

Messenger

OF THE

GERMAN REFORMED CHURCH.

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NEW SERIES.

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By Daniel May,
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THE MESSENGER will be issued monthly, at one dollar a year, if paid in advance; \$1.25 if payment be delayed beyond six months.

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Original.

Our vacant Congregations and our Church.

There would be less difficulty in obtaining supplies for our destitute congregations, if men who preach in one language only were generally needed; but the necessity of preaching in two languages, so different in their structure and pronunciation as the German and the English, is a very serious obstacle. This hindrance is made more formidable by the national peculiarities which distinguish the German and the English population, and by the diversity which, for the most part, subsists also between European and American Christians. But these difficulties are not insuperable—they only subject us to the inconvenience of greater and more persevering exertion; and by this we shall be gainers in the end.

It must not be imagined, as some good men have thought, that the shortest way to relieve us will be to abolish the German language. That expedient would neither be the shortest nor the best way. It will take less time and labour to learn the language than to abolish it; and this too will be a much more profitable employment. Though in this country, we admit, the English language will gradually supplant the German, the change will not be the work of a day, nor, perhaps, of half a century. While the process, is going on, those who can be edified only by ministrations in German, as well as those who are taught in English, will be every moment passing into eternity. Shall they be left to perish until the change shall have been completed? This surely is not a christian sentiment.

Nor must it be believed that the difference of the language is all that distinguishes the

German Reformed church from other Reformed churches. When the German language shall have ceased to be spoken amongst us, there will still remain other things to constitute a line of distinction between our church and others. With all the doctrinal purity and all the apostolical simplicity of worship, of which any christian denomination can boast, there is in the German Reformed church a liberty of conscience, a freedom of inquiry, and a liberality of sentiment which has always eminently distinguished her, and which, we trust, she will always preserve. Her members acknowledge no head of the church but Jesus Christ; no Lord of conscience but God; no rule of faith but the Holy Scripture. Creeds and summaries of doctrine they consider useful as helps, but destitute of all authority; and they receive them only as far as they conscientiously believe them to be in accordance with the word of God; of the meaning of which word they both claim and use the right to judge for themselves, unfettered by any human authority. In the exercise of this freedom the German Reformed church has preserved her purity and soundness quite as well as any one of the other churches. In her communion the great saving doctrines of the New Testament, among which those of the divinity of Jesus Christ, reconciliation by his death, regeneration by the spirit of God, gratuitous justification, the duty of holy obedience, and future retribution have a prominent place, are universally held as the essentials of christianity; while there may be much diversity in the modes of explanation, and while on other points, some of which, in the opinion of many, are not unimportant, different opinions are freely entertained.

This freedom some brethren of other denominations have called laxity; but we would like to know by what authority it can be abridged. A creed composed by men is an interpretation of the Scriptures by the men who composed it; in the making of which each of them individually used the right of private judgement. But what claim had any one of them to that right which is not common to all men? Every argument which a Protestant may urge to establish the authority of a creed, will prove as much for the Papist as for him; and if it prove any thing, will also prove that the Reformation itself is an unauthorized and unjustifiable innovation. The right of private judgement, unrestricted by human authority; or, what is the same, the liberty of conscience, or freedom of enquiry, is the first principle of the Reformation. This great principle the German Reformed church preserves free from extraneous mixtures: she

recognizes it in her practice; and she admits, as a consequence that may be drawn from it, that new discoveries of truth are to be made in religion as well as in any other department of knowledge. In her view the Reformation is a continued and progressive act: it has had a beginning; but its completion is to be expected only in eternity. In the light of millennial glory men will look back upon the darkness of the present day, as we look back upon the ignorance of a former age; and in the future world, we shall wonder that the millenium was thought to be a day of light.

That errors may arise, where freedom of enquiry is unrestrained, we readily admit; but we reply, that error once received must be perpetual, where this freedom does not exist. "Error of opinion may be tolerated, when reason is left free to combat it." With the Bible before us as the acknowledged rule of faith and practice, we do not fear the issue of any contest which the rising of error may occasion: nor are we anxious to defend any thing as a part of christianity which cannot bear the strictest examination by that rule.

It is extremely questionable, to say the least, whether any church has a right to exclude from her communion a brother who is believed to be in error. It ought to be presumed, unless the contrary is proved, that he errs conscientiously and therefore innocently. If he disturbs the church by intolerance of the belief of others, and attempts, to form parties in it, he becomes a heretic and schismatic, in the sense of the New Testament, and ought to be avoided; or, if the peace of the church require it, to be excluded: but if, while he entertains an erroneous opinion, he demeans himself as an humble christian, and is content with the faith and the worship of his brethren, we cannot see by what authority he can be molested. If he will not endure the doctrine which is taught in the church, or the mode of worship which is practiced in it, and goes out from among his brethren, he must be permitted to do so; and there the matter ends. In our judgement it is rather for bad conduct, than for wrong belief, that the gospel authorizes the expulsion of members from the church.

The purity of the church is best preserved by attention to the rule which Jesus Christ himself has laid down. "By their fruits ye shall know them." The great design of christianity is to restore the fallen race of man from sin to holiness. Every part of it is therefore practical in its design and tendency; and its importance in the system is exactly in proportion to its adaptation and necessity to the

production of holiness. If there is the same connexion between faith and works as there is between a tree and its fruit, it is certain that a good creed cannot produce a bad life, and a bad creed cannot produce a holy life. A life of holiness therefore must be the production of a right faith. A sincere christian may entertain erroneous opinions, even on important points;—and who among us can boast of an entire exemption from this infirmity?—but as a sincere christian he holds them honestly; and if his life is holy, it is manifest that he has enough of christianity to sanctify his heart, and that his errors, whatever they may be, are doing no serious harm to him, and are not likely to hurt others who share his spirit. In such cases therefore we must not be forward to pull up what we consider tares. By such officiousness we may destroy the wheat; and we shall certainly have no thanks for it from the master of the field.

The German Reformed church therefore, in harmony with the first principle of the Reformation and the law of Jesus Christ, and, we may add, in unison with the dictate of reason, tolerates error of opinion, though she cannot, with the same consistency, tolerate misconduct or sin in practice. We regard her freedom, united as it is with her doctrinal purity and the primitive simplicity of her worship, as her true glory; and the character which she exhibits appears to us a good evidence that, while summaries of doctrine and articles of faith are admitted to be useful as guides in public instruction, it is sufficient for the maintenance of truth that the Bible alone, freely read and expounded, be received as the rule of faith and standard of orthodoxy: and this indeed is the only true standard.

Some persons of desponding dispositions have expressed an apprehension that the Reformed church is going down, because her wants are so many and distressing. This is a weak and groundless fear. Some of her congregations may go down—Some of her ministers may be faithless and betray her interests—Some of her customs may be changed—But these are not the Reformed church. She remains as long as her principles continue to be held, whether it be by many or by few: and in the progress of intellectual and moral improvement, these are the principles that will prevail.

Our church has had a long season of trial and affliction. Her sufferings have been many and distressing. Enemies without and false brethren within have wronged her; and such has sometimes been the overspreading darkness that she has been moved, more than once, to lament with Zion of old: "The Lord hath forsaken me; and my God hath forgotten me":—(Isaiah 49, 14) and more than once has the providence of God shewn that his thoughts were still full of kindness, and that when he rebukes and chastens he does not cease to love. "Fear not," said he to Israel his servant, and to Jacob whom he had chosen, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." (Isaiah 41. 10) This is the exhortation which God addresses

also to us, and from which every pious member of the church may take comfort when his heart is troubled.

But what cause is there now for despondency? It is true indeed that our wants are many; that the church still has her enemies both open and secret; that some who profess to be her friends will do nothing for her, if they cannot do it for themselves; and others will inflict injury if they can turn it to their own advantage: but, on the other hand, is it not as true that our resources are ample; that the true warm-hearted friends of the church are multiplying; that her theological and literary institutions are prospering; that her prospect of the future is daily growing brighter and more extensive? When did the Reformed church in this country stand upon higher ground than at the present day? And when could she hope for better things, and look forward with more pleasing anticipations of favour and blessing from heaven than at this time? "To her we believe the language of the Bible is: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isaiah 60, 1. 2.

What is necessary, next to the spirit of God, to secure to our church all the prosperity we can desire, is, that her ministers be men of intelligence, of warm piety and of holy zeal: not mercenarics; not slothful; not contentious, nor greedy of filthy lucre, nor of vain-glory: men who know their duty, and are resolved to do it, unconcerned about every thing but the approbation of God. Let the pious members of the church pray earnestly and continually—that God may raise up such men to labour in our destitute places; and if there be amongst us any to whom this character does not belong, let them see to it that they put their accounts in order for the reckoning to which the righteous and holy Judgo will call them; for a day of reckoning will undoubtedly soon be at hand.

Communications.

REVIVALS OF RELIGION.

Lebanon, Pa. April, 1834.

Mr. Editor,

The German Reformed Church is a branch, and not the least important one, of the church of God. There are in it faithful ministers and praying members; and can it be that the great head of the church should refuse to own and bless the labours of those whom he has sent and should disregard the prayers of humble and devoted supplicants? I cannot believe it. How is it then that we do not find narratives of revivals of religion in our periodical, as well as in those of other denominations? I think I can answer this question from my own experience. Apprehension of the misconception of such narratives by the world, ascribing them to pride and self-sufficiency, to fanaticism, or to some other unworthy cause, has hitherto kept me back from what I now feel to be my duty. The following communication is at your service, if you think it worthy of a place in the Messenger.

Sometime in November last a strong desire was expressed by a considerable number of the members of the congregation under my charge at Jonestown, Lebanon county, Pa. that a protracted meeting should be held there. The consistory were unanimous and the whole congregation consented. Arrangements were accordingly made, and several of the neighbouring brethren were invited; none however came, and the whole labour devolved upon the pastor and several active laymen who assisted him.—Preaching continued three days. On the third day the ordinance of the Lord's supper was administered to upwards of 100 communicants. From the first sermon onward there was an increasing solemnity, and the communion was very solemn. The Lord was truly there. I had never witnessed such a time. What the number of converts was I cannot tell. About 40 attended the anxious meetings; but these were not the seventh part of those who were under deep religious impressions. The congregation is now in a very prosperous condition. Formerly the number of catechumens [candidates for admission to full communion, who attend a course of catechetical instruction] was from 15 to 20 once in two years; this year it is between 35 and 40. The class is a very interesting one. Our intention is not to receive one of them into full communion without having sufficient evidence of their being born again. The receiving of unconverted members into the church is no better than to burden real christians with heavy weights and to put stumbling-blocks in their way. Against such mischief it is our duty to be on our guard.

The very favourable result of the meeting at Jonestown created a desire to have a similar one at Lebanon, and, with the consent of the consistory, Saturday the 28th of December was appointed for that purpose. Prayer meetings were held almost every day, if I mistake not, from the 10th until the meeting began. Much seriousness was awakened, and some conversions, I trust, took place. On the 28th brother Schneck arrived and preached in the evening. He continued to labour from day to day until his strength was exhausted. Being myself afflicted with a severe cold, I could render him very little assistance. We were favoured with the presence and the aid of the brethren D. Herz and D. Zacharias. Brother Auran of Maryland Classis came unexpectedly, and, after an absence of a few days, returned and laboured with us upwards of two weeks. These labours were owned of God and abundantly blessed.

After the preaching in the evening, those who were anxious about their spiritual state were invited to the parsonage. Large numbers assembled there, and among them some of our most respectable citizens. The time was employed in addressing ourselves to God in hymns and prayers, and in conversation with individuals.

Good order was maintained on these occasions. On the first few evenings some excitement of feeling appeared. Our addresses were to the understanding, and through it to the conscience. We found by experience that the more silent the meetings were, the more solemn and the more salutary did they become.

The result of these meetings in hopeful conversions, in this and the neighbouring congregations, is something like 130 that we know of. The number of such as are known to God only, we have reason to believe, is considerable; for in my pastoral visits it happens not unfrequently that I find such: and it may be that seed has been sown which will only spring up at some future time; which God forbid that we should then neglect to watch over.

Of public opposition we have no reason to complain. The work was of such a character, that, if any disliked it, they did not think proper to oppose it.

H. K.

Correspondence.

Death of the Rev. D. B. Lerch.

We received the following letter too late for insertion in our last number. The intelligence which it conveys is truly painful to us. The ways of God are indeed mysterious. While so many, who, as far as we can perceive, are useless and worse than useless on earth, are preserved in life to a great age, those who seem to be the fittest instruments to promote the great end of divine benevolence, fall prematurely under the power of disease and the stroke of death. Mr. Lerch was a pupil of our Theological Seminary. His disease was contracted by excessive application during his studies in the institution, but a hope was entertained that his constitution, originally good, would recover from its injuries, and enable him during many years to serve the holy cause to which he was devoted. He was a worthy and amiable man. To him the change is undoubtedly for the better, but to the Reformed church, especially in the exposed section where his labor was appointed, it is a loss and a loss that will be felt and deeply felt.

Lincolnton N. C. March 27th 1834.

Rev'd and dear Sir,

We wish to impart to you what has taken place in this section of country since our last communication. The ways of Providence are mysterious to us, but he who is omnipotent knows what is best, and it is therefore our duty to be resigned to his will.

We have to announce to you the death of our beloved and worthy brother D. B. Lerch of Rowan county. The Lord has taken him out of this unfriendly and troublesome world, and we trust that he is now enjoying that felicity with his Saviour which awaits all the children of God. He died on the 18th instant, after an illness of several months.

The prospects of our German Reformed church in this Southern part of the country have been very gloomy for a few days past; but the Lord who causes all things to work together for the good of his people, will in due time manifest his power for the defence and protection of his church.

You are apprised that brother Fritchey had

resigned his charge as pastor of the congregations in this county, and that the congregation unanimously accepted his resignation and were willing to wait some time for another to supply the vacancy. But owing to the death of brother Lerch, and our not having heard from you respecting the prospect of getting a preacher from the north, we concluded that it was our duty to try and prevail on brother Fritchey to take the pastoral charge in this county again. The church-officers here have given him a united call, and it will be a unanimous one; and though he had disposed of nearly all his property, and was on the eve of starting for the north, he has accepted it. The principal reasons which induced us to make the effort, and which influenced his determination, were the death of brother Lerch, the uncertainty of our being supplied, and the imminent danger in which our churches apparently were of reverting into the same situation in which we were six years ago.

If any arrangements have been made for Mr. B.—or any other to visit us this spring, there need be no disappointment on his part. We still wish him to pay us a visit; and the station in Rowan being now vacant, which in all probability is as desirable a situation as this one.

The meeting of Classis will take place at Grace church on the second Sunday in May. It is very probably that, if brother Fritchey had left here, we would scarcely have been able to hold a session of Classis.

Yours most respectfully.

Letter from the Rev. W. T. Sprole, Corresponding Secretary of the Missionary Society of the German Reformed Church in Philadelphia, addressed to the editor.

Dear Sir,

Having seen, some time since, in the Messenger some notice taken of a brother who has been labouring in the west, and who in all probability must retire from the ground unless some aid be afforded, I laid the same before our Missionary Society. They feel entirely willing to help as far as in their power. I am requested to obtain from you all the information you can give relative to the labours of this brother. His name I forget, having mislaid the number of the Messenger which gave an account of him. Please to let us have an answer as soon as possible, and to state also how the funds contributed by our Society will be most likely to reach him.

With great respect

I am &c. &c.

WILLIAM THOS. SPROLE Cor. Sec

MESSENGER.

YORK, MAY, 1834.

Synodical Minutes.

Application has repeatedly been made to us for copies of the Synodical Minutes of 1833, especially for the English version. To all these we can only say in reply that the minutes are in the possession of the Secretary of Synod, Rev. M. Bruner, Lancaster Pa. and that application must be made to him. We have understood that they have been translated and

published in English, but we have not yet seen a copy.

Hymn-Book.

We can give no farther information respecting the hymn-book, which a member of the committee who superintend the printing of it had authorized us to say would be ready for delivery about the first of April. We shall take pleasure in publishing any communication with which the committee may favour us.

The Messenger.

The Board of Missions at their late meeting resolved that the Messenger be published twice a month from and after the first day of July next; provided that a sufficient number of new subscriptions be previously obtained. The price will then be raised to \$1.50 a year, payable in advance. No subscription will be taken for a less time than six months & none will be discontinued, except at the option of the Editor, until arrears are paid.

An addition of 200 subscribers to our list will enable us to make the proposed change with safety; but we see no reason why we may not have a much larger number, if our brethren, who have it in their power to aid in circulating the paper will do their duty. To some of them we are already indebted for efficient co-operation. Among them are the brethren who have recently settled in situations where the Reformed church could scarcely be said to have an existence, & whence very little was therefore expected. Mr. Sanders has sent us ten additional subscriptions from Tiffin, Ohio; Mr. Gates has forwarded twenty from his vicinity in Virginia, and expects to procure more. Why should there be fewer—why should there not be many more—in some of our oldest and wealthiest congregations? Mr. Heiner has promised us twenty new subscribers in a place where we have already a goodly number; Mr. Good, has done the same. Are there not eight others out of one hundred ministers who can do as much?—Are there not many more than eight?

As there is no doubt that more than the requisite number of subscriptions can be made up, we request our brethren to do all they intend to do, and to communicate the result of their exertions to us, before the middle of June, that we may know for how many copies we must contract with the printer.

We should like to see the Messenger enlarged. We are not authorized to propose such a change, but if the subscription list be much increased, the paper may be printed semi-monthly on a larger sheet without raising the price higher than \$1.50. As many of our subscribers file their papers, we presume they would not like an enlargement of the sheet in the middle of a volume; but we submit to them whether it would not be desirable at the commencement of another year.

The result of the present effort, and the names of the brethren to whom we shall be indebted for its success, which we confidently anticipate, shall be given as soon as it shall have been ascertained.

Missions of our Church.

It will be seen by the letter we publish from the Corresponding Secretary of the Missionary Society in Philadelphia that our brethren in that portion of the church are putting their hands to the plough; and

we hope their example will stir up the zeal of others. There is much, very much to be done; but not more than can be accomplished if our brethren will do their duty. Nothing can be effected without exertion. Good wishes that evaporate upon the lips are very useless things. Nobody, indeed, must expect that we should give him credit for "good will," if words are the best evidence he is willing to give that he cherishes it. We wish to see *how men act*, and we shall know them, without other aid, "by their fruits."

No other church in the United States has more need of missionary operations than ours; and none, we think, has stronger inducements, from the prospect of success, to engage in them. We have before stated that the services of several brethren, who are well qualified for the work, could be obtained, if we were furnished with means to sustain them. Whether they are still at our disposal, we are at present unable to say. But let us be supplied with funds, and with God's blessing we trust that we shall be enabled to find suitable men. In our present situation we cannot invite an offer of service; nor can we accept it when made.

The Board of Missions are desirous of locating a German missionary in Cincinnati, and another who can preach in German and English at Corydon, Indiana. Several other stations are also held in view, in one of which an English preacher and in another a German is wanted. They most earnestly request their brethren to come to their aid in these undertakings.

The efficiency of the Board of Missions depends materially on the state of our theological and classical schools, and on the measures that are taken to promote the education of beneficiaries. These objects therefore claim much of the attention and zeal of those who have the prosperity of our venerated and beloved portion of the Lord's church truly at heart.

Ecclesiastical.

The Rev. H. L. Rice, of Spotswood, N. J., has accepted the call from the Reformed congregation in Chambersburg, Pa. and expects to enter upon the duties of his new charge sometime in the present month. We congratulate our friends in Chambersburg on the success of their efforts, and rejoice with them in the pleasing prospect which God in his kind providence has opened to them, at a time when so little ground of hope, that they might soon be relieved, seemed to remain.

The Reformed congregation in Lincolnton, N. C. in consequence of the death of Mr. Lerch, and the discouraging appearances with regard to future supplies of ministers, have re-elected Mr. Fritchey, who has accepted their call.

Rev. C. Gates, residing at Middlebrook, Augusta county Va. observes: "I think a station might be formed in Pendleton county, and one or two churches on this side of the mountain, if we had another brother to assist us." Our young brethren in that region are active and faithful. We are much gratified with the accounts we receive of their labours and success. They have also their trials and griefs. For these they must be prepared, as disciples and ministers of Jesus Christ, remembering that the servant is not above his master. In the world we

have trouble; but let us be of good cheer; He has overcome the world.

The congregations in and near Womelsdorf, Berks county, Pa. lately under the ministry of F. A. Herrman, jun. are without a pastor. Their worship is conducted exclusively in the German Language.

The Rev. D. Weiser formerly of Selinsgrove, Union county, Pa. removed some time ago into the bounds of East Pennsylvania Classis, and resides at Upper Hanover, Montgomery county, Pa. The congregations at Selinsgrove, we believe, are still vacant.

A new station, we understand, will be formed at Clear-Spring, Washington county, Md. in connexion with several other congregations in the vicinity. A pastor will be wanted there who can preach both in English and German.

ORDINATION.

Rev. Robert Douglas was ordained to the office of the holy ministry, in the Reformed church at Shepherdstown Va. on Wednesday April 9th, 1834. The brethren who performed the ordination were Rev. J. C. Bucher, J. B. Rebough and Wm. A. Good. The sermon was preached by Rev. Mr. Rebough; Mr. Bucher presided at the ordination & gave the charge. The concluding prayer was made by Mr. Good. Rev. Charles Reileigh, pastor of the Reformed church in Frederick city Md. being present, he was invited to take a part in the solemnities by offering up a prayer which invitation he accepted. The occasion was solemn; the audience were very attentive, and a good impression has doubtless been left upon the minds of all who were present.

The Lutheran Observer.

About 6 or 8 months ago the Observer put to us the interrogatory; "Has the Editor of the German Reformed Messenger, at York, Pa. erased our name from his exchange list? We are anxious to see the doings of his church and notice what we deem important, but his paper for us has not arrived." To this we then answered: "No. Our paper has been regularly forwarded, and we are ignorant of the cause why it has not been received."

Since that time we have seldom received the Observer; and, what is remarkable, though it is nearest to us of our exchange papers, it is the only one that does not regularly come to hand. "Has the Editor of the Lutheran Observer, at Baltimore, Md. erased our name from his exchange list? We are anxious to see the doings of his church, and to notice what we deem important, but his paper for us has not arrived."

The Classical School.

Mr. S. W. Budd, whose appointment by the Board of Visitors to the English department, and the professorship of Mathematics & Natural Philosophy in the Classical School we noticed in our last, has accepted the situation, and will enter upon the duties of the office at the opening of the session. The price of tuition has been raised, as we intimated in the same place. Every intelligent person who considers the advantage of having

a sufficient number of the best qualified instructors, and the expense of such an institution, will perceive the reasonableness of these prices.

To Subscribers.

Many of our subscribers have not paid their subscriptions for the present year; and not a few are still in arrears for former years. We sent bills to all, or most of them, at the close of the last volume. Those who were so good as to send us payment of their dues are entitled to our thanks. Others who have hitherto paid no attention to our request, will please to bear in mind that payment is due; that we cannot go on without it; and that to pay a debt is as much a christian duty as any thing in the catalogue of christian virtues.

Miscellaneous.

EXAMINATION.

The examination of the students in the Classical School and the Theological Seminary in York was held in the presence of the Board of Visitors, on the 1st and 3d, day of April; and on the evening of the last mentioned day there was an exhibition of exercises in public speaking by the younger pupils of the Classical School.

Classes were examined by Rev. H. Miller in Bookkeeping, English Grammar, Arithmetic, Algebra, and Euclid's Elements; by Rev. Mr. Dober in the Latin and Greek languages, and Geography; and by Rev. Dr. Rauch in the German, Latin and Greek languages, Ancient History and Natural History. Want of time prevented examinations in Natural Philosophy and other branches which formed a part of the course of studies during the session.

In the Theological Seminary the following classes were examined by Prof. Mayer: 1. a German class in Theology; 2. Hebrew language; 3. Biblical Antiquities; 4. an English class in Theology; 5. Criticism of the Epistle to the Romans. Other classes were not examined because time could not be afforded.

The examinations were held, not upon lessons on which the classes, had previously been prepared, but on portions which were chosen indiscriminately at the time. For the public exhibition no great preparation had been made, as the Professors consider exercises of that sort as of little moment, and are unwilling to consume much time with them.

The Board take this method to express their entire satisfaction with all the exercises of the students in both institutions. The manner in which the classes acquitted themselves was an evidence of their own progress, of the zeal and ability of the Professors, and of the excellency of the mode of teaching which they have adopted.

In the Classical School the Board have appointed Mr. SAMUEL W. BUDD, A. B. Professor of Mathematics and Natural Philosophy. He will also have charge of the English department. Mr. Budd is a graduate of Princeton College, a gentleman of fine talents and of amiable character. As a scholar he is honourably distinguished; and as a mathematician he

is represented as entitled to rank with the first in that science.

The Board have therefore the pleasure to announce to the public that, in addition to the Principal, Dr. F. A. Rancir, whose character is well known, the institution is supplied with able instructors in Mr. Do. ren and Mr. Bupp. A very liberal plan of studies is pursued; the manner of teaching is exceedingly well adapted to its object, and whatever is taught is made the subject of thorough investigation. We are confident that in no other institution will greater progress be made by the same pupils; and as to all that is solid in education, there are few institutions where equal advantages will be found.

A new philosophical apparatus, and a beautiful set of globes and maps have been provided.

The town of York is pleasantly situated; it is remarkable healthy; boarding and other necessities are cheap. Great care will be taken to preserve the morals of the pupils that are entrusted to the care of the Professors, and nothing will be omitted that can reasonably be desired or expected from them.

There are two sessions in the year, and two vacations of 4 weeks each, in the spring and fall. The summer session will begin on the first Friday in May, being the 2d of the month, and continue twenty weeks. The winter session will commence on Friday Oct. 17th and continue twenty-four weeks.

By order of the Board,
J. C. BUONER, Sec.

The price of tuition payable in advance will be as follows:

English department, Lower class, comprising Reading, Orthography, Penmanship, Arithmetic, Grammar, Geography, Natural History, Ancient and Modern History, and German language, for the summer-session \$7—Winter Session \$3.

Higher class, comprising Mathematics, Natural and Experimental Philosophy, Moral Science, Rhetoric, and Book-keeping, for summer session \$9—Winter Session \$11.

Classical department, Latin and Greek languages, Greek and Roman Antiquities, for summer Session \$11.50—Winter Session \$13.50.

Additional charges per session: for the use of recitation rooms 50 cents, globes, maps and philosophical apparatus 50 cents, and in the winter session fuel for recitation rooms 50 cents. Those who use the library pay 75 cts. 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: In the boarding house attached to the institution it is \$1.75.

DISSENSIONS IN THE ROMISH CHURCH.

A correspondent of the N. Y. Observer, writing from Bolbec (Lower Seine), gives information of facts which militate seriously against

the *unchangeable unity* of the Romish Church. Among others, the Abbe de la Menais "whose genius places him in the first rank among the French Catholic clergy," has published sentiments in a religious journal in favour of liberty, which have made sad the hearts of his superiors, and aroused the indignation of his holiness at Rome. In Switzerland also, symptoms of insubordination appear; as may be seen by the following extract:—*Presbyterian*.

"While these events are passing in France, a storm is gathering in Catholic Switzerland against the See of Rome. A distinguished professor, Mr. Aloys Fuchs, who lives at Rapperswyl, in the canton of St. Gall, openly demands a reform in the Catholic church. His opposition to popery, embraces several fundamental points. The following are the principal theses of Professor Fuchs, which have been condemned by the Episcopal chapter of St. Gall: 1st, Christianity does not recognise the difference which popery establishes between the priests and the laity. 2dly, It is essential that the constitution of the Catholic church be purely representative from the highest to the lowest. 3dly, The better part of the clergy should rise, after the sleep of three hundred years, and demand their precious constitutional rights. 4thly, You have made a dictator of our holy father; but the council of Trent exhibits in a striking manner the metropolitan system. 5thly, The Catholic Church needs an essential reform in worship, liturgy and discipline; for it is a mere skeleton, a mummy. 6thly, Our liturgical language (the Latin language) impairs and mars the worship. 7thly, The forced celibacy of the priests takes from chastity all merit. 8thly, It is unreasonable to call them heretics and revolutionists who demand synods, and who disapprove celibacy, since there are whole bishoprics in the church of Rome (in the East) where the priests are married.

"These eight theses of Mr. Aloys Fuchs are bolder than the first theses of Luther; they contain therefore the beginning of a reform, which may have very important results. It is worthy of serious attention that many members of the Romish clergy, in the Catholic cantons of Switzerland, maintain the opinions of the Professor of Rapperswyl. Some priests even carried him solemnly in triumph, after hearing a sermon in which he protested against the errors and abuses of popery. This fact proves that there exists in the minds of these Swiss Catholics a deep sense of the need of religious reform. It is true that other members of the clergy, having at their head the Bishop of St. Gall, have taken vigorous measures against Mr. Fuchs; they have deposed him from the pastoral office, and have even forbidden him to say mass. But history proves that persecutions are the best means of promoting the reforms demanded by public opinion. Mr. Fuchs, in spite of his deposal from office, continues to teach his new doctrine; he attacks popery as he had done before; and he has founded, with other priests of the cantons of St. Gall, Soleure, Lucerne, and Aargau, an *evangelical Catholic society*, the design of which is to oppose su-

perstitions of every kind, and to diffuse among the mass of Swiss people the pure light of Christianity.

"The civil magistrates of the Catholic cantons foster, with all their authority, this spirit of religious reform. There is a general movement in Catholic Switzerland. The college of Soleure has been purged of those of its members most imbued with ultra-montane principles. In the canton of Aargau, voices have been heard calling energetically for the Synods which the Council of Trent decreed, and which have seldom been convoked. The Catholic inhabitants of the Grisons, though opposed in their plans for the improvement of the instruction in country schools, go forward, without heeding ecclesiastical restrictions. In the canton of Lucerne, the Bible has been publicly distributed, under the very eyes of the Pope's envoy. In a word, all Catholic Switzerland manifests a desire to enter the paths of the Reformation.

"When the news of this religious movement reached Rome, the pope and the cardinals were frightened, thinking, perhaps, they saw the shade of Zwingle or of Calvin coming from the tomb, to snatch from popery the remnant of its disciples and followers in Switzerland. Gregory XVI., some time since spoke of this new schism at the meeting of the college of cardinals, and the latest intelligence is that professor Fuchs has been excommunicated by the Holy See. But what can these rigorous measures avail? Will they be able to stop the march of the human mind which consents no more to the heavy Roman yoke? Catholicism resembles now an old tower, undermined by time and a long siege; in vain the besieged busy themselves to repair the breaches and to strengthen the foundations of the fortress; the stones fall one after another, and soon nothing will remain but ruins. I am, &c.

G. DE F.

"P. S. I open my letter to communicate to you another fact, which will cause new trouble at Rome. The Emperor of Russia, Nicholas, a schismatic Prince, who entertains little respect for his holiness, has driven from his diocese the bishop of Cracow, Scarkowski. The motives of the autocrat are that this bishop has shown pity to the unhappy Poles, his fellow citizens. This is an unpardonable crime in the eyes of the tyrant of Poland! The bishop has been banished and ordered never to return to his country. We shall see what Pope Gregory XVI., will do with this new case. He has threatened, we know, Don Pedro with excommunication for having deposed some bishops of Portugal; will the holy father show the same courage against Nicholas?"

CATHOLIC SEMINARIES IN MISSOURI.

The following is from a correspondent in Missouri, whose statements are worthy of entire confidence. Surely it is time for Protestants to ponder these things in their hearts, and awake to the spiritual interests of the great West.

"In Perry county, Missouri, is the Catholic seminary, or rather cluster of seminaries called 'St. Mary's.' The whole consists of a colle-

gate department, a department for those who are to enter the priesthood, and a convent about one fourth of a mile from the other buildings. In the college, there are about 180 pupils; in the seminary, about 20; and in the convent and female school, 80 or 85. They have a library of perhaps 10,000 volumes, and a large stone church going up. Catholicism is certainly taking deep and extensive root in that part of the state. Perry county contains about 3000 inhabitants, about half of whom are Catholics.

They are starting another establishment a few miles from Perryville. Wherever they find an orphan girl about the country, they take her up and educate her;—and, geneally, her adherence to them may be considered sure. A lady told me with tears, of the conversation of one sister to the Catholic faith, as the result of her having been sent to the convent, while two others had received such a bias that way, that she now trembles for them. A family in the neighbourhood of the seminary, offer to board a Protestant female teacher gratuitously, for one year, provided any society will make up the remainder of her support, that she may teach a free school.

The Catholic sister said to one of the others, that if she refused to come into the Mother Church, the blood of her soul would fall upon her own head. I was told, that they teach at this seminary, that *it is right to tell a lie in order to make proselytes*. It was also stated that a large majority of the Protestant females who attend that school become Catholics. Six cases were mentioned, that had occurred within a single year. Before these individuals went there, the declaration was solemnly made, that no influence would be used to make them Catholics; but in the face of this declaration, no means had been left untried to bring them over to that faith.

CATHOLIC MIRACLES.

The priests make pretention to the power of working miracles; even Mother Benedicta, at this convent, is said to have sprinkled some holy water at night on a bed of peas that had almost been devoured by insects, and in the morning the insects were dead and the peas restored to their natural freshness and vigour; and this is related to the scholars as a miracle.

The following ridiculous story is circulated among the scholars as an undoubted fact; That after Francis Xavier had been seated in a church for some centuries, where the breath left the body, which still retained all the freshness of life, the Pope sent to have that right arm, which had baptised so many, cut off and taken to Rome. But the instruments shrunk back and refused to perform their office. The Pope then sent a letter to the dead body, and it was read in its hearing, when at once it stretched out its right arm, which was then cut off and sent to Rome!—*Home Miss.*

THINGS IN CHINA.

At this moment while the eyes of thousands are looking with intense interest on China, the following extracts from the Chinese Repository for November will be read with avidity. The first is respecting

The demands for Books.

Of Mr. Gutzlaff, who reached Canton on the 28th inst. [Sept.] from a short voyage up the coast, we

learn that the demand for books, among the natives, is very great indeed. Mr. G. was supplied with about fifteen thousand tracts of various kinds; these were in boxes which contained usually between 1000 and 2000 each. In more than one instance, when he went on shore and took with him a full box, he was surrounded by hundreds, who, before he could open the box, bore off the whole of its contents. The desire to obtain the books, was most amazing, and could not be satisfied. Mr. Gutzlaff was also supplied with ample stores of medicines, which were likewise in great demand.

During the present month, [Oct.] and among the 25,000 literati attending the public examinations in Canton, more than 3000 volumes consisting in part or wholly of the oracles of the living God, were distributed.

Disposition of the Chinese towards Foreigners.

Here is abundant confirmation of Mr. Gutzlaff's statements. What a field for the distribution of Bibles and Tracts! These paragraphs consist principally of extracts of letters.

The gentleman, whose testimony we are about to cite, was on the coast of China during the last summer. In reference to what he there witnessed, repeatedly, when on shore, he remarks:

"In our excursions we invariably found the people civil and obliging, but for the most part miserably poor and wretched; and what was still worse, dreadfully diseased. The books which Mr. Gutzlaff used to take with him for distribution, were always received with avidity; in fact, so anxious were the people to obtain them, that sometimes they almost took them by force from him. It was however more pleasing to witness these struggles, than to have found them indifferent. We used also, generally to take some medicines with us; and it was a source of astonishment to me to see how confidently they followed Mr. Gutzlaff's directions, and in many instances even suffered themselves to be operated upon by him. I never should have expected that these beings of a superior order would have submitted themselves to the skill of a barbarian. But it is not, I think, so much to the people as to the government, that we should attribute the disdain and contempt in which foreigners are held; and perhaps when the latter become more liberal and enlightened, the former will change their opinions, and not only discover that they are not the only civilized beings on earth, but likewise find that they themselves, so far from being the highest are nearly the lowest in the grade of civilization."

The desire manifested among the Chinese to procure books was very great. It was, no doubt, matter of surprise to the proud and self-conceited natives, that foreigners should come among them to distribute gratuitously religious, literary, or scientific works written in their own language; but it is not less extraordinary that such a people as the Chinese should seek so eagerly to obtain books from the hands of strangers. The following extracts will show with what insatiable desire the natives uniformly rushed forward to procure copies of the books.

"On our arrival at a village, we are immediately surrounded by men, women, and children; the latter of whom were by far the most numerous, and appeared particularly anxious to obtain their share of the books we had brought on shore with us. We then struck across an extensive plain tolerably well cultivated; and about a mile and a half distant from the first, we came to a second village. Here as at the former we were immediately surrounded by the inhabitants to whom we distributed both books and medicines. The third village we visited was much larger than either of the preceding, but equally miserable, both in regard to its houses and its inhabitants. The people pressed round us in all directions, in hopes of obtaining some books; but as the small quantity we had remaining precluded the idea of their all getting some, they had made a rush upon us, apparently with the intention of obtaining them *vi et armis*. This however, I must say was all done in good humor." Again, the writer remarks in reference to another occasion, and while

they were at a different place: "We went on shore in the afternoon, taking with us a trunk full of books and a few medicines. We visited several villages, in all of which the inhabitants showed the greatest anxiety to obtain some of our publications. The people were civil and hospitable, inviting us into their houses, bringing us water to drink, &c. The only thing, we could complain of was, their eagerness to get possession of the books: however this was more a source of pleasure than pain to us, since it showed that they set some value upon them." Again:

"On another occasion we went on shore upon an island. We were induced to go in consequence of having noticed with our glasses, a tolerably large town on one side of it. We took as usual a chest full of books, and a small box of medicines. Immediately on our landing we were surrounded by upwards of three hundred persons, as I suppose; and as soon as we opened a bag containing some books, they instantly made a rush to get possession of them, and I am sorry to say, in their eagerness tore many of them in pieces. Previous to opening the chest therefore, we took the precaution of finding a berth where we were in some measure protected from the crowd; and Mr. Gutzlaff having harangued them upon the impropriety of their conduct, they became a little more quiet. It was quite a laborious task to distribute the books, we having to use all our strength in order to keep them at a proper distance. They were however good natured: and notwithstanding many of them received blows, took it all in good part."

The letters before us bear ample testimony both to the miserable condition of the people and to their eager desire to obtain medical aid, which was liberally granted them. Whenever our voyagers went on shore, they had numerous applications from persons with sore eyes, itch, &c. &c. These diseases, "when added to the filthy state of their clothes and bodies gave them altogether a most disgusting appearance." We will not dwell on these loathsome scenes, but hasten to cite one or two instances which will illustrate the eagerness and confidence with which these miserable creatures sought help from the strangers.

"As soon as the medicine chest was opened, they were as quiet as possible, forming a circle around Mr. Gutzlaff, earnestly watching all his operations. It is a matter of surprise to me, that men who appear to think so meanly of us, should put so much confidence in our medical skill. Persons laboring under all kinds of diseases soon surrounded us, and even brought their children upon whom they suffered Mr. G. in some cases to use his knife; and if they showed any symptoms of pain, which was often the case, took care to hold them fast until the operation was finished. One poor woman was brought to us with a diseased hand; Mr. G. performed a slight operation upon it, which however caused her so much pain, that she never would have submitted to it, had not her husband, who appeared to put great confidence in Mr. G's abilities, held her in spite of her cries, until the operation was finished.—(S. Relig. Tel.)

LETTER FROM MR. GUTZLAFF.

Every new report from China confirms the cheering statement relative to the demands for Christian books contained in Mr. Gutzlaff's journals. Here is further testimony from this intrepid missionary himself. It is a copy of a letter to Mr. Medhurst forwarded to the N. Y. Observer by Mr. Lyman. The letter is dated Fokien Province, three or four hundred miles in the interior from Canton, Sept. 3, 1833.

"Here is a wide door opened. I have traversed large tracts of country with boxes of books, and had only to regret that I could not

have the pleasure of distributing them; for the people fairly robbed me of every volume, such was the eagerness with which they seized upon them. I have much cause for praise to God and to lay prostrate before him; for his mercies are truly great. There is a great error abroad concerning China in a spiritual point of view. *No country of Asia ruled by native princes, is so easy of access.* I am now writing a work against the three prevailing superstitions of China, and hope to follow this by an essay on the Trinity. Both will be printed at Canton, and are intended for China itself. Be not discouraged, dear brother, though I stand quite alone and have to fight with a Leviathan; God will not forsake me. Be of good cheer; the inmost recesses of the celestial empire will be visited by the glorious gospel.

Besides the missionary voyage along the whole coast, which will require as many books as we have distributed from the establishment of the Chinese mission until now, I intend to make a tour with a party of travellers upon the river Yang Tzde Keang, through the whole of Central China up to Thibet and Bengal. The matter is as practicable as a voyage from Rio to Batavia. *My whole heart is set upon the whole work.* If the Saviour grants me grace I shall labor to the last; and may my last breath be a prayer in behalf of China's salvation. Pray for me earnestly that God may give me grace to perform this great work."

"Such a letter (says Mr. Lyman) needs no comment. I have today accompanied Mr. Medhurst to town, who purchased eighty guilders worth of paper to make books for Mr. Gutzlaff. I would put a question or two to American Christians.

Who will pray for Gutzlaff?

Who will send him tracts to distribute?

It is written on paper that China is shut up to foreigners. But the people are the power there in reality. Whoever pleases them can travel in China. Mr. Gutzlaff does it effectually by living and dressing as they do, and practising medicine. Let it not be in vain that he has ascertained that the great wall has many fissures in it of no small magnitude.

I have to-day received letters from Mr. Robinson, dated at Singapore, Oct. 23. They arrived in safety after a voyage of fifteen days, having met with no disasters save running upon a sand bank, from which they were soon free. The Captain sickened on the voyage and died soon after their arrival. The missionaries were still undecided whether to remain for a time at Singapore or to proceed immediately to Bankok. Yours, &c. H. LYMAN.

P. S. By letters just now (18th November) received from Mr. Gutzlaff, it appears that he has returned to Canton, where he is as busy as ever preaching, printing and distributing. He has commenced a periodical in Chinese, intended solely for that people. II. L.

JERUSALEM AGAIN BLESSED.

Rev. Mr. Brewer, Missionary now at Smyrna, writes to the Editor of the Recorder, Dec. 9, that this once favored but most guilty city is now privileged with several Christian Mission-

aries. Rev. Mr. Nicolayson and family, of the London Jews Society, have taken up their residence there. The former Principal of the Armenian School in Smyrna, Mr. Bughos, encouraged by the Missionaries at Constantinople, has gone thither also, to open two schools. Several vessels of Greeks on their way to Jerusalem to keep the passover there have been supplied with the Scriptures and tracts.

At Beyroot, Mrs. Gardiner, and Dr. Whitely, of the Baptist denomination, the former a lady of property, have joined other Christian Missionaries, who ultimately intend proceeding to Jerusalem. Mrs. Gardiner was engaged in teaching the English and American children at Beyroot, for the winter.—*Bost. Rec.*

HIGHLY INTERESTING FROM BURMAH.

From Rev. W. Kincaid's Journal of a Missionary tour of 700 miles up the river Irrawaddy, with two native preachers and other Burmans.

This tour occupied fifty-four days, from April 6, to May 30, 1833, in which they passed through about three hundred Burman cities or villages, where they preached and distributed about 15,000 Tracts.

At Zo-loon-thoung, Ko shoon and Ko San-lone (the native preachers) continued preaching to different groups till near night. The people are eager to hear and get books. One man says, many months ago he got a book at Rangoon, that told him about the eternal God, who made all things, and about Christ, who died for the forgiveness of sin. He says, the more he has thought of this, the more it sinks in him, that it is true.

At Keewenoo many asked for Tracts, and about 500 were given away. The priests opposed us bitterly.

At Langen we spread ourselves into different parts of the town, preached the Gospel to the people, and gave 100 Tracts.

At Danubry, called on the governor. Gave him the Tract "Golden Balance," which was read, after which we had a long conversation. Three of the disciples were with me. They became bold, and preached Christ and the resurrection with such power, that no one thought of leaving it till near dark. Continued labor on the following day. About 300 Tracts were given.

Effects of Mr. Judson's labors.

At Ting-dau, four men, who had heard the Gospel and received Tracts from brother Judson, on his way to Prome, profess a decided attachment to the Christian religion. One of them said, that about six day's journey from this is a Burman who has two or three of our books, and is preaching the eternal God.

At Mey-an-oung we gave away about 300 Tracts. Great numbers came round the boat and stood in the water, while I read and explained to them the catechism.

The Secretary of a City convicted.

Near this place the chief Secretary of the city came up and said the men should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, "Have you ever read about the eternal God?"

He replied, "No." They read the "Balance," and then reasoned of the folly of idols. He wished some passages in it to be read again; and then said, "These books teach the true God; and he would not be satisfied till he had got one of every kind, and would not let the brethren go till victuals were prepared and they had eaten. Thus in one short hour this man's violence and opposition gave way to sober inquiry.

At Ta-loke mou we found the people single-hearted and anxious to hear and read. Gave them 60 Tracts.

More encouragement.

At Pa-doung hardly a man disputed, though their religion was picked in pieces before their eyes. About 500 asked for Tracts, and not a few declared themselves on the side of the eternal God. With a few we were much pleased. Before now they had read some of the Tracts, and they listened to the way of life with eagerness.

At Men-day we found an old disciple, baptized by Brother Judson before the war. About 400 asked for books; and we found many who knew there is an eternal God, and were anxious to know more.

Joyful discovery at Tharet.

At Tharet, while giving away Tracts to a crowd of people that lined the shore, a young man came near and said, "Will you give me St. John's History of Christ and the Acts of the Apostles?" It appeared that Brother Judson had given these books to him at Prome; but when the city was burned he lost them. I gave him the books and four Tracts. He immediately disappeared; but two miles above, came to the boat again and said, "There is a man in this city who believes in Jesus Christ, and he wants to see the teacher, and get books, but thinks the boat is away. We followed the young man; and how were we surprised and almost overjoyed to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, and of regeneration. The young man had read the books received from Brother Judson to this old man, and both, I trust, are born of God. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ, in the presence of more than 40 persons, filled me with joy.

The Kyenese.

Ma-loon. Here I became more acquainted with the Kyenese, who much resemble the Karens. With one man I had much conversation. He said the people had no Divine books, and consequently had no religion.

At Men-lhla, some hundreds heard the Gospel, and about 200 Tracts were given to the principal men.

While preaching at Rib-lah and Meyn-goon, an old man invited us into his verandah, and a great number assembled and heard the Gospel.

The old man brought forward an entire copy of Matthew, printed in Rangoon, and was very frank in declaring his belief that this book contained the true religion.

An interesting Inquirer.

At *Pako-ke-koo*, a town as large as Rangoon, Ko-Shoon went into one street, Ko San-lone into another, and I took a third, widely apart from each other; and continued preaching till night to immense crowds. Having returned to our boat, three or four hundred gathered along the shore and listened to the word of eternal life. A man about 40 years old told me, that some months ago he had read a small book that made known to him the living God. At first he remained careless; but afterwards his mind shook, (as he expressed himself.) He was afraid to worship idols; yet knew not how to worship the eternal God. "Can you, Sir, give me the Divine communication?" I gave him all the epistles, the View and Catechism. "Here," I said, "are the words of the most high God. You must believe in Christ and pray for divine light."—*Am. Tract Magazine.*

Discovery of a white Colony on the northern shore of New Holland.

The Leeds Mercury contains a curious account of an expedition patronized by a scientific society at Singapore, which, in 1832, discovered a colony of white people in Northern Australia. They appear to be descendants of Dutch people, who had been shipwrecked about 170 years ago. About eighty men and ten women were the original colonists. The people of the colony appear remarkably simple, considering the time of their first settlement: indeed we must express our surprise that either amongst the settlers, or their descendants, there should have been neither books nor paper.—*N. Y. Obs.*

A GERMAN APOLOGUE.

We have seldom seen the folly, the infatuation, the madness of *Gaming* more correctly and forcibly depicted, than in the following article, which is a translation from the French of a German Apologue by the celebrated Richenwehr.

A French gentleman, after having been abroad in foreign countries, for many years, returned to his native land. His friends immediately flocked around, impatient to listen to his wonderful adventures, and hair-breadth escapes. After much urgent solicitation he commenced in this manner:

"Gentlemen, you are aware that it is a great distance to the country of the Hurons in America. Well: at the distance of twelve hundred leagues beyond the wilds inhabited by this warlike tribe, I met with a people whose habits are indeed singular. They will sit for hours around a table, on which is placed neither table-cloth nor viands. The thunder may burst over their heads, armies may combat within musket-shot, earthquakes may menace them with destruction—still they will remain unmoved—paying no more attention to the horrors around them than if they were deaf and dumb. At these times they are unsocial, uttering only occasionally, some half-articulated words, which nevertheless, appear to be of horrid import.

"I have frequently gazed upon them with wonder, for they are almost always surrounded by spectators, attracted apparently by curiosity—and believe me, my friends, I shall never forget the varied and strongly marked physiognomies which I saw on these occasions. Hope, rage, despair, and sometimes a malignant joy, mingled with disquietude, were painted on their visages by turns. Sometimes they seemed as wild as infuriated maniacs—sometimes as grave and solemn as Pluto and Rhadamanthus—and sometimes their features exhibited the horrid grimaces and contortions of criminals on the rack."

"But," exclaimed the half incredulous friends of the traveller, "who were these miserable wretches? Did they thus devote themselves for the public good?" "O no." "Perhaps they were seeking the Philosopher's Stone." "Not at all." "Or the Quadrature of the Circle." "Not exactly." "Ah! I understand, they were doing penance for their sins." "You are still wide of the mark." "Why, you have been telling us all this time of real maniacs, men who neither heard, felt, nor spoke. Do tell us what they were about." "They were Gamblers."—*Presbyt.*

The Hero of Navarino vs. Duelling.

A letter from our London correspondent, the arrival of which has been too long delayed, contains the following paragraph:

It is now some months since I informed you, that a stupid braggart had the audacity to send a challenge to Sir Edward Codrington, and on the gallant officer's refusing to receive it, the idiotism to post him as a coward! Not content with such an act of the deepest malignity, the fellow published several statements against the brave Admiral, the whole of which were calumnies of the most flagrant description. Sir Edward then applied to the King's Bench, got a criminal information filed against his challenger, and at the last Assizes the duellist pleaded guilty, and threw himself upon the mercy of the Court. On Saturday last he was brought up for judgment, and sentenced to pay a fine of £100, one month's imprisonment, and find securities for good behaviour. In delivering this judgment, the learned Judge made some admirable observations, and paid a high compliment to the prosecutor. He observed:—"The Court cannot help entertaining feelings of gratitude to Sir Edward Codrington, who, on this occasion, has shown high moral courage, by preferring an appeal to the laws of his country to that appeal which you wished to promote." Such a remark will have a considerable effect, and, together with the dread of punishment, will operate in a most salutary manner.—*J. of Com.*

A petition has been prepared by the dissenters of the town of Maidstone, praying the House of Commons to discontinue the grant of 2,000*l.* annually distributed amongst necessitous Dissenting ministers. The petitioners state, "that they earnestly desire that ministers of the Gospel, both in their own and other Christian communities, should be respectably maintained; but that they regard the application of national funds to this purpose as an infringement of

principles to which it is of the utmost importance to adhere."

A few days since, certain eminent manufacturers of figures in St. Paul's Church-yard, shipped off for India and the Ganges no less than five hundred newly manufactured idols (false gods) for sale. The profits expected from this pious fraud are expected to be sufficient to make the Christian merchants happy for the remainder of their days. Two missionaries go out in the ship which is to convey the idols to the place of destination. Thus the miserable natives of India will receive their "bane and antidote."—*London papers.*

It is perhaps not generally known that a piece of blotting paper, crumbled together to make it firm, and just wetted, will take ink out of mahogany.—kub the spot hard with the wetted paper, when it instantly disappears; and the white mark from the operation may be immediately removed by rubbing the table with a cloth.

Back numbers of the Messenger.

Having orders from new subscribers for back numbers of the Messenger, and being in want of the number for January, we shall be obliged to such of our friends as will do us the favour to send to us the number for that month.

A special meeting of the Board of Visitors of the Theological Seminary will be held in Hanover, York co. Pa. on the second Wednesday in June.

DANIEL ZIEGLER, Sec'y.

April 19th, 1834.

The Treasurer of the Education Fund acknowledges the following receipts:

From a former beneficiary on his note by way of refunding	\$ 50 00
Per the Rev. H. Kroh \$25 00, of which \$10 00 are a donation from the Sunday school and Tract Society of the G. R. congregation in Lebanon, and the remaining \$15 00 contributions from private members, principally females	\$ 25 00
From the Treasurer of the Female Sewing Society of the German Ref. congregation in York	\$ 17 00

Moneys Received.

By Rev. S. Gutelius from Mr. Thos. Essom \$2 00. Messrs. Henry Schriver, Henry Wiest and Kreps and Snider, each \$1 00. By Rev. J. W. Hoffmeyer from Messrs. Jacob Holtz and George Barrick, each \$1 00. By Mr. Daniel Kroh from Mr. J. Wolfersberger \$1 00. By Rev. J. C. Bucher from Messrs. John Shaffer, Jacob Dutrow & John Fisher, each \$2. Messrs. John Keller, jun. Daniel Flook, Peter Biser, Jacob Weaver, Peter Souder, Henry Cochran, John Remsburg, Wm. Haugh and Mrs. Sarah Williard, each \$1. By Rev. Elias Heiner from Mrs. Michael Helman, Israel Heitschu and Paul Hauk, each \$2 00. Messrs. John Heiner, Abraham Krise, Abiah Martin, Jacob Cover and Rev. E. Heiner, each \$1 00. Mr. John P. Zimmerman \$3 50. From Rev. John L. Sanders, agent at Tiffin, Oh., \$10 00. Miss Sarah Ebert \$1 00. By Rev. H. Kroh from Wm. Moore \$1 00. From Rev. Jesse B. Knipe, by Rev. M. Bruner \$5 00.