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OF THE

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Communications.

SYNOD AT PITTSBURG.

*Continuation of extracts from the minutes
Reports of committees referred to in the ex-
tracts already published.*

The committee on the report of the Trustees
of the Theological Seminary and the accompa-
nying documents, reported.

The committee to whom was referred the re-
port and accompanying documents of the Board
of Trustees of the Theological Seminary submit
the following report.

The Board of Trustees, together with their
report, have furnished a statement of the con-
dition of the funds in their hands from the 1st
of December, 1829.

From this statement it appears that the mon-
ies collected for the endowment of the first
Professorship, amount to \$6384 52
Of this sum there has been withdrawn and ap-
plied to the current expenses of the Institu-
tion the sum of 1991 43

Leaving the sum actually invested, \$4393 09
Of the second Professor's fund there has been
collected the sum of \$398 00

The committee however have been informed
and believe that a considerable sum for the en-
dowment of both these Professorships is secur-
ed by bond and note, and they regret that the
Board did not prepare and communicate a
statement of the same.

The amount of the Synod's fund is \$2607 00

The committee would have been pleased to
see a separate statement of the receipts and
expenditures for the past year. It is also desir-
able, they think, that the regular current ex-
penses of the two institutions be kept distinct
and separate.

As well as the committee can ascertain the

whole expense incurred by the Board during
the past year, including professor's salaries,
compensation to travelling agents, &c. a-
mounts to \$2399 59

To meet this expense the
Board derived from invested
funds at interest, \$514 75

Collections and contribu-
tions, 448 88

Tuition fees in Classical
school, 819 72

1783 55

Deficiency,

\$616 34

To cover this deficiency
there appears to be in the
hands of the Treasurer of
the Classical School, \$416 78

Due for tuition, 298 20

714 98

In favor of the Institution, \$ 98 64

The contingent fund amounts to 84 12

The building fund has been exhausted in re-
pairs done to the Seminary.

The following statement will show the a-
mount of money in the hands of the Treasurer,
to meet current and contingent expenses.

Amounts withdrawn from first Pro-
fessor's fund, \$1991 43

Deduct for amount due the Treas-
urer on account of the Seminary, 1557 40

\$454 03

Add for contingent fund, 84 12

\$538 15

From all this the absolute necessity of imme-
diate and vigorous exertions to make up the
sum due the first Professor's fund, must be
manifest to all. The committee therefore re-
commend the adoption of the following resolu-
tions:

1. *Resolved*, That Synod once more urge it
most earnestly upon those Ministers and Con-
gregations that have omitted to do so, to take
up collections immediately for the Synod's con-
tingent fund, and transmit the same to the
Treasurer at York.

2. *Resolved*, That Synod deem it inexpedi-
ent to transfer the stock of the Synod's fund
to the first Professor's fund.

The report was adopted, and it was

Resolved, That the report of the Trustees of
the Theological Seminary, be included in the
minutes.

To the Reverend Synod of the German Re-
formed Church in the United States, the
following Report of the Trustees of the

*Theological Seminary is respectfully sub-
mitted:*

Within the past year the Board has been re-
peatedly convened, to attend to the duties de-
volved on them, and to promote generally the
interest of the Seminary. Synod having, at its
session in Easton, (see *proceedings*, 1833, page
25, appointed a special committee "to investi-
gate the actual state of the synodical funds,"
the Secretary of this Board notified the per-
sons so appointed, that a meeting of the Trus-
tees would be held at York, on the 5th of No-
vember, 1833, at which they were invited to at-
tend. With the exception, however, of Mr.
John Smith, of Chambersburg, the members of
that committee did not attend; consequently
no investigation of the Treasurer's accounts
was entered into, though verbal explanations
were made to Mr. Smith, who declined acting
as a committee. As, in consequence of their
failure to attend, Synod cannot expect to re-
ceive a satisfactory report from that committee
the Board has referred the Treasurer's accounts
to a special committee, with instructions to
prepare a full and precise statement of the
condition of the funds to be forwarded to Syn-
od with this report. From an examination of
that statement it will be seen that, in conse-
quence of the continued insufficiency of our
unpledged monies, with the aid of the interest
of the invested funds, to meet the expendi-
tures for salaries, &c. authorized and directed
by Synod, the separate funds of Synod, whereof
Mr. Small is Treasurer, had to be used to make
up the annual deficiency, as otherwise the
funds specifically pledged for permanent in-
vestment would have had to be so applied, or
the incidental and unavoidable expenses of the
Institution of our Church remain unpaid and
accumulating. The propriety of this measure,
it is presumed, will be apparent to Synod, when
the necessity is borne in mind, of keeping en-
tire, in good faith to the contributors and do-
nors, the funds destined by them for the perma-
nent endowment of the professorships, or other
specified purposes; and the Board trusts
that no objection can exist on the part of Synod,
to authorize a credit on Mr. Small's books, as
Treasurer of the Synod's separate funds, for
the amount which it was found necessary thus
to apply.

The attention of Synod is earnestly called to
the subject of the contingent fund, designed to
furnish the Trustees with the means of defray-
ing promptly the ordinary expenses of the Se-
minary. When Synod resolved to constitute
such a fund, a resolution (see *proceedings*,
1833, page 25,) was adopted, requiring "every
Minister to consider it his duty to contribute a

least fifteen dollars annually," for such purpose. In the course of last winter the Executive committee of this Board found it necessary to address a notice to the Clergymen of our Church, reminding them of the resolution of Synod, stating explicitly the exigencies of the Treasury, and calling on them for their contributions. This call was at the time responded to by but one individual (Rev. H. Wagner) and though several others (Messrs. Willers, Cares, Gutelius, Gerhard and Ziegler) subsequently remitted their quotas, *the far greater number never paid any attention to the requisition for aid!* From such lukewarmness, such deplorable indifference, as this, has arisen the difficulties which our institutions have from time to time experienced, and to which this Board and its Executive Committee have been constrained so frequently to advert in their reports; and our finances must continue to remain in an embarrassed state, so long as a more earnest desire to see them placed in a prosperous and secure condition, does not pervade the minds of our preachers and impel them to active and persevering exertions. In other religious denominations, where Clergymen do their duty faithfully and sedulously, success and prosperity attend their efforts; and we have no reason to think so discreditably of the lay-members of the Reformed Church, as to suppose that they would be found remiss under similar appeals, addressed to them by their pastors, with suitable earnestness and energy. Past experience furnishes no warrant for the injurious imputation; and when it is evident that a very little exertion on the part of the Clergymen, simultaneously made, would extricate our finances, and place our Institutions on a safe footing, it is much to be lamented that there is not a manifestation of a little more zeal, on occasions so important, and for a purpose so praiseworthy.

The necessity for exertion now is the more imperative, inasmuch as the contributions to the proposed contingent fund have been so generally withheld, and the annual collections in the congregations, for the Synod fund, are almost universally intermitted; and as, in the existing state of the country, it has been found too expensive, and deemed improper to continue to solicit aid by means of travelling agents.

The Board at its recent session; adopted the following resolution:

Resolved, "That the Secretary of this Board, annually, on the receipt of the Report from the Secretary of Synod, of the election of members, immediately file, and record such report on the minutes of this Board, and add 'to such record the full Board constituted by the election thus reported.'"

That the Secretary may have it in his power to comply with this resolution, it becomes necessary that the Secretary of Synod inform him as early as conveniently may be, after the elections have been held, of any changes made in the Board. Unless such information be immediately communicated to the Secretary of the Board, it may not be in his power to notify new members of their election, and apprise them seasonably of the time fixed for the next succeeding meeting.

It affords the Board gratification to be able

to state, that notwithstanding the difficulties they have had to encounter, the Seminary and Classical School have been maintained in their usefulness. The ability and assiduity of the Professors and Teachers, to whose care the students and pupils are committed, have secured to the institutions an elevated rank, and attracted to them the favorable regard of the community. It is earnestly hoped that these valuable establishments will soon be supplied with means of greater efficiency, and more extended usefulness, and be placed on a basis of permanent security.

All which is respectfully submitted, by order and in behalf of the Board.

JOHN EVANS,
President pro tem.

SAM. WAGNER, *Secretary.*
York, Sept. 3, 1834.

The stated meetings of the several Classes for the year 1835, are held as following, viz:

East Pennsylvania Classis.—In Upper Soucon, on the fourth Friday after Easter. The Rev. H. Gerhard, Secretary.

Lebanon Classis.—In Oley, Berks county, on the fourth Sabbath after Easter. The Rev. F. M. Raschig, Secretary.

Zion's Classis.—In Littlestown, on the fourth Sabbath after Easter. L. A. Fersch, Secretary.

Susquehanna Classis.—In Milton, on the first Sabbath after Whitsunday. P. S. Fisher, Secretary.

Maryland Classis.—No Report. [See Mr. Good's advertisement.]

N. Carolina Classis.—At the Brick Church, in Guilford county on the second Sabbath in May. J. Coulter Secretary.

West Pennsylvania Classis.—In N. Lisbon, Ohio, on the fourth Sabbath after Easter. A. Allardt, Secretary.

From the Southern Rel. Telegraph.

THE SUPPORT OF THE MINISTRY.

Mr. Editor,—While the discussion (for I feel reluctant to term it a controversy) between Aliquis and others has been progressing, I have often felt an inclination to offer a few thoughts upon the subject of ministerial support. My reason is that I have rarely seen that subject so presented as to satisfy my judgement, or my feelings. As so much has been said, I will endeavour to be brief, and yet explicit.

First. "The Lord hath ordained that they which preach the Gospel, shall live of the Gospel." 1 Cor. 9: 14. In this chapter, so far as I can see, the Apostle argues upon the common principle of the right of the laborer to his hire. See Luke 10: 7, compared with James 5: 4.

It is obvious that this principle does not apply to any ministerial labors performed upon the Sabbath. It is the minister's duty to rest upon that day, and to worship God in the assembly of his people. In the worshipping assembly, it is just as much his duty and his privilege to preach the Gospel, as it is the duty of others to listen to it. It is his labors *during the week*, which entitle him to a support, and render it necessary. With this single remark, I will leave this head, presuming that most of

your readers will be well satisfied with the views of Dr. Bennet, which I rejoice to see occupying a place in your columns.

Secondly. It is the duty of the people to support the ministers whose labors they receive and enjoy, according to their ability. See Gal. 6: 6—Rom. 15: 27.

Thirdly. It is plain that the Scriptures have not fixed the amount which a minister is entitled to, nor the amount which it is the duty of any man to give for the support of the Gospel.

Fourthly. It is moreover plain beyond all doubt that the Apostles had no thought of committing this business to the management of the civil authority. There is not a sentence in the New Testament which intimates that they looked upon their support as treasured up and secured to them any where but in the hands of God, to be obtained through the voluntary gift of the people.—Their right was not one, which they ever proposed to prosecute before any human tribunal. I believe that St. Paul would have labored working with his own hands, for every morsel of bread which he eat, from the time of his conversion near Damascus, to his crucifixion at Rome, rather than have received a penny of church revenues legally collected.

Fifthly. The true principle upon which a minister of the Gospel has a right to desire a support, is farthest possible removed from covetousness or self-indulgence. With the same mind in him, which was also in Christ Jesus, (Phil. 2: 5—8) it is not for his own sake, but for the sake of his people, that God may be glorified in the edification of the church and the conversion of perishing sinners, that he desires to be freed from the cares of the world. See what St. Paul wanted a maintenance for, in 2 Cor. 12: 15.—If his heart is glowing with love to the Savior and tender compassion for perishing sinners, if he is deeply impressed with just views of the comparative importance of the interests of time and eternity—in other words, if he has the spirit of St. Paul—or Brainerd—or Scott, he will learn to be content with such an amount of food and raiment as shall subserve the interest of the Gospel. Whether he labor in a foreign field or in some congregation in our own country, he is not prepared to bring the proper principles into action unless he possesses this spirit. However the body is occupied, a half-devoted heart does not spend more than half of the time in doing the Lord's work. Indolence, worldly-mindedness, a divided course of labor, are cases for which the Lord has ordained no support.

Sixthly. My way is now prepared for stating what I regard as a cardinal principle in relation to this subject, viz: *that a disposition on the part of a people to support a minister, is as much the fruit of the ministry as the conversion of sinners or the edification of the church.* It must be the power of the Gospel which brings men to feel the value of the Gospel, and subdues the enmity and selfishness of the natural heart into a willingness to further it in any way. So it is evident, St. Paul considered it.—The liberality of the churches in Macedonia, the Apostle terms a grace in 2 Cor. 8: 12. "Moreover, Brethren, we do you to wit (we inform

you) of the *grace* of God bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." It was grace bestowed upon them. It was the fruit of the Spirit. See and ponder, in reference to this subject, the 8th and 9th chapters of 2 Cor.

This view of the subject caused the Apostle to rejoice at the reception of the means of sustenance and evidences of love & liberality from churches, even when he had no need of what they sent him. I wish the reader to consider well upon this point, Phil. 4: 10-18, especially the 17th and 18th verses. "Not because I desire a gift, but I desire *fruit* that may abound to your account, &c."

Seventhly. The minister's course of labor and of duty, is made plain by these principles.

In the spirit of St. Paul, he is to devote himself to doing the Lord's work. He is not to "seek his own things, but the things which are Christ's." Whether he shall be successful in his efforts to convert sinners and edify the church, depends upon the blessing of the Lord, and so does his support. St. Paul could not always get such a footing as to remain in a place, and when he did remain, it is evident that he did not always obtain a support. See Phil. 4: 15, 16. It is not certain that St. Paul needed assistance from other churches on account of any unfaithfulness in his labors. But if any minister finds that no sinners are converted by his ministry, or that no disposition is produced in the hearts of people to provide for his necessities, he has reason to inquire with great earnestness and humility, whether there is not some defect in his labors, which he is solemnly bound to correct. In a large proportion of the cases, I firmly believe that this is the case. We are not doing the Lord's work faithfully, and therefore this fruit is not produced. Nothing tends so much to kindle the proper feelings of affection and sympathy and liberality to the minister, as the kind, but faithful pastoral visits paid during the week—especially in seasons of affliction.

Finally, if this disposition to support the ministry be a grace, it must be cultivated like other graces or fruits of the Spirit by the use of appropriate means. The people must be instructed upon this subject. The passages of Scripture bearing upon it must be expounded. The preacher has no right to withhold instructions upon this subject. God is glorified, and the Gospel is honored by every case of affectionate, voluntary and liberal support of an humble and faithful pastor, and the church is blessed in doing it.

Let the minister beware of covetousness.—That may defeat the purpose of all his labors upon this subject. Let him see to it that he be more influenced by love to his people, than by love of filthy lucre, when he is about to discuss this subject. Above all, let him never allude to it when his feelings are chafed and vexed by the delinquency of his people. Let him never go into his pulpit to rail and reproach them upon their want of liberality. By such measures, he will never awaken in their breasts, any feelings which are the fruits of the Spirit. But ra-

ther let him, with unwonted self-examination and prayer, go and call them to remember the Lord Jesus Christ, who, when he was rich, for our sakes became poor, that we through his poverty might be rich. The topics of argument suggested in the Bible upon this subject are as numerous as upon any other. By an humble contented and self-denying spirit, and conduct, let him leave no doubt upon the minds of his people respecting the motives by which he is influenced in his appeals to them upon this subject. Let him not to hastily become discouraged because he cannot see his resources. A little season of difficulty in his temporal matters may try his faith only to give an opportunity for a brighter display of God's tender care over him and faithfulness to provide for those whom he has called into his service. N.

HINTS TO FEEBLE CHURCHES.

In the last *Report of the New Hampshire Missionary Society*, we find the following sensible and important remarks, which we commend to the attention of our readers. After noticing the necessity of pecuniary means to sustain religious institutions, the writer proceeds—In the present state of the world, other things less obvious may be indispensable to the best good of our feeble churches. Among these we may mention,

1. They should be furnished with a convenient place for public worship. Their house of worship should be known and acknowledged by all as a convenient place, in good repair, and ready for constant use. No church flourishes in a fallen or decayed sanctuary, much less without any. Let any church and people be driven from place to place, and pressed into barns, or houses where they cannot attend upon the duties of religion without distraction, and though individuals may grow in knowledge and grace, the church will not flourish.

2. Feeble churches must make efforts to secure and support the ordinances of the Gospel. The limbs of men never become strong without being employed. Any church neglecting to make efforts in proportion to its strength, will certainly lose much of its vital power. The exertion of any function increases it. If a conviction of weakness leads to a diminution of efforts, the power of making efforts will be diminished also. Covetousness in any church or society, tends to poverty or death. "They who sow sparingly, reap also sparingly, and they who sow bountifully reap also bountifully." The history of churches, which have been stripped of all their public property, and constrained to build and plant anew, shows the influence of their exertions on their health and prosperity.

3. Every feeble church should become acquainted with the efforts and prospects of other churches. Knowing the wants of others may help us to bear our own. A knowledge of the means by which others sustain themselves, tends to similar efforts. When we know the commands and promises of God, and the present state of the several parts of his kingdom on earth, we know also the path of duty and interest, and some of our obligations to make sure our progress in it. A right view of great things,

and great obligation, is calculated to encourage and strengthen a well regulated mind.

4. They should maintain strict discipline in the church. When we look over the desolations of Zion, and visit those places where churches have become extinct, we are involuntarily led to inquire—Why are these things so?—Who has slain all these? Examining the history of the departed, and learning the end of once flourishing churches, we see in them a fulfilment of those threatenings which were first pronounced against the churches of Asia Minor. Erroneous doctrines and vicious practices remain unrepented in the churches. Sin was not rooted out by repentance. Weakness, disease and death followed. The candlestick was removed out of its place. Activity, watchfulness, and strict discipline, are essential to the life of any church.

5. Let any church and society prize the privileges of the Gospel above their daily bread, and they will not languish. When any individual leaves the Bible to be least and last read, and the ordinances of the Gospel to be least frequented, his soul famishes. When any church and society esteem the stated ministration of the Gospel a thing of small value, and grudge every effort to secure its privileges, or to support those who minister at their altar, they are far removed from a state of prosperity. If the produce of their labor is too valuable to be exchanged for the privileges of the Gospel, they may justly expect that its light will fade away, and the next generation will grow up in ignorance of its blessings. We say therefore to every branch of Zion, awake to the performance of duty, and live for the honor of God and the good of men, and all things are yours.—*Home Missionary*.

From the Pittsburg Conference Journal.

FAMILY WORSHIP.

There is a pleasure attending the sacred duty of rearing a family in the ways of religion; a pleasure derived from the obedience of a sacred command, altogether compatible to the tender feelings of the pious parent's breast.—Who among us has not felt the gentle drawings of the Spirit of the Most High, when engaged around the altar, and bowing down to ask the benedictions of the Great Eternal upon the family. The rich, the poor, are here equally regarded, and happy the man who thus enjoys a felicity, which too many neglect, and when attended, too often proves a task.

There is a rule by which I have endeavored to govern the little flock under my charge—that is, never to be *tedious*, and consult the patience of those who are engaged in the solemn vocation—a rule I fear but little practiced, and a disregard of which has produced a dislike on the part of children to this means of grace. To be *tedious* is both irksome and discouraging to all, but to the individual who thus forgets himself. In order to show how far this may be injurious, I shall merely give an example:

The family is called together, the hour probably late, the children are sleepy, and the parent opens the Bible, reads a *long* chapter, sings a *long* hymn, and prays a *long* prayer, and by the time the worship is ended, probably the chil-

dren are all asleep. This has often been the case, and should it be a matter of surprise to see children dislike to attend to the duties of the family? In order to obviate this I have invariably introduced the duty early. Read never more than *twenty verses*, sing *two stanzas* of a hymn, and pray as short as possible, and by so doing it is but seldom that a child is found sleeping, and the effect may in the end be good. For I have thus reasoned: if I can produce an impression upon the youthful mind, and make the duty agreeable and pleasant, I shall have at least accomplished a very desirable object, viz: to teach "the young ideas how to shoot," and attract the attention, without exhausting the patience. I have introduced this plan into Sabbath schools, and have reason to believe that much good will be derived from it.

Another fault exists generally, that of sending children to bed before attending to worship: this is wrong: unless circumstances should occur to render it necessary, it ought never to be done. Regarding the worshiping in families as imperative, and as binding as the most sacred duty, it is proper that all should be present and enjoy the privilege, even the lowest domestic in the house.

There is another fault very prevalent, that of hurrying the duty, and thus producing the impression that we are anxious to get rid of the task. In making the duty *short*, by reading, singing and praying *short*, it is not the intention of the writer to hasten the service, but only to consult the feelings of the little ones, and thus make all things work for good.

Finally, there can be no picture more interesting than a family or a house in order, and it is in the power of parents to 'train up children in the way they should go,' and by so doing increase the fruits of righteousness from generation to generation.

VIRGIL.

MESSENGER.

YORK, APRIL 1, 1835.

MINISTERIAL SUPPORT.

We have taken on article on this subject from the Southern Religious Telegraph, to which we invite attention. The duty of supporting the ministry of the gospel, as well as the mode of doing it, has recently become a subject of discussion in some of the religious periodicals, particularly in the S. R. Telegraph, the organ of the Presbyterian churches in Virginia and North Carolina. It is a somewhat delicate topic for ministers of religion, and one which those of them who possess ordinary sensibility are always reluctant to touch: yet, as ministers of the gospel certainly have their rights; and as their office cannot subsist where provision is not made for its support; the making of such provision is unquestionably among the duties of christians, and may be stated and urged as well as any other duty in the christian code; and if at any time they are even pressed with want, and are prevented by it from performing all that their office requires, it is not only their right but also their duty to to make their situation known and to assert their claims.

Articles on this subject are not more necessary in the Presbyterian church than in ours; and no where,

indeed, are they more needed; for no where else is the provision which is made for the support of the gospel ministry in general more inadequate. One of our brethren, who, we are sure, cannot be charged either with unfaithfulness or want of patience, has sent us the following which has been some time on hand.

"Money Preachers."

"MR. EDITOR,

Aware that your labours are multifarious, I know you cannot have much time to prepare original matter for the Messenger. Yet by a perusal of its pages I find that a number of pieces of considerable length have come from your pen. Especially is this the case when the importance of the subject, and the interest of the church demand it. I therefore solicit your reply to a few questions which appear to me to be of importance to our church in many places at present.

How do you meet the following cogent arguments against supporting a preacher of the gospel?

When Christ sent forth his apostles to preach, he said, "Freely ye have received, freely give." Math. 10: 8. And Paul declared to the Corinthians: "I have preached to you the gospel of God freely." 2 Cor. 11: 7. And that he maintained himself laboring with his own hands, "that he might be chargeable to none." 2 Thes. 3: 8. 1 Cor. 4: 12.

Or suppose a man in the country, who has a house with 15 or 30 acres of land, earns by shoe-making about \$200 per year. With this land and money he supports himself and family. And because he only earns about \$200 per year and lives on it, therefore he concludes that this amount is sufficient for a preacher who has nothing else to depend on, to support himself and family. Is this analogy a good one?"

We can see no other similarity between the farming shoemaker and the minister of the gospel than that both live and maintain families. Their resources are surely not equal; and if the amount of income to each were the same, still their conditions are not equal. The latter needs many things which the former does not need, and of which, perhaps, he has not even a conception. The minister of the gospel is a city set upon a hill, where it is seen and observed by all, while other cities may remain unnoticed. More is expected from him than from other men, and he must not so disappoint that expectation as to bring contempt from any observer upon his person, or his office and the sacred trust committed to his hands. Paul said to Timothy: "Let no one despise thy youth;" and, by parity of reasoning, the christian minister must not let himself be despised for any thing else. In addition to unaffected piety and devoted zeal, he ought to have a mind well stored with useful knowledge, his family should be well educated, and his style of living genteel; a good library is indispensable; he must be a supporter of charitable institutions and an example of liberality to his people wherever the claims of christian kindness are presented: and for all these purposes he must be furnished with means, or he cannot accomplish them.

No man of common sense or real piety can desire that his pastor shall be put upon a level in his resources with the poorest among his people. There is a decency belonging to the pastoral office of which it cannot be divested without loss to its dignity and influence and, consequent, injury to religion itself; unless there be a display of miracles to prevent such an effect. If any church member has not a proper sense of that decency, it is evident that he has not a proper sense of religion, nor a mind that is capable of forming a just conception of fitness and decorum: and so far as the honor of christianity or the good of the

church is concerned, he is a church-member to very little purpose. If such men were themselves poor, an analogy might be found for them in their own poverty; but the worst of the case is that they may be those who are poor in nothing but the disposition to do good, and the intelligence which might make them better.

Those who urge that preachers should support themselves by their own labor, would do well if they would first inform themselves of the nature and duties of the ministerial office, and their demands upon the preacher's time. The time which other men employ in labor to procure the comforts of life, and very often too the hours which they devote to sleep, he must spend in his studies, or in attending to the numerous and diversified calls from without. How many shoes, or how much of any thing else, would the preacher be able to make and sell, who is faithful and diligent in his sacred calling, in any situation where a pastor is now located? And if he must depend for his subsistence on the product of his secular occupation, what sort of a subsistence would he obtain? The maintenance of a family, the education of his children, and a provision for the widow and orphans whom he may leave at his death, or for himself, when he shall be worn out by incessant toil and care, we suppose, amount to nothing. These things are permitted to have great weight in the concerns of all other men; it is the preacher only that is required to disregard them. It is admitted that the exhortations of the Bible to self-denial and trusting in divine Providence are equally addressed to all, but the practice of them these church members are content to leave to their preacher, and while they choose to set them wholly aside, so far as they are concerned, they demand that he should observe them in a sense which God never intended. It is true indeed that Jesus said to his apostles, "Freely ye have received, freely give," and that Paul wrought at the occupation of a tent-maker, that he might preach the gospel without charge. But as Jesus and his apostle must have been consistent both with themselves & with one another in all they said & did, we must not give a meaning to the words and actions of either which would set them at variance and involve them in contradictions.

Jesus forbade the same apostles, when he sent them on their first mission, to provide any thing whatever for themselves, commanding them to go as they were, and to derive their subsistence wholly from those among whom they would minister, putting their claims on the equitable ground that *the laborer is worthy of his meat*. His words are as follows: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the laborer is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."—"And whosoever shall not receive you, nor hear your words, when ye go out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement, than for that city." Math. 10: 9-15.

Here the preacher is directed to take up his residence in whatever family he esteems worthy to have a minister of Jesus Christ in it, & to receive from that family, not only his daily food, but also his coats, his shoes, even his staff, and consequently, whatever he may need. Nothing is here said about his family, be-

cause this first mission was of short continuance, and, probably, because, with the exception of Peter, all the apostles were at this time unmarried. That other apostles besides Peter were married men at a later period appears from Paul's reference to them, 1 Cor. 9, 5. "Have we not power to lead about a sister, a wife, as well as other apostles, & as the brethren of the Lord, and as Cephas?" It appears also from this same reference that in Paul's time christian preachers took their wives with them. If they had children there is no reason to believe that they left them behind, unless they were better provided for elsewhere. And if the preacher was to obtain all he needed from the family in which he had taken up his abode, were not his wife and children to be provided for in the same way? Of this nature, though not the same in form, was the community of goods among the early christians in Palestine, of which mention is made in the Acts, ch. 2; 44, 45. Ch. 4: 34, 35. It was a community, not of possession, but of use. The principle of that community was widely diffused in the primitive church, and greatly facilitated the propagation of the gospel. Wherever christians, and especially christian ministers came, they were at home, if they found christians there who possessed any means to provide for them. None, who was a christian indeed, said of his goods they were his own; all such sat loose from earthly interests waiting for the Lord's coming, and desirous to do what they could with their means to further his cause, until the day should arrive. If that state of things should return, preachers would need no salaries: and until the spirit which produced it be revived, there will be few families, in any of our congregations, who would long endure to have their pastor, with his wife and children, living with them at their charge. Those at least who now think it hard to pay a few dollars annually for his support are not of that number.

This mode, however, of providing for the wants of christian ministers, was suited only to the infant state of the church, and gave place, eventually, to the present one, as most equitable and more convenient to all concerned. While it continued, indeed, it was designed only, or chiefly at least, for the apostles and those other ministers of the word, who, like them, had no local charge, but were required to go into all the world and to make no permanent residence in any particular church, until age and infirmity, if they lived to be old, confined them to one place.

To make that a part of the permanent constitution of the christian church, which belonged to its infant, unsettled state, and was based upon the circumstances of the times; or to apply to the ordinary ministers of the gospel, who are pastors of particular churches, what belonged only, or chiefly, to those extraordinary ministers by whom the church was founded, and whose field was the world, is an error which is often committed, but which every one should be careful to avoid.

The case of Paul we shall reserve to another time.

TERMS.

Letters addressed to the editor, which do not contain money or new subscriptions, must be post-paid. If any letter on which the postage has not been paid, is not taken from the post-office, the writer will please to observe that this is in accordance with our terms as stated at the head of our first page.

As the list of the names of the lay-delegates who

were present at the synodical meeting at Harrisburg, the name of *Mr. Peter Shultz*, from the congregation in York, was omitted. We observe the same omission in the printed minutes.

Miscellaneous.

IMPORTANT LAW CASE.

In the Supreme Court of the State of Vermont at their last term held in Manchester, the case of *Burr's Will* was brought on and disposed of. The case was shortly this.

Joseph Burr, formerly a wealthy inhabitant of Manchester, Vermont, in his late Will and Testament left several legacies to the Treasurers of different pious and charitable institutions, for the uses and purposes of the Societies, viz: of the American Home Missionary Society, the American Tract Society, and the Am. Colonization Society.

The Treasurers presented to the Executor of the Will their claims on behalf of their respective Societies. The residuary Legatees under the Will also claimed the money of the Executors, on the ground that these Societies were voluntary associations, and that the bequests to them were therefore void both at law and in equity.

The Court decided that the bequests to these different Societies, though voluntary associations not incorporated, were good in Equity, as bequests to charitable uses. That the law of charitable uses in England, is not derived from the Statute of 43d Elizabeth, commonly called the statute of charitable uses, but existed independently of that statute, and that the Court of Chancery can protect and enforce bequests to voluntary associations instituted for definite charitable purposes, under its general equity jurisdiction.

The Court decreed that the Legacies be paid over to the Treasurers of the Societies. The cause was argued by M. L. Bennet of Manchester, and G. Wood, of New York, on behalf of the Societies, and by J. S. Robinson and ——— Smith, of Vermont, for the Residuary Legatees. — *Christian Intel.*

A Mission to the German Emigrants of the West.

While the attention of our readers is directed to the wants of Missouri, by the preceding communications, we are happy to inform them that one laborer has presented himself, who seems to us highly qualified to be useful to the German emigrants in that state and the adjoining counties of Illinois. The Rev. JOHN JACOB BRILLE, for eight years one of the pastors of the Canton of Basle, (Switzerland,) has recently arrived in this country with a view to preach the Gospel to the German emigrants in the western states. He was obliged to leave his post in Switzerland, with all the other provincial pastors of the Canton of B., in consequence of the recent political revolution in that country. He is strongly recommended to our confidence by letters from Rev. G. De Felice of Balbec, the able correspondent of the "New York Observer," and others. He has accordingly been commissioned as a missionary of the A. H. M. S. to the

Germans in Missouri and Illinois, to labor under the advice and supervision of the Presbytery of St. Louis. Mr. B. appears to be a truly evangelical and well educated man, and we have high hopes of his usefulness among the interesting and numerous class of our western population to which he is sent. — *Home Missionary.*

GAMBLING HOUSES IN NEW ORLEANS.

It is known to our readers that in New Orleans, Gambling Houses have for many years past been regularly licensed by law, and have produced a considerable revenue to the Government. The present number licensed is seven; but the number actually in operation was stated by a member of the Louisiana Legislature to be not less than 40. As might be expected, the passion for gaming, in the language of the N. O. Bre, "amounts to a frightful extent." It is therefore with much satisfaction that we record the facts stated in the following letter. — *J. of C. New Orleans, Monday, Febr. 16.*

"With great pleasure I snatch a moment from other engagements, to inform you of what must be highly gratifying to every friend of humanity. A resolution has just passed the Senate of this State, and been confirmed by the intelligent House of Representatives, for appointing a joint committee of the Legislature to inquire into the expediency of repealing all laws licensing Gambling; and making the same a high penal offence, punishable by not less than 20 years labor in the State Prison, or such other punishment as said committee may see proper to inflict. All hail, Louisiana."

AN INDIAN BOOK.

One of the letters from India published in our last, mentioned that a set of our publications was to be sent to Lucknow, the capital of the King of Oude. We notice in the Calcutta Observer a review of a volume published at Lucknow with this title:

"A Collection of Moral Precepts and Reflections, gathered from various sources, in English and Hindustan, for the instruction of youth. Printed at his Majesty the King of Oude's lithographic press."

The work is in two volumes of nearly 200 pages each. The reviewer thinks it "bids fair to become a standard book in the education of Indian youth." The selection embraces not only the best moral sentiments drawn from standard English writers, but from the Scriptures of the old and new Testament. It also commends itself to the native taste by interspersing comparisons and proverbs from their own books; for example:

"The good man forgives injuries, even as the sandal tree sheds its odours on the man who cuts it down."

As the blade of wheat, whilst ungrown and empty, holds itself proudly up, but so soon as the ear is filled with grain bends humbly down; so are real wisdom and worth modest and unassuming, whilst ignorance and folly are proud and presumptuous."

The reviewer closes the article with the following reflections on the appearance of this work :

"We cannot conclude without remarking, that there is something connected with the appearance of this book calculated to awaken pleasing reflections for the present, and delightful anticipations for the future. Considering the circumstances in which it has been issued into the world, its appearance may well be regarded as one of 'the signs of the times.' What a change has come over the minds of the Moslem conquerors! Think of the time when, in the genuine spirit of the Koran, which, by professing to embrace all useful knowledge, chains the intellect and fetters free inquiry, a Mohammedan warrior at the head of his victorious hordes, commanded a library stored with the richest literary treasures to be burned: 'If it contain any thing, said he, 'contrary to the Koran, it ought to be destroyed, for it will propagate falsehood: if not, it is unnecessary, for we already have it in the best form in the Koran. Contrast this with the truly liberal conduct of his majesty, the King of Aoudh, the most powerful Mussulman prince in India. For the acquirement of other knowledge besides what the Koran contains, he has established an English school at his capital, for the instruction of Christian and Hindu youths, as well as Mussulmans. For the dissemination of other knowledge besides what the Koran contains, he has set up a lithographic press, for the printing of works that may benefit Christians as well as Mussulmans. The book before us is a monument of the twofold liberality of his majesty the King of Aoudh. From the predominance of Bible extracts, it may well be called 'a work on Christian Ethics.' A work on Christian Ethics, printed at the expense, and published under the patronage, of the greatest Mussulman prince in Hindustan! Verily, we repeat it, this does look like one of 'the signs of the times.' (S. S. Journal.)

NATURAL HISTORY OF THE BIBLE.

The American Sunday-school Union has in press a Dictionary of Scriptural Natural History, containing a description of all the animals, plants, fruits, precious stones, gums, &c. mentioned in the Bible, with illustrations of the passages in which they occur and a large number of cuts. This volume has been carefully prepared by a physician, whose studies and taste give him peculiar qualification for such a work, and we believe it will be found a valuable addition to the helps of the minister and teacher, and every other student of the Scriptures. The size of the book will be about 400 pages.—*Id.*

HUNDREDS OF TOWNS OPEN

And ready to be occupied by ministers of Christ in the interior and northern parts of India. Such is the testimony of Rev. J. C. Lowrie, in a letter to a friend in Philadelphia, published in the Presbyterian. We subjoin an extract.

Cannpore, Oct. 11th, 1834.

As to the character of the people, Ward's account of the Hindus, is considered by many to be only an account of the Bangalis, an effeminate

race of women, who are very generally held in great contempt by the stout, energetic people of the upper provinces. As to moral character, all are bad enough surely. They are almost universally willing to listen or to dispute and to receive tracts. Their attachment to their own system, by all testimony, is almost morbidly weakened within the last forty years. Very many hold it in perfect contempt. I think I might nearly say that the great mass of the people have no love for their religion, but attach to its requisitions partly from custom, and still more from the influence of its institution which have assumed a civil and social form as well as religious. I refer particularly to the system of caste, and to the domestic or family connexion, where all are dependent on the father while he lives, and then on the eldest brother, &c. and dare not take a step which would offend them, without incurring great trouble. It is commonly thought by reflecting persons that when the Hindu system falls, it will come down all at once, and with a mighty crash. The close connexion of all their ideas with their religion, renders the former most probable; geography, astronomy, law, domestic life, every thing is interwoven with the religious fabric of the people. The immense interests of one hundred and twenty millions of people must render any general change exceedingly interesting.

In this country, I hesitate not to say, there are hundreds of towns, ready to be occupied by any person that will take possession, and more important by far than any unoccupied place in the United States,—more important, whether you consider the number of the people, their deep necessity, or the prospect of bringing souls to glorify our Saviour's name."

"I have been brought thus far in safety and in peace, though often, when danger was visible, as at other times, I felt that it was only 'the good hand of the Lord our God' which was conducting me in safety. Let me mention one instance. We were moored one night, while on the great Ganges which rolled along in great violence, at a low shore of marshy ground. We could not fasten the boat securely from the nature of the soil. The wind was high, and during the night our fastenings began to give way, just as a deeply dark cloud was gathering in the north west, portending a storm a rain and wind. We were obliged to unloose the boat and seek a better place to make fast, and really while the river on the one side dashed along in fury, and the heavens were gathering blackness, it seemed as if the elements were almost conspiring against any hope of saving ourselves. With very considerable difficulty we succeeded at last in mooring the boat to another place. But the grace of our blessed Lord is adequate to all our wants. I was kept in peace and good spirits all the way, and was glad to feel that it was the favour of God alone which kept me so.

A TRAGICAL AFFAIR.

The following account of a recent tragical occurrence in that city, is from a long editorial article in the Nashville Western Methodist, of the 13th ult.:

"Mr. J. J. McLaughlin, late of Hopkinsville, Ky. came to his death on Saturday last through

an accident which has caused much sensation and sympathy in this city. Mr. McLaughlin was a young gentleman of good personal accomplishments, gentle manners, and of fine talents. His age was 23 or 24 years; and he was, at times, engaged in the study of law. He arrived in this city some four weeks since, and soon made himself known to the Thespian Society of young gentlemen in this city as an amateur actor. The Thespian Society occasionally have public exhibitions; and, on Thursday evening last week, McLaughlin acted the part of Bertram, in Maturin's gloomy tragedy of 'Bertram, or the Castle of St. Aldobrand.'

"As the tragedy wore to its denouement, his (McLaughlin's) excitement increased, and the gloomy spirit of the play was upon him with a power that made a strong impression of reality upon the hearers, and made them shudder as he pronounced the following, accompanied by the plunge of the dagger that brought him to his death:

'Bertram hath but one fatal foe on earth:

'And he is here.'—[stabs himself.]

"At this moment he plunged the weapon to his heart. The hallucination, if such we may call it, did not end with the plunge of the dagger. His feelings bore him along yet further. There was still, after some exclamations of surprise from the tragic monks, a dying sentence for him to repeat. He went through it with startling effect.

[with a burst of exultation]

'I did no felon death—'

'A warrior's weapon freed a warrior's soul.'

"While he was pronouncing these, the last words of the tragedy, his eye and manner were fearfully wild: the blood was falling from his nose upon the young gentleman who had personated the then lifeless Imogene! As soon as the last words were pronounced, he fell—to rise no more. The wound was accidental.

"The wound was inflicted on the left breast, entered the pericardium, if it did not pierce the heart. The bleeding was internal, and so slow in its progress, that the organic action of the heart was not finally clogged until Saturday when he left this sublimary scene, and another curtain opened upon the drama of eternity.

"His funeral was attended by a very large concourse, on Sunday, in the Masonic Hall. The Rev. Mr. Howell, of the Baptist church in this city, preached a solemn and appropriate funeral discourse. There was a breathless silence, and every eye was rivetted on the speaker when, near the close of his sermon, he related that he was accidentally a fellow passenger with the deceased when he came to the city four weeks before—that he had been interested in him—had conversed with him—had learned from his own lips his predilections for the stage—had advised him to more manly and substantial pursuits—had learned from him, that at times, he had serious and solemn thoughts on the subject of religion, and gained from him a promise that he would attend to the concerns of his soul. He saw him no more until the day before he died, when lying on his death-bed. Mr. McLaughlin then referred to the former conversation with Mr. Howell, said he was still concerned to secure the salvation of his soul, and that if he recovered, he should have learned one les-

son. He did not recover. *The lesson to which he referred, is now for the living to learn*—*N. Y. Obs.*

From the N. Y. Com. Advertiser.

TEMPERANCE MEETING.—The Great Central Temperance Meeting was held last evening agreeably to public notice, at the Chatham street Chapel. The very full attendance, and the respectability of the audience, evinced the interest taken by the public in the cause. Hugh Maxwell, Esq. was in the chair, and the Rev'd Mr. Eastman opened the meeting with a prayer.

Mr. Hartley, the Secretary, read the very voluminous but interesting report prepared for the occasion. It went at great length into a variety of details respecting temperance reform, and gave the reasons why the Society had not accomplished so much as they had expected during the past year, owing to the excitement of politics, the prevalence and fear of the Cholera, &c. The report denounced in severe terms, the facility of granting licenses evinced by the Corporation and Legislature; and stated that a petition to prevent the selling of ardent spirits along with family groceries, had been signed by ten thousand white persons in three or four days, and presented to the Common Council, a committee of which had lately reported in favor of adopting it. Still in spite of the many causes which had interfered with its success, the Society had an increase of twenty thousand members last year. They had appointed a committee to correspond with similar societies, throughout England, Ireland, Scotland and the Continent of Europe, which committee has collected an immense variety of information. They had circulated throughout the city during the last year, six million pages of tracts, with many other interesting items, showing that the prosperity of the society and its moral influence was progressive and increasing.

The meeting was then ably addressed by the Hon. William Jay.

COMMUNICATED. OBITUARY.

Died, at Manchester, Md. on Thursday, March 12th. MRS. ANN CATHARINE GEIGER, wife of the Rev. JACOB GEIGER, after a short but severe illness, which she bore with christian fortitude and resignation, looking in faith to her divine Savior. Her age was 33 years, 9 months and 11 days. She has left a disconsolate husband and seven children, now deprived of the watchings of maternal care, to mourn over their loss.

We sympathize with our afflicted brother, and his bereaved family in their distress. Such a dispensation of Heaven is felt wherever nature is endued with power to feel; and the pain which it inflicts is one which only the hand of God can assuage. But there is a remedy even for this distress.

"Earth has no sorrow that Heaven cannot heal."

To that relief, we trust, our brother will turn. He will find its influences copious and refreshing, and learn how true it is that the Savior came to bind up the broken heart.

How poor is man without religion! What a blank would life be without the Gospel and that precious hope which it inspires! A few rapid years are the measure of its duration. When it is past what are all the earthly interests that filled it with so much anxiety and agitation? How sad a reverse, moreover, may succeed! The son of Abraham who clothed himself in purple and fine linen, and fared sumptuously every day was the same who opened his eyes in hell, being in torment, when the short season of pleasure

was over. When life was closing, its enjoyments closed with it, and all the rest was sorrow and death.

It is the Christian that lives and never dies. "If a man keep my saying," said Jesus, "he shall never see death." The hope that supports him in nature's great suffering is full of immortality. To die is but to depart and to be with Christ—it is the child's return from a pilgrimage to his father's house—And while every thing in his outward condition may be mournful and sad, there is every thing within to forbid mourning and sadness. Lazarus in Abraham's bosom was once the beggar at the rich man's gate. All that the world then saw in him was a repulsive wretchedness that seemed to mark him as an object of God's displeasure. But Lazarus possessed religion—Lazarus was a child of God—and, in the midst of all the misery which oppressed him, there was a hope that spread a cheerful serenity over his mind. If angels were present with him, as Jesus tells us, and received the spirit in his departure, we may be assured that what he felt within him was the peace and joy which heaven imparts. "Blessed are the dead, who die in the Lord." "No one," said a certain author, "should be pronounced happy before his death;" and then, we must add, it is the Christian only that can be called blessed.

CLASSICAL SCHOOL YORK, P.A.

Report of the progress of the classes during the Winter Session.

Languages.

LATIN LANGUAGE.

Jacob's Reader—Read 52 fables and nearly the first book of ancient history—were constantly exercised in the declensions & conjugations, and principal rules of syntax.

Cornelius Nepos—The following lives were read—Iphicrates, Hannibal, Chabrias, De Regibus Phoen.—Syntax continued.

Sallust—Cataline War—read exclusively for the sake of Syntax, which was taught according to the plan of Grotendorf whilst Ramshorn Zumpt and Broeder were frequently used.—The students were required to take down the rules as they occurred.

Virgil's Æneid, books first, second and part of the third. The more important notes of the much and justly celebrated large edition of Heyne were communicated to the students without interruption during the first book.

Livy—Book first repeated, principally for the sake of enabling the student to read with ease, and of becoming independent of the dictionary.

N. B. It might be well to observe that the Syntax is not taught by making the students learn the grammar by heart at once, but by dictating the rules whenever they occur, and applying them to the case in consideration.

GREEK LANGUAGE.

Grammar—According to Buttman, and some parts according to Thiersch.—The whole verb except those in *mi*—Translated from the beginning of Jacob's Reader to some chapters in the verb in *O*.

Grammar, 2d class—Verbs in *mi*—Frequent repetition of the remaining part of Etymology—

Rules of Syntax—Irregular verbs—Translated from verbs in omega to the end of the fourth chapter of the Anecdotes.

Plato's Crito and Xenophon's Cyropædia.—Of the latter, one book.

Homer's Iliad—Fifth book—The two latter classes received instruction in Greek Syntax from the late large edition of Thiersch's Grammar.

N. B. The class which was expected to enter Horace and Sophocles or Æschylus, preferring to continue in easier authors during the session past, will take them up next session.

GERMAN LANGUAGE.

Wilmen's Lesebuch—Select portions of it translated—nearly all communications were made in the German language, and the pupils were required to converse in German during recitations. Each one was also required to write a composition every week. Declensions and conjugations were exercised.

Second Class—Exercises in Grammar—read the conclusion of Wieland's *Abderites*, and a large portion of Goethe's travels in Italy—Extempore reading every Friday—Conversations in German at the close of each recitation—Compositions.

FRENCH LANGUAGE.

Perrin's Grammar—The whole verb—Six fables translated chiefly from Fenelon.

SCIENCES.

RELIGION—Reading of the Gospel with explanations—Recitations of the whole of the Rev. Mr. Seidel's Historical Catechism of the Bible—Careful attention has been paid to warning against vices and faults however small in appearance, and particularly against indifference towards religion.

MORAL PHILOSOPHY—The whole general part, together with the outlines of *Psychology*. ANCIENT HISTORY—*First Class*—Selected lives of Plutarch.

Second Class—Roman History from the beginning to Augustus, according to Becker, with particular reference to *Chronology*.

MODERN HISTORY—Not quite so far as anticipated in the last report—to Washington's administration.

NATURAL HISTORY—History of the Earth, from Goldsmith.

PHYSIOLOGY—Outlines of the internal structure of man.

NATURAL PHILOSOPHY—The class in Comstock has gone over the whole work once, and advanced one third way in review. Another small class has gone to Hydraulics.

The class in Arnett has completed the subjects of Heat and Light. (1st part of Vol. 2d) and commenced with Herschell's Astronomy.

The class in Turner's chemistry has advanced as far as the Metals and reviewed the chapters on Affinity and the laws of combination.

MATHEMATICS—*Gummier's Surveying*, just finished.

Euclid's Geometry—*Playfair's*—The first six books and two supplements, and reviewed from the third book. It was hoped that this class would finish the subject sooner, and commence trigonometry before the close of the session.

Bonycastle's Algebra—Gone over and re-

viewed to Cubical Equations: *Legendre's Geometry*; two books gone over.

Mensuration—All Bonycastle's, excepting Artificer's work, gone over; reviewing commenced from the miscellaneous problems of superflues.

Arithmetic—The first and second classes of Arithmetic were united, and after finishing the reviewing of it, commenced Bourden's Algebra, (instead of Young's as at first contemplated) and advanced to the theory of negative quantities."

It would occupy more space than we have at command to specify the exact progress of all the classes in Arithmetic. It is proper to state generally that their progress has been satisfactory.

GLOBES—Most of the problems in Keith's treatise have been gone over and explained—two classes.

GEOGRAPHY—The first class has gone over Europe and commenced reviewing Olney's

Second Class—Africa and Asia repeated three times. Part of Africa according to Ritter, the rest according to Woodbridge.

ENGLISH STUDIES.

English Grammar—There have been two classes—Gone over and reviewed Kirkham's. The first class has commenced the transposing and interpretation of English Poetry.

Compositions—The class of the students was divided into three parts which read alternately every week. The compositions were exchanged and criticised orally by each other, in presence of the Teacher and of all the class.

The *Second Class* showed their compositions to the Teacher for correction—one half of the class every week.

Declamation, every other week, as announced last session.

Penmanship—Every afternoon, excepting Saturday.

Arrangement for the ensuing Summer Session.

LANGUAGES.

LATIN LANGUAGE.

Grammar—Zumpt's—Latin Reader.

Cæsar—De bello Gallico.

Cicero—Orations.

Virgil—Continued.

Livy—Continued.

Horace—Odes.

GREEK LANGUAGE.

Class for beginners, *Bullman's Grammar*.

Jacob's Reader, Continued

Xenophons' Cyropædia, Continued

Homer, Iliad, Continued.

Greek Syntax, Continued.

GERMAN LANGUAGE.

Gæthe's Italian Travels.

Follen's Lesebuch.

Wilmsen's Lesebuch, Continued.

Particular attention to speaking and writing the German.

FRENCH LANGUAGE.

This language will be taught if desired.

SCIENCES.

Logic, Hedge's.

Greek Antiquities, Potter's.

Rhetoric, Blair's postponed from the winter session.

NATURAL HISTORY.

History, of the world.

Modern of the U. S. completed.

Natural Philosophy, Herschell's Astronomy.

Comstock's Astronomy, finished.

Comstock's Philosophy—Chemistry.

Turner's Chemistry, completed.

Mathematics—Young's analytical geometry.

Trigonometry—Analytical Geometry.

Legendre's Geometry—Completed.

Bourden's Algebra—probably completed.

Mensuration—Completed.

Arithmetic, classes—continued from last session.

GLOBES—Continued.

Geography—Two classes in Olney's and another in Woodbridge.

English Studies—Grammar—Two classes—

English Poetry.

Composition, }

Declamation, } As last session.

Penmanship, }

Orthography, }

INSTRUCTORS.

Instructors in the Institution are

REV. F. A. RAUCH, D. P. Principal,

MR. SAMUEL A. BUDD, A. M. and

REV. CHARLES DOBER.

There are two sessions in the year, and two vacations of four weeks each in the spring and fall. The summer session begins on the first Friday in May and continues twenty weeks. The winter session will commence on Friday October 17, and continue twenty-four weeks.

The price of tuition, payable in advance, is as follows:

English Department, Lower Class, for the summer-session \$7—winter-session \$8.

Higher class, summer session \$9—winter-session \$11.

Classical Department, summer-session \$11.50—winter-session \$13.50.

Additional charges per session, for the use of recitation rooms 50 cents; globes, maps & philosophical apparatus 50 cents; and in the winter session fuel for recitation rooms 50 cents. Those who use the library pay 75 cents per session, which is appropriated to the purchase of books. Damages are charged to those who cause them.

Boarding and lodging, with washing, use of rooms and furniture included is from \$1.50 to \$1.75 per week.

CLASSICAL INSTITUTION.

BOARDING.

Parents residing at a distance, who have wished to send their sons to the Classical Institution in York, having expressed the desire to board them in the family of one of the Professors, the Principal of the institution, Dr. Rauch, desirous of meeting the wishes of such parents, has made arrangements to board and lodge a number of boys, who may be committed to his care, in his own family, from the commencement of the next session. For this purpose he has taken a large roomy house, with spacious grounds attached to it, in a retired and agreeable situa-

tion in town, where he can accommodate about twenty boarders. An object contemplated in this plan is to subject the boys, in their whole department, to the Principal's immediate and constant inspection, as a greater safeguard against the indiscretions of inexperienced and thoughtless youth, and a means of further improvement. A system of rules will be established to regulate the apportionment of their time to study, recreation, meals, religious duties and rest; to govern their demeanour in the family and elsewhere; to maintain cleanliness and decorum, and to form those habits and manners which will be useful to them and the community in subsequent life. Copies of these rules will be suspended in their rooms, and a strict observance of them will invariably be required.

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

ROME, Jan. 25th.—The Carnival is formally promulgated by the public ordinance, and the Pope has presented seven thousand crowns, to the principal Theatre, for the free admission of the public.

CLASSIS OF MARYLAND.

Agreeably to a resolution passed at the last annual meeting of the Maryland Classis, held at Woodstock, said Classis will convene on the second Sabbath in May (10th) A. D. 1835, in Waynesburg, Pa. Punctual attendance is requested of all the ministers and lay delegates; and also all congregations and persons who have any business to transact with said Classis.

WM. A. GOON, Sec.

Contribution to the Seminary Fund.

Joseph Martin, balance of his subscription, \$5.00

MONEYS RECEIVED.

By Mr C. F. Hoffmeyer for Messrs Philip Metzgar, Adam Wolf and William Cooper each \$1.50. By Rev'd D. Hertz for Messrs Philip Vanenda, Andrew Bushong and himself each 25 cents balance for 1834 and \$1.50 for 1835. From Mr James B. Latimer \$1.50 for 1835. By Rev'd E. Heiner for Mr Peter Troxel \$1.25 for 1834. Messrs Abiah Martin \$1.50, Henry Wirt \$1.50, to July 1835. Rev'd Elias Heiner \$1.50 and balance of 1834. 25 cents, Mr John Heiner do. 25 cents, Joseph Moritz do. 25 cts. Mr William Johnston (York) \$1.25 for 1834.

By Rev'd Dr. Rauch from Mr John Staley (Harrisburg) \$2.75 to Dec. 1835. By Rev'd G. A. Leopold for Messrs Jacob Jordan to June 1835 \$1.50; Peter Prince to Dec. 1835. \$1.50; John Pennycook to Dec. 1834, 75 cents; Rev'd G. A. Leopold to Dec. 1834, \$1.25. By Rev'd Jonathan Zellers for Messrs Henry Knude, Samuel Harnish sen. Samuel Harnish jun. David Bender. Martin Lingenfelder, Abraham Dively, Jacob Fikes jun. Jacob Wygant, Michael Henline and Rev'd J. Zellers each (balance) 25 cents; Messrs S. Harnish sen. S. Harnish jun. Abraham Dively each to June 15th 1835, 75 cents, and balance 25 cents.