds. It is hoped and believed, if these schools are sustained, that they will send out a more pious and intelligent set of ministers, than those now in the field, although the academical and theological course in these schools is still very limited and expensive. A want of learning and expansive and benevolent piety are the two grand defects of the German clergy, in this country, at the present day. But to this we are happy in acknowledging that there are some honorable exceptions, of ministers of both learning and piety among them.

And other pious ministers among them are endeavoring to establish a missionary system, to send pious ministers among their churches, to try to wake them up to the great plans of religious and benevolent enterprise of the present day. But our German ministers do not seem to know the value of the press, to reform their people, or if they do, they act unwisely in not using it. The press—the press is a mighty engine in controlling the public mind. If they would translate Tracts and little Sabbath School books into the German language, and scatter them every where through that dark, unenlightened population, patronize Sabbath Schools, &c., it could not fail with the common blessing of God, attending all such pious efforts, soon to work a change among them, little short of miraculous. But instead of this, in many places, Sabbath Schools, just coming into an embryo existence, by some friends of God and man, are gravely voted out of the church, and the church and church doors locked against them. And their originators have to hang their harps on the willows, and sit down and weep over the desolation.

JAMES PATTERSON.

MESSENGER.

YORK, OCTOBER 1, 1884.

MR. PATTERSON'S LETTER.

We have inserted in our columns the principal part of this letter, that our readers may learn from it the judgment that is formed of us, and the estimation in which we are held, by brethren of English churches who profess to have some knowledge of us.

We have no doubt that the design both of the letter

writer and of the editor of the *Philadelphian* was good. We have always regarded these brethren as friends to the German churches, and from the latter we have received a very satisfactory evidence of kind feeling toward the Reformed church, in a liberal donation to her Theological Seminary; but these brethren must permit us to remark that, if we were to judge of their disposition toward us only from what they have published to the world in this letter, we would say, "an enemy has done this."

Our readers will perceive that the view taken of us by Mr. Patterson is both a distant and a hasty one. If the state of things which he describes exists in the region about Womelsdorf, it certainly does not prevail throughout the whole church. The demoralizing fairs, which he so justly reprobates as unchristian and abominable, are unknown in our region, and, we believe, in most others. Some thirty years ago they were common in Pennsylvania; but the Germans did not exclusively participate in them. They were designed, if we mistake not, for the benefit of small traders, and the times of holding them in the several towns were so appointed that such traders could visit them all in succession; but as they degenerated into seasons of dissipation, gambling and dissolute mirth, they have, for that reason we presume, been generally abandoned.

The reverend brother has misapprehended what he calls "the German system of instruction." It is not the fact that a German church has religious service only "once in 4 or 6 or 9 or 14 weeks." A German clergyman who has the charge of 8 congregations preaches in each of them once in 4 weeks; and as the Reformed and Lutherans are almost every where mixed in the same place, there is usually a Lutheran as well as a Reformed preacher who ministers to the same people, and very frequently in the same church; and there is consequently a sermon once in every two weeks. That this is not as frequent as it ought to be, we readily admit; but it differs widely from the picture the reverend brother has drawn. Even this is not a system which we desire to perpetuate. It was introduced by necessity, and is continued both by the same cause and by the habit which it has formed in the people. It will eventually give way to a better state of things; but the remedy must not be violent, and the change cannot be sudden.

What the author of this letter has said about the sacrifices and holy seasons of the Jews, and the argument he has drawn from them to prove that the German system of instruction is not the one which God has appointed, seems to us out of place in this discussion. If it proved any thing, it would prove the necessity of having a pompous and costly ceremonial and numerous holy-days and festivals in the church; it might be urged with better effect in behalf of the Romish worship than of the Protestant, and would be as fatal to English Protestants as to the German. The author should have adverted to the fact that the Jewish system was abrogated by the Christian dispensation, and that, while it subsisted, it differed entirely from the ministry of the gospel. The sacrifices were offered, and, except the weekly sabbath and the new moons, the sacred festivals were solemnized only in Jerusalem, where but a small number of worshippers were in attendance at any time, except during the three great annual festivals, when all the

males, and the males only, were required by the law to present themselves before God. The Priests were the instructors of the people in whatever concerned the ceremonies of religion, but not in morals and practical piety; and they were not preachers. The public teachers of the people in the moral part of religion were the Prophets, who, it is well known, were comparatively few in number, did not preach stately and extended their ministry over a few places only. The other provisions for religious instruction were the command which made it the duty of parents to teach their children, and the injunction that the whole law should be read to the people, by the Priests, during the feast of tabernacles, in the sabbatic year; that is, once in seven years. This was certainly worse than any thing our brother has observed in the German churches; but it was the force of circumstances that made it so; and we learn from this fact that even a divine institution must bend to such causes.

The author's remark relative to the Seminaries at York and Gettysburg, that "the academical and theological course in these institutions is still very limited and inexpensive," ought, we think, in justice, as well as in kindness, to have been foreborne. Does the reverend brother possess a sufficient knowledge of the course of study pursued in these institutions to enable him to sit in judgement upon them? And if he is imperfectly acquainted with it, is it right and kind that he pronounces a sentence that can have no other effect than to injure their character and to increase the difficulties with which they may already have to contend? The plan of instruction in the Classical Institution in York has been published; and those who have seen and read it know that it is far from being "very limited and inexpensive." The Professors also, who are three in number, are men of talents and of distinguished attainments. We do not suspect an ill intention on the part of the reverend author; but we wish that when brethren mean well, they take heed not to do us harm.

There is a common fault on the part of those who animadvert on the German churches. With a very imperfect knowledge of the state of things amongst us, derived from a partial observation and careless informants, they undertake to describe it, but draw a caricature instead of a portrait, and then give utterance to the feelings which this picture excites in them. Some years ago a letter-writer in the *Philadelphian*, in a description of the religious character of the place from which he wrote, and which he took as a specimen of what he might see in every other, declared his conviction that the Germans were as destitute of vital religion as the Hindoos! Such exaggerations can do no good. If there be evil amongst us—and we acknowledge that there is quite enough—let it be faithfully pointed out, but let us not be misrepresented. Those brethren who desire to bring about a change for the better in the German churches, must begin with doing us justice, and thereby shewing that they know us, and know what we are lacking, and have really kind feelings towards us.

It must be admitted, however, that, after making many abatements from the descriptions of the reverend author, much remains to which no answer can be given; and we shall therefore attempt none. The best that can be done will be to remove the evils that exist; and those whom it concerns are affec-

tionately and earnestly entreated to give it their serious attention.

The Messenger.

We are indebted to Rev'd C. Gates of Middleburg, Va. Rev W. C. Bennet of Lexington, N. C., Rev B. C. Wolff of Easton Pa., and Rev C. R-leigh of Frederick Md. for further additions to our list of subscribers. The whole number of subscriptions forwarded by Mr Gates is forty. These brethren, and those whose names have been mentioned before, are entitled to our thanks; though it is not to the Editor, but to the church of which they are members, and which they ought to love, that their services are rendered: and, what is still better, it is the Lord of the church, their Redeemer, to which they serve.

At the same time we must repeat the request we have frequently made before, that the subscribers pay what is due, to some authorized agent, or transmit to us the amount, by mail, in notes which are at par in the places where they reside, if they cannot procure such as are at par with us; and we request agents who have money in their hands to forward it to us without delay. There is now due on our book for the years 1832, 1833 and 1834, above \$1300, while the receipts are not sufficient to pay the current expense. Our outstanding claims are increasing rapidly from year to year, while the demands upon the treasury above its receipts are also increased and a heavy debt must be created. If payments are not more punctual, we cannot proceed; and so far from being able to issue the paper weekly, or even to enlarge it, we shall be under the necessity of abandoning it altogether.

A subscriber who takes a paper from one to five years, or more, without paying for it, and then drops it, perhaps to avoid being dunned, and never pays because he is never forced to pay, has a very slender claim to the title of an honest man, and ill deserves the confidence of the community. Yet such subscribers we sometimes have, even to religious papers. How they make out with their consciences we do not know; but one thing we know—all their religion is a dream that will vanish into air when a louder voice than that of man shall waken them.

The Synod of our church having recently held its annual meeting, we shall be greatly obliged to any brother who will favour us with some account of its transactions.

Beneficiary Funds.

We request attention to the proposition of the Consistory of the congregation in Chambersburg on this subject, communicated by our much esteemed brother, Rev. H. L. Rice.—Though its authors have done no more in it than their duty, it is nevertheless highly honourable to them and to the congregation over which they preside, and entitles them to the thanks of every real friend of religion, and of all those especially who are sincerely attached to our own church. There is scarcely a congregation in connection with our Synod that bears a heavier burden, in proportion to its means, than the one in Chambersburg, and

that might not do as much for an object of benevolence, if it would. The poverty of our Funds, and the embarrassments with which our institutions have to contend, are not owing to any want of means within the church, but to the want of a disposition to apply them to such uses; and, we fear, sometimes to the apathy of ministers of the church, or to some fault, in their mode of proceeding, by which their well-meant efforts are rendered ineffectual. The German churches in this country are become a subject of censure and reproach to observant members of English denominations, and, it is painful to say, with too much appearance of truth. What is the condition to which our beneficiaries are reduced? They are gone home, since the session has closed, penniless and in debt for the most common necessities of life! Shall they return and contract other debts, with no other assurance that they will be able to pay them than they have had before? Shall others come confiding in similar promises? What shall satisfy creditors who have placed confidence in the same promises? But we forbear—The subject is too painful and too humiliating to be pursued farther.

If we intend to have no beneficiaries in future, we must take this system with its consequences, and consent to have no pastors for a large portion of our congregations, and no missionaries to care for the souls of other destitute wanderers. Surely our brethren have not made up their minds for such a state of things. But if it is to be avoided, attention must be given to the raising of sufficient funds to sustain beneficiaries. The subjoined article from the Christian Intelligencer will shew how this subject is viewed in the Reformed Dutch church.

"Board of Education of the Reformed Dutch Church.—The Board of Education of the Ref. Dutch church have lately considerably enlarged the number of their beneficiaries. The number of beneficiaries under their care in the different stages of literary, or theological education, is *twenty-two*. They earnestly and affectionately entreat the churches to take early & efficient measures to co-operate in this cause, as the Board are dependent upon their seasonable and liberal contributions in order to meet their appropriations. Contributions will be forwarded to *John D. Keese, Esq.* Treasurer of the Board of Education, No. 121 Maiden Lane N. Y. New York, Sept. 17, 1854.

"We do most earnestly ask the attention of the churches, and of men of wealth, to the above appeal of the Board of Education of our Church. The operations of this Board lie at the foundation of all our measures for the advancement of the cause of the Redeemer in our church. God has so ordered that not many rich are called. &

he has made it the duty of the churches to provide for a succession of ministers as well as for the support present pastors. All our expenditures for our Theological Institution will avail but little if our Education Board be not enabled to furnish it with students.

The time has been when our funds were adequate to the support of more young men than offered themselves to the work of the Lord, and our Education Board have been privileged to say that they had never rejected a suitable applicant. Not so now. They have, confiding in the churches, appropriated a large amount, and no prudent person would ask them to go further, under present circumstances. But are not the churches able to do more? Does not the situation of our church require that more should be done? Every person will answer—more should be done, and we trust many individuals will now say, more shall be done—we ourselves will do it.

The Board need the support of the churches to meet their engagements—and we will add it is yet possible to prevent the reproach falling on the Board and the churches of having ever rejected a single applicant.

If the churches and individuals respond liberally to the above call, other young men with fair prospects of usefulness will be numbered with the students in our College and Theological Institution, and in due time will proclaim the glad tidings of the gospel in our church."

Winter Session.

The winter session in the Classical Institution in York will commence on Friday, October 17th.

The winter session in the Theological Seminary will begin on Friday October 24th.

Miscellaneous.

FROM THE UNITED BRETHREN'S MISSIONARY INTELLIGENCER.

Letter from the Bishops and Elders of the Brethren's church at Bethelsdorf, addressed to the four congregations of believing Greenlanders, on occasion of the Centenary Jubilee of the Mission in Greenland, on the 19th of January, 1833.

GRACE be unto you, and peace from God our Father, and the Lord Jesus CHRIST.

With this apostolic salutation, the Elders of the Brethren's Church commence the present address to their dear Brethren and Sisters in CHRIST, the members of the four congregations in Greenland, who on this day appear before the Lord, joyfully to commemorate the establishment of a mission in that country a hundred years ago.

It was on the 19th of January, 1733, that three Brethren from Herrnhut set out for your cold and barren coast, their sole object being to make your forefathers acquainted with the Saviour of the world, and the Friend of sinners, even of Greenlanders. They met with a loving reception from the venerable father Egede, who, twelve years before, had by a like earnest desire to win souls for CHRIST, been impelled to settle in your country. For the space of five years they sowed in tears, under the pressure of famine and numberless hardships, and exposed to reproach and persecution; their labor appeared to be in vain, and their strength spent for naught. But how joyfully did they reap, when the Lord was pleased to open the heart of *Samuel Kaymak* and his family, to receive the Gospel. This was the origin of the settlement at *New-Herrnhut*, on Eells River, where many hundred Heathen have been successively called to the knowledge and experience of the grace of God in CHRIST Jesus. During the long period of a hundred years, a number of Brethren and Sisters, constrained by love to Jesus have followed in the footsteps of these first messengers of peace. It has been their delight, to proclaim the free grace of that Saviour, whose pierced hands are stretched out even to the ends of the earth, to embrace poor sinners of every nation and tribe, and to bring them home to his Father's house.

Under similar circumstances, the congregation at *Lichtenfels* took its rise twenty-five years later, and in the year 1774, that at *Lichtenau*. After a further lapse of half a century, a fourth settlement, called *Fredericksthal*, was formed in the year 1824, near Staatenhook, by means of which the dwellers on the east coast have also been brought within the sound of the Gospel. At this place a flourishing congregation has already been collected, consisting of souls, who with us call upon the name of CHRIST, and lift up holy hands to the Throne of Grace. Go then, dear Brethren and Sisters, offer to the Lord on this day, your sacrifices of thanks-giving, and praise His name, that He hath turned you from darkness unto light, and from the power of Satan unto God. Love your spiritual teachers, and follow their directions; for they watch over your souls, and earnestly desire to guide your feet into the way of peace. Pray the Lord of the harvest, that he may send forth more laborers into his harvest. According to the exhortation of the apostle Paul, forget not to make intercession for all men, and for all that are put in authority, especially for your protector the King of Denmark, and his appointed servants; that every thing which they undertake to sanction, may be for the good of your native land.

Most of you have been born and baptized in a congregation of Jesus, and many have become partakers of the Holy Communion. Walk, then, worthy of the Gospel, and trifle not with the treasure which is committed to you, even the word of life, which is able to make you wise unto salvation through faith in CHRIST Jesus. And ye who have lately been rescued from heathenism, submit yourselves, without reserve, to the gracious leading and influences of the Spirit of CHRIST, that ye may be

sanctified both in body and in spirit. Remember, that ye have been bought with a price, even with the precious blood of the Lamb of God, and that ye are not your own.

O that all the 1700 members of our congregations in Greenland might prove a light to their Heathen countrymen, and especially to such of their relatives and connexions, as still are ignorant of the one thing needful. Ye parents, bring up your children in the fear and admonition of the Lord, whose property they are. Ye children, reverence your parents and your teachers, and profit diligently by the instruction so cheerfully afforded you. Ye widows and orphans, cast all your care upon your Father in heaven, believing that he will neither forget nor forsake you, but will Himself be your guardian and provider. Ye young men and maidens, flee youthful lusts, and study, through grace, to keep yourselves pure. Ye assistants wait upon your ministry with fervor of spirit and with prayer to the Lord, that he may bless your labors. And ye that have been excluded from the fold of Christ, consider before it is too late, the things that belong to your peace; seek to recover, through grace, what ye have lost through transgression, and rest not till ye become true and living members of that body, where of Jesus Christ is the Head.

Receive, on this solemn day, the affectionate salutation and the blessing of all the congregations of the Brethren, both among Christians and Heathen; and of the many worthy friends, who feel an interest in your welfare. It is their united fervent prayer, that you may all grow in grace, and be enabled to adorn the doctrine of God your Saviour in all things.

Remember those who have gone before you into the joy of their Lord, and are now members of the Church which is above. Follow their faith, remembering the end of their conversation, and give diligence, that, when the Lord, shall call you home, ye may be found prepared to enter into eternal life, and so be permitted to join the song of the redeemed, unto the Lamb that was slain and hath redeemed us out of all nations and tribes of the earth. None of us knows how soon the hour appointed for his departure may arrive; let us, therefore, watch and pray, and above all, let us abide in Jesus, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Finally, we entreat you to receive in love what has been dictated by a feeling of genuine love toward you, and be assured of our faithful remembrance of you before the Lord. We remain, dear Brethren and Sisters, in the bonds of Christian affection, your faithful Brethren of the Elders' Conference of the Unity, and in their name,

G. M. SCHNEIDER, Ep. Fr.

[From the "Periodical Accounts," &c.]

CIRCULAR LETTER

Of the Synodical committee for the Management of the Missions of the United Brethren, accompanying the Statement of 1831.

"Dear Brethren and Sisters,—We are happy to declare, with humble gratitude to our Lord and Saviour, that the past year has been

marked by fresh proofs of His grace, mercy, and faithfulness. Our Missionary Brethren have been enabled to proceed in the discharge of their important duties, notwithstanding difficulties of various kinds, whether ordinary or unexpected, and to war a good warfare with the power of darkness, in the name and strength of their great Master. Only two of their number have, during this period, been called to their heavenly rest; but several have experienced the divine protection in a remarkable manner in the course of dangerous voyages to Greenland and Labrador, and between some of the West-India Islands. Our attention has been especially directed to the British West Indies, during the year under review. In Antigua, the prospect of usefulness, which had been somewhat obscured, owing to various circumstances, became gradually brighter at all the five stations occupied by our Brethren. The preaching of the Gospel was not without encouraging results in the lately renewed Mission in Tobago. A third station, of which a commencement was made near the western extremity of St. Kitts, promises, under the divine blessing, to be a gathering-place for many poor negroes in the surrounding district, who are hungering for the word of life. The dreadful hurricane, which, during the night of the 11th of August, desolated the fertile island of Barbadoes, was permitted to reduce, almost to a mass of ruins, our two settlements of Sharon and Mount Tabor. Yet, not only were our Missionaries and their families graciously preserved from bodily injury, but they were even enabled to afford shelter to a number of still more distressed fellow-sufferers, who fled to them for refuge. The cordial sympathy, and the benevolent zeal for the repair of these heavy losses, which were subsequently manifested both within the pale of our own Church, and among our generous friends of other denominations, demand a reputation of our grateful acknowledgements. Up to Christmas, 1831, our six stations in Jamaica continued to be the resort of several thousand negroes, seeking the salvation of their souls; but before the end of the year, the breaking out of a calamitous insurrection threatened the most painful consequences. Our Brethren and Sisters in the Danish Islands enjoyed on the whole a remarkably good state of health, and rejoiced to perceive many traces of a revived earnestness among the negroes committed to their charge, in pursuit of the one thing needful. The members of the seven congregations were looking forward with joyful anticipation to the approaching centenary jubilee of the Mission. In Surinam, it was found necessary to discontinue the station at Voorzorg; but the congregation in the town of Paramaribo continued to increase both in number and in grace.

"The two Cherokee congregations in Georgia remained in the same critical state, in which they were during the year 1830. The Delaware converts at Fairfield, in Upper Canada, afforded encouragement to the Missionaries by a walk more worthy of the Gospel than in former years, and by their increased diligence in their attendance on the school, and on the means of grace.

"In Labrador, the formation of a fourth settlement at Hebron was at length carried into effect; and to forward this object, a further large supply of building materials was forwarded by the Society for the Furtherance of the Gospel in London. Four new assistants engaged with cheerful activity in the service of the Mission. The three older congregations continued, upon the whole, in a satisfactory state.

"The same may be observed concerning the four congregations of believing Greenlanders, the work of the Holy Spirit being evident in the hearts of both old and young. Nevertheless, our Brethren had still to deplore the continued attempts for the dispersion of their converts, and the disadvantages under which the youth of both sexes particularly labored, during their abode at the out-places, by their being deprived of the needful religious instruction.

"The Mission in South Africa was blessed with much success throughout the whole of its extensive sphere of operation. At Shiloh, the number of Tambookies residing increased to 300, of whom a small number gave heed to the words of truth, and learned to know and love their Redeemer. The danger with which they were threatened, owing to the murder of the Tambookie chief, Bowana, was providentially averted; new Missionary premises were built on a site more secure from inundation, and the cultivation of the surrounding soil proceeded rapidly. The Hottentot population of Enon had to suffer much from the long continuance of drought. The settlement of Elum was improved by the purchase of a neighbouring farm. At Gnadenhal, a fire which broke out in the night, was by God's mercy, extinguished before it had effected serious injury, but it pleased the Lord to make it the means of the sudden departure of Brother Schultz.

"Our Missionary Brethren and Sisters, who, to the number of 209, prosecuted their labors at 41 Missionary stations, derived much encouragement from the conviction, that they were faithfully remembered in the intercessions of the members of our Church, and of our Christian friends in every part of the world.

"We have again to acknowledge, with the utmost gratitude, the liberal support afforded to our Missionary work during the past year, by our Brethren and Sisters, and by our fellow-Christians in other churches, especially by the Societies formed for this purpose in England and Scotland, and at Bethlehem in North America. We are however under the necessity of stating that our income has been exceeded by our continually increasing expenditure; the former having amounted to 10,257*l.* 6*s.* 11*d.*, the latter to 11,378*l.* 3*s.* 5*d.* The excess of expenditure during the current year was, therefore, 1126*l.* 16*s.* 5*d.*, and the debt which remained upon our Mission-Fund, after the deduction of 261*l.* 19*s.* 9*d.*, the surplus at the close of the year 1830, consequently amounts to 1099*l.* 16*s.* 8*d.* To this deficiency must still be added those, which appear in the accounts for 1831 of the separate funds for West Indian objects, and which have arisen from the erection of various premises for Missionary and school purposes. Notwithstanding the difficulties in which we are thus involved,

we will encourage each other, dear Brethren and Sisters, still to place our trust in the Lord, and earnestly to beseech Him, that He would graciously provide us with the means, not only of defraying the current expense of this extensive work, which includes the education of about 100 children of Missionaries but also of liquidating the considerable arrears which have already accumulated.

"In conclusion, we commend ourselves and the important work, which the Lord has been pleased to commit to our stewardship and superintendence, to your active participation and fervent prayers at the throne of grace; and remain, in the fellowship of our Saviour Jesus Christ, your affectionate Brethren constituting the Mission-Department of the Elders' Conference of the Unity,

"G. M. SCHNEIDER.

HANS WIED.

C. G. HUEFEL."

"Berthelsdorf, Oct. 1852."

THE GREAT UNIVERSAL PLAGUE.

As this was perhaps the most dreadful and the most universal plague which is related in modern history, it is worth while to present a more lengthened description of its character & duration. For this purpose I take the liberty of abridging an excellent account of this great plague from a recent number of *Frazer's Magazine*.

"This dreadful pestilence, like the cholera, made its first appearance in the east. It rose in China, Tartary, India, and Egypt, about the year 1315. It is ascribed by contemporary writers to the general corruption of the atmosphere, accompanied by the appearance of millions of small serpents and other venomous insects, and in other places, quantities of huge vermin, with numerous legs, and of a hideous aspect, which filled the air with putrid exhalations. Making every allowance for the ignorance and credulity of the age, it appears evident that some natural causes had contributed to corrupt the air, and load it with pestiferous vapours. Thus it came into England in the end of the year 1548. It had rained from the previous Christmas until Midsummer, almost without ceasing. Great inundations followed, and accumulations of stagnant water, by which the whole atmosphere was poisoned. It appears that in many countries there were also earthquakes, and tremblings of the earth. In many of the accounts given of these convulsions of nature, we may presume there was a good deal of exaggeration. But the testimonies are too numerous and respectable to leave any doubt that, before and during the pestilence, the elements were in a state of general convulsion which seems unparalleled in history.

The plague extended its ravages from India into the more western parts of Asia, into Egypt, Abyssinia, and thence into the northern parts of Africa. It proceeded over Asia Minor, Greece, and the islands into the Archipelago, almost depopulating the regions over which it stalked. It may be literally said to have decimated the whole world, even though we were to take this term as implying the destruction of nine, in

place of one, out of ten. The plague appears to have staid five or six months in one place, and then to have gone in search of fresh victims. Its symptoms are minutely described by many writers, and appear to be the same in every country it visited. It generally appeared in the groin, or under the armpits, where swellings were produced which broke out into sores, attended with fever, and spitting and vomiting of blood. The patient frequently died in half a day—generally within a day or two at the most. If he survived the third day, there was hope, though even then many fell into a deep sleep from which they never awoke.

From Greece the plague passed into Italy. The Venetians having lost 100,000 souls, fled from their city, and left it almost uninhabited. At Florence 60,000 persons died in one year. France next became exposed to its ravages, and the mortality was horrible. The malady proceeded northward through France, till it reached Paris, where it cut off 50,000 people. About the same time it spread into Germany, where its ravages are estimated at the enormous amount of 12,100,000 souls.

At last this fearful scourge began to be felt in England. About the beginning of August, 1348, it appeared in the seaport towns on the coasts of Dorset, Devon, and Somersetshire, whence it proceeded to Bristol. The people of Gloucestershire immediately interdicted all intercourse with Bristol, but in vain. The disease ran, or rather flew, over Gloucestershire. Thence it spread to Oxford, and about the first of November reached London. Finally it spread over all England, scattering every where such destruction, that, out of the whole population, hardly one in ten was left alive. Incredible as this statement may appear, it seems borne out by the details of contemporary annalists. In the church-yard of Yarmouth 7,052 persons, who died of the plague, were buried in one year. In the city of Norwich, 57,374 persons died in six months. In the city of York the mortality was equal. In London the dead were thrown into pits—forty, fifty, or sixty into one; and large fields were employed as burial places, the church-yards being found insufficient for the purpose. No attempt was made to perform this last office with the usual care and decency. Deep and broad ditches were made, in which the dead bodies were laid in rows, covered with earth, and surmounted with another layer of bodies, which were also covered. The mortality fell chiefly upon the lower classes of society, and, among them, principally upon old men, women, and children. [In these respects, this plague seems to have differed from some of the plagues in the 17th century, which fell particularly among the upper classes.] It was remarked, that not one king or prince of any nation, died of the plague, and of the English nobility and people of distinction, very few were cut off. Among the higher orders of the church, the deaths were rare." It appears that no precautions could prevent the influence of the contagion. The bonds of society were loosed; parents forsook children, and children parents; some fled to the country, others locked themselves up in their houses, and many went on board vessels. But every where the fugitives

were followed, for the destroying angel had a foot on the waters as well as on the land. "The pestilence spread into Wales, and into Ireland. As to the Scots, they are said to have brought the malady upon themselves. Taking advantage of the defenceless state of England, (or rather resolved to avenge the injuries suffered under the Edwards') they made a hostile irruption with a large force in the country. But they had not proceeded far, when the plague overtook them. They perished in thousands, and carried the disease with them into Scotland, where its ravages were soon as destructive as they were in England. Early in the year 1349, the plague began to abate; and by the month of August it had entirely disappeared. Its consequences, however, continued for some time to be severely felt. During the prevalence of the disease, the cattle, for want of men to tend them, were allowed to wander about the fields at random, and perished in such numbers as to occasion a great scarcity. Though the fields, too, were covered with a plentiful crop of corn, much of it was lost for want of hands to reap and gather it in. The last drops of this great plague were drained by that unfortunate race, the Jews. A belief spread over several countries that they produced the pestilence by poisoning the wells and fountains; and in many places they were massacred in thousands by the infuriated populace. In several parts of Germany, where this persecution chiefly raged, the Jews were literally exterminated. Twelve thousand of them were murdered in the single city of Mentz; and multitudes of them, in the extremity of their despair, shut themselves up in their houses, and consumed themselves with fire. The extent of such atrocities, in a barbarous age, may well be imagined, when we remember the outrages which were at first produced in some parts of the continent by the cholera panic."—*Agricultural Journal*.

DUELING IN MISSISSIPPI

Our readers recollect that a duel was fought not long since in Mississippi, between Mr. McClung and General Allen, in which General Allen was killed. We find the following particulars of this *honourable* affair in the *Lexington Observer*. It places the folly of *duelling* in the strongest light—and shows to what madness, passions will urge a man, when unrestrained by laws. McClung has since published a vindication of his conduct, by which it seems that the persons present at the duel aver, that he acted throughout like a man of honour!—*N. Y. Ob.*

Extract of a letter from a gentleman in Mississippi, to his friend in this city, dated

Mount Olympus, July 17.—A dreadful fight took place in Jackson on Monday evening. Alexander McClung, who is the strong friend of Governor Runnels, not long since, in a moment of excitement, pronounced General Allen (a lawyer of high standing) a coward and a scoundrel, and applied many other abusive epithets which Allen having heard of, came to Jackson on Monday, to know if such was the fact, and if he had any apology to offer. McClung replied that he had used the expressions alluded to, and would retract nothing nor offer any ap-

ology. They appeared in the street at the distance of a hundred yards apart, and each, considering it the duty of the other to attack, acted on the defensive. They were both well armed, and though public expectation was on tiptoe, it was disappointed, no attack was made by either. After this, a verbal challenge passed from Allen to McClung to fight the same evening on the bank of Pearl river. They agreed to take four pistols each and a large knife, to commence walking up to each other, being placed 80 yards apart, and fire when they pleased; and in case neither should hit or kill with the pistols, to close in with their knives. They commenced walking very slowly, each with a large duelling pistol in his hand: they kept approaching slowly, until Allen said, "Now, sir, we will see who the d—d coward is." Mr. McClung replied—"D—n you we will," and at the same time stopping still, raised his pistol, took deliberate aim at Allen and fired; Allen at the same time walking slowly, and elevating his pistol as McClung fired. He sprang forward and fell prostrate on his face. McClung immediately drew another pistol and stood for a moment waiting to see if he would get up. But his fire had taken effect. He had two balls in the pistol, one of which took him in the mouth between the chin and lip, and the other on the side of the head. The distance between them at the time of the fire was thirty four yards. Allen is since dead.

ECCLIASTICAL.—The Rev. G. Medtart of Martinsburg, Va. has been elected Pastor of the second English Ev. Luth. Congregation. (St. Matthews) in Philadelphia, and intends shortly to take charge of it.

The Rev. Mr. HAESBERT late of Pine Grove, Schuylkill County, Pa. has been elected Pastor of the German Ev. Lutheran Church in this city, and has already taken charge of it. We sincerely rejoice that this church is at length supplied with an able and zealous minister, and most devoutly pray that the rich blessing of the Lord may permanently abide on both the minister and the people, and that harmony and love may abound and the work of grace greatly prosper in their midst.

The Rev. Mr. Domeyer who until recently had charge of the above mentioned church, has embarked for Europe.—*Luth. Obs.*

GERMAN REFORMED CHURCH.—The Rev. Mr. Raschig, a missionary from the German Reformed Church at Easton, Pa., arrived here last week, and entered upon his labors among the German population. On last Sabbath he held public worship in the large school-house, at the corner of Vine and Sixth streets, and the size of his audience was encouraging. There is a fair prospect of collecting a congregation, and we hope that Mr. R. may be the instrument of much good to his countrymen in this region.—*Cincin. Journal.*

LETTER FROM REV. DR. MORRISON.

Dated Macao, China, October 22, 1833.

To the Committee of the American Tract Society.

GENTLEMEN—In your letter to my friend and

fellow-servant, Mr. Bridgman, a wish is expressed that I should write you a few lines. I do so most cheerfully, to express to you the joy which your liberality to the Chinese mission has given me. The Bible Society of the United States and yourselves have generously come forward to the help of the Lord against the mighty. Whilst your bounty arrived in China, LEANG AFA was distributing to the literary graduates of Canton the last of his Scripture Tracts; and your aid, through Mr. Bridgman, came most opportunely.

I have long laboured for China, and now that my strength declines, it affords me great joy, and causes much thanksgiving to God, that others are entering into my labors to carry them forward, and by the grace of our Lord Jesus Christ, and the might of the Holy Spirit, bring them to perfection. We have in this good work a communion of saints, a union of churches, and a fellowship of nations, striving together for the faith of the Gospel. In the midst of this joy it has given me some pain that there are still existing churches and ministers who will have no spiritual fellowship with us. But I trust that spirit which keeps asunder the Lord's people will soon cease.

My son, Mr. John Morrison, has a press, which has printed in Chinese several Scripture Tracts, and a Tract of prayers and hymns. The prayers are those of the morning service of the English church, with some added by LEANG AFA, and some hymns by myself and others. There are translations of the 100th Psalm, the first Psalm, and Cowper's

"Sweeter sounds than music knows
"Charm me in (the Saviour's) name," &c.

We are always, however, in China, liable to interruption from the heathen government; but at the London Society's press in Malacca, the work can be carried on to any extent without fear of interruption.

Mr. Gutzlaff's several voyages up the coast of China have proved that Christian Tracts are received with the utmost avidity by the Chinese. And though some, peradventure, may be lost or destroyed, that they are extensively circulated and read cannot reasonably be doubted.

I always cherish the hope too, that Christian books and Tracts will, from the coast of China, find their way to Corea, to Japan, and the Loochoo Islands; as they do from Siam and the Straits to Cochinchina.

That the Lord's blessing may rest upon your labors, and that every disciple who contributes to the evangelization of China may be abundantly blessed, is the sincere prayer of your fellow-servant in the kingdom and patience of our Lord Jesus Christ,
Farewell.

ROBERT MORRISON.

Another Mission in Africa.—We understand that the American Board of Commissioners for Foreign Missions propose to send six missionaries to commence a mission in the Zoolah, country, which embraces the northern portion of Caffraria. Five of the number; who, it is said are from as many different states, are already enlisted for the enterprise. Dr. Phillips, it is stated, has communicated information to the Board, from which it appears that the prospect of success in spreading the gospel in that part of Africa, is bright and flattering. Every friend of missions and of man must rejoice to see judicious plans adopted for extending the blessed influences of Christianity among the heathen tribes of Africa.—*S. Rel. Tel.*

Bibles for Greece.—Mr. Rigg, one of the missionaries of the American Board, at Athens,

states in a letter dated Feb. 14, 1834, that all the Greek Testaments with which he and Dr. King had been furnished for distribution were entirely exhausted. His letter to the Committee of the American Bible Society requests as many copies of the Testament for that station immediately as the Society can spare. "It is now probable," he says, "that I shall, in the course of a few months, occupy another station, perhaps Argos, and thus we shall have another centre for the distribution of the Scriptures."—*Ibid.*

Missions of the Protestant Episcopal Church in Greece.—The Philadelphia Recorder states that the divine blessing appears still to rest, in a remarkable manner upon the labors of the Episcopal missionaries in Greece. Letters recently received state that every thing continues prosperous and that the Government has been so well satisfied of the usefulness of their schools, as to give them an official recommendation. There are now under the instruction of the missionaries at Athens about 500 children, and when it is remembered that the chief object proposed, is to teach them the word of God, and that this, as we are divinely assured, is "able to make them wise unto salvation through faith that is in Christ Jesus," what may we not expect from its influence upon them.—*Ibid.*

NEW CEMENT.

The late conquest of Algiers by the French has made known a new cement used in the public works of that city. It is composed of two parts of ashes, three of clay and one of sand. This composition, called by the Moors "Fabi," being mixed with oil, resists the inclemencies of the weather better than marble itself.

The Treasurer of the Education Fund acknowledges having received

From the Treasurer of the Female Education Society of the G. Ref. Cong. of York \$55 26
From Rev. S. Guttilus 10 00
"A friend of Consistency" has also redeemed his pledge.

Contribution to the Missionary Fund.

From the Missionary Society at Middleton Md. by Rev. J. C. Bucher, \$7 00

MONEYS RECEIVED.

By Rev. J. C. Bucher from Messrs John Coblenz of John, and Jacob C. Sommers each for 1833; Messrs Jacob Thomas, Matthias Flook, Peter Biser senr, and John J. Smith each for 1834. By Mr. John Smith, Chambersburg, from Rev. Henry L. Rice, Wm. Ferry, John Burkholder, Francis Deal, Wm. Hossler, Henry Smith of John, Levan Murphy, David Oaks, Jacob Snider Esqr. Jacob Smith, Michael Whitmore, Jacob Whitmore, and John Whitmore, each for 1834 \$1 25. By Rev'd J. W. Hoffmeyer from Messrs Frederick Barick \$1 50, George Fox \$4 00, Ezra Specker \$1 50; David Troxel \$1 50; Michael Zimmerman \$1 25.