

Messenger

OF THE

GERMAN REFORMED CHURCH.

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CONFIRMATION.

At this season the ministers of the German churches are generally employed in the catechetical instruction of youth, preparatory to their admission to the privilege of full membership by the rite of confirmation. This is an ancient practice of these churches, venerable by its antiquity and interwoven with the religious feelings of a great majority of their members. We should be sorry to see it laid aside, and regret that it seems to have fallen into disrepute and neglect with some who profess to be members of the reformed church. That it may be abused, and that it has often been suffered to degenerate into gross abuse, no one who has been an attentive and serious observer will deny. Too little care has been taken to impart a good knowledge of christian doctrine to the youth and to impress the truth upon their hearts. Too little attention has been given to the religious character of those who have been admitted to confirmation. Young persons have been confirmed who, at the time, had not one clear idea of religion, who gave no reason to hope that they would adorn their profession, who did not intend to lead a holy life,—yea did not know in what a holy life consists,—and who regarded their confirmation and their first communion as a form, which they must use, once for all, for the purpose of identifying themselves with some sect, lest they might die without the pale of the church and perish. In this way the church has received a multitude of ignorant and ungodly members. The spirit of vital piety has been repressed, vice encouraged, discipline broken down. In this way the spirit of God has been grieved and the blessing of heaven prevented, and ministers of religion have prepared for themselves, or for their successors

in office, burdens of labor which they cannot bear, and have opened fountains from which enough of bitterness has flowed. To the practice of confirmation the low state of religion in the churches has been attributed. It has been regarded as the root of evil, the great abomination, the curse of the German churches. A highly respectable clergyman of a sister denomination once told the writer, that we must rid ourselves of it, or we could never prosper; and a correspondent of the Philadelphian, some good while ago, having witnessed a confirmation in a German church, in the eastern section of our state, expressed his conviction that we were as destitute of true religion as the Hindoos. According to his statement he saw an exhibition of the most frigid formality, and observed not a single indication of real devotion or serious piety; and he concluded that, what he saw in one place was a specimen of what was true in every other. He seemed to be some young missionary sent into Pennsylvania by an eastern institution to gather an English congregation in the midst of Germans; and he thought, we presume, that, as an apostle to the Gentiles, he must "magnify his office." We do not charge him with wilful misrepresentation; but his sweeping denunciation is evidence of great precipitancy and of strong prejudice, and entitles him to no forbearance from us. We assure those who have thought so ill of us that we are not utter strangers to vital christianity: if they are Christ's, so are we: if our piety does not assume the same form as theirs, it is not the less real; and if a stranger does not discover it in one place, there is no proof in that fact that it has no existence any where. It must be admitted however that much evil does exist, and that much of it is traceable to our confirmation; but the true cause of it is not in the rite but in its abuse; and those who abuse confirmation would equally abuse any thing that might be substituted in its place.

Every church must have some mode of receiving members into full communion: and that mode which is the most solemn and impressive, without nourishing superstition, is undoubtedly the best. We have no objection to the Presbyterian mode; nor to that of the Methodists; nor to that of any other sister church: all these may be best for those that have them: but we think our own the best for us, and by no means less adapted than any other to make a salutary impression, both upon the individuals who are received, and upon the whole congregation who witness the solemn scene.

Confirmation has the sanction of great antiquity. We do not claim for it apostolical appointment. We are persuaded that those are much in

the wrong who consider it the same with the imposition of the apostles' hands upon believers, and refer to such texts as Hebrews 6, 2. Acts 8, 17, 9, 17. Tim. 5, 22. Those texts, with many others both in the Old and the New Testament, shew only that the laying on of hands with prayer was a religious ceremony among the Jews. It was practiced on many occasions; and, was used in the New Testament, both by the apostles in communicating the gifts of the Holy Ghost to believers and ordaining Elders and Deacons, and by other christian ministers in setting apart some of their brethren to a new enterprise. It is not improbable that, if the apostles received into full communion members who had been baptized in infancy, they did so by the imposition of hands and prayer, because this mode of doing it was agreeable to the spirit and the custom of the age; but none of the examples which occur in the New Testament is an instance of confirmation. The practice however can be traced to a very early period in the church. Dr. Campbell in the Lectures on Ecclesiastical History, thinks it arose in the second century from the right which the bishop claimed to confirm the baptisms that were administered by the presbyters and deacons of his church. As early as Tertullian's time, at the close of the second century, the christening or anointing with oil, and the sealing with the sign of the cross were joined with the imposition of hands. The whole ceremony was performed immediately after Baptism, if the bishop was present; if he was absent, it was deferred until the baptized could present themselves to him, or if they were children, could be presented by others. It is sometimes spoken of as the confirmation of baptisms which had been administered by presbyters or deacons, but more frequently as the completing act of every baptism. It was considered as that act by which the Holy Ghost was imparted to the baptized, and was usually performed by the bishops, who professed to be the successors of the apostles and as such empowered to communicate the Holy Ghost. For their convenience the two festivals of Easter and Whitsuntide were chosen as the proper seasons of baptism both for adults and children when the candidates were required to assemble from all places in the bishop's church, and the part which the bishops then performed was that of the imposition of hands, while the act of baptizing might be done by presbyters and deacons. Such as had been baptized in the interval, and converts from heresy who had received baptism in their own sects, now received only the imposition of hands with its accompanying ceremonies.

In the church of Rome confirmation was made

a distinct Sacrament and was burdened with new ceremonies. It was not permanently separated from baptism before the thirteenth century. The Reformers abolished it, on account of the superstitious frippery that disfigured it, and the rank which it had usurped among the sacraments of the church, but it was afterwards restored, in the form in which it still subsists, first in the Lutheran church and, somewhat later, in the Reformed, as a suitable mode of receiving new members into full communion. We do not pretend to impart the Holy Ghost by confirmation; nor do we ascribe any mystic virtue to the ceremony of laying on of hands, nor to the form of words which is used on the occasion; we claim for them no other than their appropriate moral influence, and we are persuaded that they had no other in the hands of the ancient bishops.

The chief value of confirmation, however, is in the instruction which precedes it. The imposition of the hands upon the head of an individual and the form of words which is uttered by the minister, apart from the knowledge of the truth which that individual possesses and the impression which it has made upon his heart, like every other naked ceremony, is a lifeless and useless thing. Confirmation must be considered only as the concluding act of a course of instruction and a series of efforts designed to prepare the youth for what the creed calls the *communion of Saints*; that is, their communion with Christ as their head and with one another as members, of which the Lord's supper is the visible sign. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." 1 John 1, 8. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." 1 Peter 2, 9. "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephes. 2, 4-6. This is the destination to which as Christians we are called by the Gospel, and to this Christian parents and Christian ministers are bound by the same Gospel to bring the youth whom God has entrusted to them.

The hold, which this ancient custom of the German churches has upon their members, enables the minister of the Gospel to bring within his reach and under the influence of his instructions a class of youth whose attention he could not otherwise procure. He is thus furnished with opportunities to impart religious knowledge in a form and by a method which are best adapted to the capacities and the wants of youth, and which he cannot use in the pulpit. He presents a brief system of Christian doctrine and practice; he creates and keeps up attention by the questions he puts to those who are taught; and he brings them into immediate contact with his instructions, and obliges them to feel that they alone are now the persons who are concerned with them. These opportunities are such as every faithful minister of Christ will rejoice to find, and will conscientiously and faithfully improve: and we to that minister in the church who, possessing them,

does not make the most of them. If we abolish the custom of confirmation, it will be an abolition of the annual catechizing of youth; and we shall thus deprive ourselves of the power of bringing this interesting portion of the church under the influence of religious instruction adapted to their wants, and at an age when it is most important that they should receive it.

But the minister of Christ must not imagine that this part of his duty is an easy one, or that it can be very quickly dispatched. His work is not done when his catechumens have committed the catechism and its proof-texts, and are able to go through a recitation of what they have thus learned, for the entertainment of the congregation; nor is there any reason to believe that every desirable effect has been produced, if they have committed no gross offences during the time of their attendance on his ministry. The minister who aims at nothing more, who can administer confirmation to youth who are no better prepared for the kingdom of heaven, and return satisfied from such an occupation, is unworthy of his office, & will have his place among the faithless & slothful whom God will condemn. His catechumens must be taught to understand what they learn; they must receive clear ideas of the doctrine of Christ; they must be made acquainted with the system which the Saviour taught; and what they understand must be applied practically to the conscience and the heart, until they feel its truth and authority, and are awakened to repentance, to faith in Christ, and to a new life, or at least give a reasonable hope that the truth has taken a lasting hold upon their minds. It must not be supposed that, if any have attended a series of catechetical instructions, they may, as a matter of course, be confined at the end. The church is a thousand times happier without ungodly members than with them, and great care should therefore be taken, while we have it in our power, to prevent the admission of those from whom no other than an ungodly life can reasonably be expected. Let them be retained in the class of catechumens from year to year; and if they will not keep their place there, let them go where they please rather than receive them into full communion. While they are manifestly living without God in the world, they are not benefited by admitting them to the Lord's table, and recognizing them as the disciples of Christ. A fatal illusion is thereby practiced upon them: they are beguiled into a false belief that their religion is all the religion that real Christians have, and a hope of heaven is entertained which can only terminate in a deeper despair: and while they are deriving no good from their unworthy communion, the church is receiving very serious harm: their example has a blighting influence upon its piety; it withers the spirit of devotion, whilst every bad passion is excited and nourished by the poison which it spreads. Let the pastor of a church take care that the blood of such sinners, and the guilt of such ruin be not upon him.

If candidates for admission to the communion have been suitably prepared, we can think of nothing more appropriate, as a mode of receiving them, than the rite of confirmation. It is simple and at the same time solemn and affecting, and will not fail to impress both the new members and

the whole congregation with a deep sense of their obligation to a holy life. We dislike the practice of having the catechumens to recite, what they have learned, in the presence of the congregation, previously to their confirmation: still less do we approve the expensive and useless pomp of a peculiar dress for the occasion. All such things take off the attention from the one needful thing, and substitute shew and sound for spirituality. The great object, to which all our efforts should be directed, is truth well understood and suitably impressed: light thrown upon the understanding and a holy warmth diffused by it through the heart.

After all our faithfulness and caution, we shall still be unable to prevent entirely the entrance of unconverted and ungodly persons into the church: tares will grow up among the wheat; foolish and wise virgins will be in the same company who go out to meet the bridegroom; the kingdom of heaven will always be like a net cast into the sea, with which good fish and bad are caught. Even the apostles and their associates, filled as they were with the spirit of God, were often deceived. In Jerusalem they had among the brethren Ananias and Sapphira; in Samaria Simon Magus was baptized; in all the churches false brethren crept in unawares and prepared for themselves a heavier curse by disgracing their profession. These disorders result from human infirmity: the tares are sown while the servants sleep; but who expects that they should always be awake? And as these cannot be rooted out without pulling up the wheat also, so there is, for the most part, such a connexion subsisting between the converted and the unconverted members of a church, that the one class cannot be expelled from it without seriously injuring the other; and we must therefore let them stand together until God himself makes the separation. For unavoidable imperfection God will not judge us; but for unfaithfulness and sloth a heavy curse, an awful weight of heaven's anger it to be expected.

Correspondence.

We have been favored with a private letter from the Rev. W. C. Bennet, missionary of our Board to South Carolina, addressed to his friend in York, dated at Newberry S. C. March 15, 1833, from which we are permitted to make extracts. We are not informed whether any other intelligence has been received from him. We should have been pleased if the letter, which is now before us, had furnished more information respecting the state of the church and Mr. Bennet's labors in that field.

"At this late hour I have taken my pen in hand for the purpose of informing you, that I have for a number of weeks been preaching to the destitute brethren of our church in this state; and, in some small degree, I think, I can say my labors have been blessed. I have had but one communion season, at which time there were nine young persons that connected themselves with the church. Again and again I have seen the manifestations of God's Holy Spirit in

our midst, but under present circumstances these people can do but little towards supporting a minister. Their number is small and many of them are poor."

"There are many here who are not connected with any church"—"I am persuaded that, if the Missionary Society of our church should send another missionary here, and agree to support both in part for a short time, we would soon have a South Carolina Classis. If this is not done, I fear that some years will pass away before a classis can be formed"—"My circuit is so large that while I am contending with the enemy in one place, he is very busy in some other destroying the effect of my previous efforts. How long I shall stay here I know not."

Extract of a letter from the Rev. Jonathan Zeller, addressed to the editor, dated Martinsburg, Bedford county, Pa. March 18th, 1833.

"Cheerfully and cordially would I do more for our Reformed Zion, if it were in my power, but at present my good will must suffice; though I sincerely hope that the time may not be far off, when I shall be enabled to contribute my mite. Since I came to these parts I have had to encounter difficulty after difficulty. It frequently pleased the Lord to lay his hand heavily upon me by inflicting severe and long continued sickness.

I am surrounded by numerous sects, some of whom evince a strong party spirit by opposing every thing like regularity and system. My congregations were very much scattered, and for 8 or 10 years destitute of regular preaching, before I took charge of them.—My labors were many and accumulated hitherto, but my support restricted and small; so that I could do nothing for our seminary in the way of pecuniary aid. Some of my congregations are in a very flourishing and prosperous state; but the field of labor here is too large for me. As far as I know there is no preacher of our denomination in Huntingdon county besides me, whereas if I had a brother with me who is well qualified to preach in both languages, we might form two excellent districts."

From a letter of another Rev. brother dated Nov. 8, 1832, we make the following extract, having reference to the same region of country. Speaking of Lewistown and Huntingdon, the letter says:

"They are both very important stations, and it is very much to be regretted that they were disappointed in the young man who was there lately.—Is there no young man in the seminary who would be prepared until spring to accept a charge? It would be requisite that he should preach in both languages, and especially that he preach the English well. The only hope of the congregations is directed to the seminary."

"If no prospect should present itself for a minister to these congregations, I think it highly expedient that a missionary should be appointed for the counties of Huntingdon, Mifflin and Clearfield."

THE MESSENGER.

YORK, APRIL, 1833.

We have been politely furnished, by the Rev. Mr. Seidel of Bethlehem, with the United Brethren's Missionary Intelligence, for 1832. It is published quarterly, in New York, in a pamphlet of 48 octavo pages, at one dollar a year. It is entirely devoted to the Brethren's Missions, and comprises a map of very interesting missionary correspondence, biography and history, that bears the impression of the christian simplicity and humble devotedness which have always characterized that meritorious denomination. The Moravian brethren have contributed their full portion of labor and money and prayer to the missionary enterprises of the last one hundred years. They began to make efforts for the conversion of the Heathen, when their own number hardly exceeded six hundred, and when they had just emerged from a state of persecution, & found a resting place for themselves. And, we add with pleasure, the preaching of no body of christian ministers is more fully the preaching of Christ crucified, than that of the Moravian clergy. The great doctrine of atonement, indeed, holds a more prominent place in their theological system than in any other; and during all the misrule or infidelity in Europe, they have held fast this all-important truth. It is gratifying to observe that they are literally aided with contributions to their funds, by christians of other denominations. May the Lord still prosper them.

We have received the fifth number of a new religious paper, entitled "*The Messenger of Truth, and Impartial Religious Recorder*," edited by the Rev. B. Kurtz and J. McKnight of Chambersburg, Pa. It pursues an independent course, and breathes a liberal spirit. We wish its enterprising editors entire success, and hope they may be instrumental in promoting the great common cause of truth and piety.

The New York Weekly Messenger and Young Men's Advocate, devoted to the interests of religion, literature, science, agriculture, commerce, and public occurrences, published weekly on a large sheet, at \$2.50 a year, if paid in advance, is a handsomely printed and useful paper. The publishers say in their prospectus:—"Anxious to promote love to God and good will to man, the Weekly Messenger and Advocate has been established on the broad ground of christian charity. It claims allegiance to every good word and work—yet cannot stoop to recognize those lines of party distinction which divide the great mass of the religious communi-

ty into clans. This indifference to sectarian prejudices, is founded on the belief that the discrepancy between the various denominations of christians who take the bible, without addition, diminution, or distortion, as the standard of their faith, is more apparent than real. Pledged to no single party, the Messenger and Advocate holds itself in readiness to do the worthy bidding of all; to rejoice with those that rejoice, and sympathize with those that mourn. But in every thing admitted into its columns, the highest regard will be had to the purity and force of the moral impressions intended to be left on the mind of the reader. Religion, virtue, morals, literature, science and philanthropy, may claim an interest in the fulfilment of the editorial pledges of the Messenger and Advocate."

These sentiments are fine, and worthy of the cause which the editors have undertaken to promote. We have religious party papers enough. It is right, indeed, that every denomination should have its own organ of communication with its members, and with the public; but a few of these are sufficient for such a purpose. Religious periodicals exert a powerful and extensive influence upon the public mind, and may therefore do either much good or immense harm: they may inform and edify many thousands, and give health and vigor and spirit to the whole church; or they may set christians every where against one another, dissipate all real piety in the church, disturb every place with noisy altercation, and become the most efficient auxiliaries of scepticism and vice. They ought therefore to be managed with great prudence and moderation, and this object is best secured if they are not pledged to any party in the church.

The periodicals which are designed to promote the interests of particular denominations, or of particular parties in the same denomination, are not necessarily contentious. They may undoubtedly be free from sectarian bigotry and exclusiveness, just and kind to all, full of charity and good fruits. Such they always ought to be; and of such we have honorable examples. But periodicals of this class are likely to do much harm, if the spirit which has appeared in some of them be permitted to prevail. They are not promoting true religion, but bigotry and intolerance, if, instead of lending their main strength to inculcate the great principles of our common christianity, they are chiefly occupied with the peculiarities of their own parties, fix the attention of their readers upon these little matters, and induce them, whether designedly or not, to take a zealous attachment to these for christian piety, and to regard with suspicion and coldness, all who do not belong to the same clan.

It is still worse if they descend into the arena of party strife; if they cast about them with innuendo, crimination, and reproach; if they impugn the honesty of those from whom they differ; if they aim their shafts at individual character; if they seek to disparage others for the purpose of raising themselves. Such things have a most unhappy effect upon the public mind, both in the church and out of it, and do more injury to religion and more service to infidelity, than all the writings of avowed unbelievers. They give occasion to say, "The abomination of desolation standeth where it ought not."

The New York Evangelist, in copying our notice of the Rev. Dr. Rauch's work on the Nology of Germany, has committed several typographical errors, which we respectfully request the editor to correct. We have frequently observed errors of the same kind in other articles taken from our humble publication into papers that occasionally honor us with this friendly attention, without taking notice of them; but in this instance, we have a reason which the Evangelist will readily perceive.

The last number of the Lutheran Observer, dated April 1st., is silent on the subject of a union of the two churches. This we regret.

We have received by mail from New York, a little work entitled, "*Immanuel, or Scripture Views of Jesus Christ*," published by the *Sunday-School Union of the Reformed Dutch Church*. Its object is to prove the true and proper divinity of our blessed Redeemer, by an exhibition and systematic arrangement of the scripture testimony concerning him. This is accomplished in a manner that is level to every capacity, and adapts the book well to the use for which it is designed, namely, Sunday-school reading. It may be read, however, with profit, by all christians who wish to become familiar with the whole subject. The proofs are arranged under five heads, in as many chapters, viz:

I. All the names and titles by which the Eternal and Most High God has made himself known to man, are given to Jesus Christ our Saviour.

II. The attributes and perfections which can belong to none but Jehovah alone, are all ascribed to Jesus Christ our Saviour.

III. The works which none but Jehovah himself can perform, are done by Jesus Christ, as the Scriptures abundantly testify.

IV. Christ is that to his Church which none but God can be in every relation.

V. The duties we owe to Christ are such as can never be due to any but the true and eternal God.

Each of these propositions is sustained by specifications which are supported by an induction of scripture testimony, interspersed with explanatory comment.

To these is added an appendix of "Additional Proofs," which however are not necessarily separated from the subjects of the preceding chapters. Of the appropriateness of some of the proof-texts, there may be doubt; and in our opinion, they might have been omitted without any loss to the subject. We always prefer to depend entirely on unquestionable testimonies to prove an important doctrine; and of this kind of testimony the doctrine of the Saviour's divinity suffers no want. It is well known too, that the title *Son of God* is not considered a proof of divinity by all who unhesitatingly believe the doctrine, and, we think, ought therefore not to have been classed with these proofs. With these exceptions, we cordially recommend this little work to our readers, and especially to those who are connected with Sunday-schools.

MINISTERIAL CHANGES.

Rev. Jonathan Zeller has removed from Martinsburg, Bedford Co. to Williamsburg, Huntingdon Co. Pa.

Rev. Augustus Pauli has taken charge of the congregations in and near Lingelstown, Dauphin county, lately under the pastoral care of the Rev. Peter Fisher, removed to Spring-Mills, Centre Co. Pa.

Rev. B. C. Wolfe has accepted a call as assistant pastor to the Rev. Thomas Pomp, from the Reformed congregation in Easton, Pa. Mr. Wolfe will officiate as the English preacher.

We have no late information from Hagerstown, and cannot tell whether the call given some time ago, to the Rev. A. Helfenstein, Jun. has been accepted or not. We shall be thankful for information of any changes which occur in any of our congregations, and in the pastoral relations of our brethren. These are facts in which many of our readers take an interest.

In addition to the vacant congregations which have been noticed in former numbers of the Messenger, and the vacancies that have been created by the death of ministers, or by their removal to new stations, we have information of the following:—

Williamsport, Nippemose, Dunstown, and one other not named, in Lycoming county, Pa.

One congregation in Harrison county, Indiana. An application for a minister who can preach both in English and German, was received by the Synod at its last meeting and referred to the Missionary Board. Oh! that this Board were furnished with what it needs to make it what it ought to be.

In Frederick county, Md. the congregations in Woodsborough, Rock-hill, Liberty and Glades, are desirous of procuring a pastor who can preach to them both in English and in German.

In Shenandoah county, Virginia, several congregations are making exertions to obtain a minister.

For other destitute places, we refer to the department of correspondence in our present number. We regret that the request we have addressed to brethren to communicate information of the wants of the church, has not received more attention.

Religious Intelligence.

FIFTH ANNUAL REPORT OF THE HANOVER SUNDAY SCHOOL.

In presenting the fifth annual report of the Hanover Sunday School Society, it is with heartfelt gratitude to Almighty God for sustaining and protecting us during the past year, and although we had to contend with some difficulties and to labour under some disadvantages, we can with much satisfaction say, that through the last year, they were less than at any former period, and that the school has advanced in improvement beneficial to Teachers and Scholars.

In the course of the year, a Bible Class composed principally of the teachers was formed, from which it is hoped and believed that much good is derived. The teachers by attaching themselves to the class become better prepared for giving instruction to their respective classes, whilst they are laying up a fund of knowledge for themselves which may prove a temporal and an eternal blessing.

The Union Questions have been introduced into the school, a uniform mode of instruction adopted, and the scholars after having been examined by their teachers, are again publicly examined by the superintendent (or some other person selected by him) who makes such remarks as may be comprehended by the children, and which may have a tendency to impress their youthful minds. The lesson consisting of from six to ten verses of scripture, is given to the scholars the Sunday previous to their examination, thus allowing them sufficient time to commit it to memory, and to study its import.

From close observation, we rejoice to be enabled to say that we believe that much good arises from this mode of instruction.

The children as well as teachers have access to the Library of the school originally containing 121 volumes, besides children's Books. The Books are all of a religious or moral character. The scholars after returning the books, are examined by their teachers, in order to ascertain whether the books have been read by them, and in what manner they have perused them, in order that they may be induced to read attentively, and thus receive from their reading, impressions that may be of permanent benefit.

The school contains 16 teachers—13 female and three males, and 57 scholars—54 female and 33 male, the greater part of whom are very regular in their attendance, many of them man-

lest great interest in their exercises.—It is worthy of remark, that some of the children have remained with us from the commencement of our labours, and have in this time obtained a fund of scriptural knowledge, which many unacquainted with the plan of Sunday School instruction, would scarcely credit, and we trust that impressions have been made, which will prove an eternal blessing to them, and may extend to others around them.

In conclusion we would raise our hearts in songs of praise and gratitude to HIM in whose cause we are privileged to labour, for the strong and continued evidence that we have been supported by His ALMIGHTY arm, for amidst trials and difficulties through which we have passed,—when our hopes began to fail, and we were ready to sink, then would we look unto HIM and cry with Peter, LORD save or we perish.—The God of Hosts has stood by us, and caused us to rejoice and adore, whilst we might well be admonished, O ye of little faith.

HENRY MYERS, *Secretary.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Proposed enlargement of the Missions of the Board during the present year.—It is the usage of the Prudential Committee to make a statement, in the early part of each year, of their plan of operations for the year, so that the patrons of the Board may judge how far their co-operation is needed. A brief statement of the kind will now be made for the present year;—premising, that the plan may be considerably modified by the number of missionaries at command, and by unanticipated events of Providence.

In making out a schedule of missionaries whom it is desirable to send forth, the inquiry has not been for the greatest number. The fact is, that many hundreds might be advantageously employed in those territories merely, which have been explored by American missionaries. And if it be admitted that the gospel is to be published every where within the present century, then the time is not distant when the American churches will send forth hundreds of missionaries in a single year. And do not the churches intend to accomplish the work within the present century? Nay, is it not their purpose to strive for a still more speedy accomplishment? That such a determination is gradually forming in the churches, there cannot be a doubt; and it is cheering to know that a constantly increasing number of the disciples of Christ are living, laboring, praying, and appropriating time, substance, and influence, with their eye steadily upon the *speedy conversion of the whole world to God.* Whatever field, whatever department, of Christian effort claims their attention—whether domestic or foreign missions, the education of ministers, the multiplication of Bibles or tracts, the improvement of morals or education, the advancement of science, or whatever it may be—the object of pursuit is the same: it is, THE SPEEDY CONVERSION OF THE WHOLE WORLD.

At this grand result, the Prudential Committee are bound, by the sacred trust committed to them, unceasingly to aim; and, relying on the promise of HIM who commanded the gospel to be preach-

ed to every creature, and upon the benevolence of the churches, they have pledged themselves, and the Board is pledged, to send forth every preacher of the gospel, who tenders his services, and possesses the necessary qualifications. Hitherto this pledge has been kept inviolate, nor is there any danger that the churches will refuse to sanction it.

There is, however, a great deficiency in the number of ministers of the gospel who are both able and disposed to engage in the missionary service. It is true, that the number increases from year to year; but it is also true, that the urgency of the demand, occasioned by the gracious Providence of God, increases with far greater rapidity. It is true, that there were never so many missionaries engaged for a single year, as at present; yet is the number but little more than twenty, while the providential demand, on the most moderate calculation, as will presently be seen, is far more than twice that number. It is much to be desired, that the churches would strive to effect a great increase in the number of soldiers of the cross for the foreign service; as, at present, there are scarcely enough in the field to set the battle in array against a single considerable kingdom. Is it supposed, that our own waste places and vacant parishes will suffer by our sending a hundred missionaries to the heathen, where we now send ten? Even were such to be the fact, our duty would still be plain. The apostles had scarcely preached the gospel throughout Judea, when, with a few exceptions, they dispersed themselves over the heathen world. But such would not be the fact. Of those preachers who do not become foreign missionaries, a greater number would devote themselves to our waste places, than would do so if there were no foreign missions. The number of domestic missionaries has increased faster than the number of foreign missionaries. Then again it is found that very many of the young men, who come up from the field and the shop to prepare for the ministry, receive their first impulse toward the sacred office from a desire to become missionaries of the cross. The company of Christ's ministers is rendered more numerous, by means of missions to the heathen. The more ministers we send abroad, the more we have home. Here it is that scattering will increase, and with holding more than is meet will tend to poverty. The true economy for the churches is, to do their duty, and live by faith on the Son of God.

In estimating the number of missionaries needed for the present year, the Committee have been guided wholly by what they regard as providential indications; and, as has been already remarked, they have stated the *least* number, in respect to each of the missions, and not the greatest. In view of the claims of the several fields occupied by the Board, or demanding its immediate attention, they adopted the following resolution early in January, viz:—

Resolved—That it is advisable for the Board, with the leave of Providence, to send forth missionaries, during the present year, to the countries and in the proportion following, provided suitable men can be obtained; viz.

To Bombay,
To Ceylon,
To Southeastern Asia, as follows:—

To Siam,	3
To China,	1
As explorers on the continent & islands,	4
To be in readiness to occupy new stations,	3—16
To the Mediterranean as follows:—	
To the Nestorians of Persia,	2
To Trebizond on the Black Sea,	1
To the island of Cyprus,	2
To the island of Sanos,	1
To the island of Candia,	2
To the island of Negropont,	1
To Smyrna,	1—10
To Western Africa,	4
To the western coast of Patagonia, in South America,	2
To the Indians of North America, as follows:—	
To Indians on Lake Superior,	2
To Indians of Upper Mississippi,	2
To Indians of Upper Missouri,	2
To Arkansas Cherokees,	2
To Arkansas Choctaws and Creeks,	2—10
Total,	49

Only two days after this resolution was adopted, a communication received from the missionaries of the Board in Ceylon, in which they ask for *five* missionaries, instead of three, the number mentioned above; and within three weeks, letters came from the Mediterranean, urging upon the Committee the immediate occupation of Damascus, in Syria, and Broosa, a large and interesting city in the ancient Bythunia; so that had the estimate been made only a month later, the sum total must have exceeded *fifty*.

Should the Board send forth no more than *twenty-five* preachers during the present year, this would swell the number of its ordained missionaries to 100, and the whole number of its laborers—clergyman, laymen, male, and female—among the heathen, to nearly 300. The expense of the entire system of operations for the year ending August 31, 1832, was upwards of \$120,000.—Seven ordained missionaries and sixteen assistant missionaries have been sent abroad since that time; and thus the balance of \$6,000, then in the Treasury, was speedily absorbed. To sustain the system, as it was the last year, and to send forth the missionaries now engaged, \$140,000 will probably be needed for the year ending on the 31st of August next.

This brief statement of facts the prudential Committee make to their patrons, in the hope that it may advance the sacred cause, of which a special oversight is committed them. To *ministers of the gospel*, and to *candidates for the holy office*, it appeals for a greater number of missionaries. Think not that your services will be declined for the want of funds. That will not be, till the last possible effort to obtain them has failed, and the churches have thus peremptorily said, they will send no more missionaries. The churches *will* furnish the means of sending forth every man, who is commissioned by the Holy Ghost to go; and nothing is wanting to rouse the churches to ten-fold activity and zeal in this cause, but ten times as many missionaries pressing into the dark miserable regions of the heathen world. Upon the ministry it devolves in this, as in every other good work, to go before

and thus incite the churches onward. The command of Christ, a perishing world, the prosperity of the church, and the glory of her King, call for a rapid increase of the number of our missionaries to the heathen.—Minister of Christ, successor to the apostles, will you go on this embassy of love!—To the churches, also, the appeal comes with the solemnity and power of a call from the providence of God. In every direction we behold the cloudy pillar, the symbol of Jehovah's presence, lifted up as a signal for marching. The time, yea, the set time, has come. And having the sure word of promise, and knowing that the Lord our God goes before us, let us go up at once and take possession of the land.

In behalf of the Prudential Committee.

B. B. WINNER,

R. ANDERSON,

DAVID GREENE,

} Secretaries.

Missionary Rooms, Boston, February 1833.
S. Rel. Telegraph.

THE PROCEEDINGS

OF THE GENERAL CHRISTIAN SYNOD OF THE REFORMED CHURCH IN THE KINGDOM OF THE NETHERLANDS.

It is well known that the Reformed Dutch Church is the oldest body of the presbyterian order in America.—Its constitution is the same with that of Holland, and the church of the Netherlands. The first church was founded in New York about 1639. The doctrines of this church were the prevailing and established religion of the Colony until, it was surrendered to the British in 1664.

The Reformed Dutch Church in America has with a very few exceptions adopted the articles of faith and the rules of government of the Reformed Church of the Netherlands. These exceptions relate to the power of the Magistracy, to purge the church of heresy and to extirpate idolatry, the sentence of condemnation against the Anabaptists, and such regulations in Holland as were impracticable in this land of freedom.

A regular correspondence was kept up between the Reformed Dutch Church in this country, and mother church in Holland until about the time when the Stadtholder became king of the Netherlands. Under this new arrangement, the Church in Holland has become more secular, than it was before. It has been since that time in "bondage to the beggarly elements of this world."

From a perusal of the minutes of the General Christian Synod of the Reformed Church in the Netherlands in 1830, it appears that there can be no meeting of the General Synod except by a special commission of the King of the Netherlands, and the Synod is under the control of the king's special commissioner. The Synod is now composed in the Netherlands of a few ministerial delegates. In 1830 there was only one elder, and he was from the churches of North-Holland, and the reason of this I am not able to explain.

Through the politeness of the Rev. Dr. Kuypers, the worthy Senior Minister of the Reformed Collegiate Dutch Church in this city, I have received a copy of the minutes of the General Synod of the Netherlands in 1830.

As this is the first authentic account we have

received from the Mother Church, and as it will not be unacceptable to the readers of the Christian Intelligencer, I have commenced to translate and publish some extracts from said minutes.

President, Vice-President, or Substitute.

According to the communication of his Excellency the Minister of State charged with the general direction of the concerns of the Reformed Church &c. it appeared that by the decree of his excellent majesty of the 27th May the following persons were appointed.

As President of the Synod, the Rev. Dr. H. H. Donker Curtius, Secretary of the Provincial church-government of Gelderland, and Minister at Arnhem.

As Vice-President, Dr. J. Van Slogteren, President of the Provincial church-government of North Holland, and Minister at Horn, and as Secundus (Substitute) to the same the Rev. H. Van Volkom member of the Provincial church-government of North Brabant, and minister of Preda.

OPENING OF THE SYNOD.

The Members having taken their seats, appeared in the assembly His Excellency the Baron van Pollandt Van Keppel, Minister of State, charged with the general direction of the concerns of the Reformed Church &c. under the seal of the right honorable Lord Secretary, and Counsellor.

The President opened the meeting with prayer; whereupon his Excellency the Minister of State, after an appropriate introductory address, declared this fifteenth session of the General Synod of the Netherlands Reformed, to be opened.

The President replied in a becoming manner, to the address of his Excellency, and in affectionate and encouraging terms directed the members of the Synod to the businesses for which they had been convened.

THE REGULATION OF THE BUSINESSES.

By virtue of the 23rd Article of the Ordinance for the regulation of the Synod, the President requested the members to submit, at the commencement, their propositions in writing, to the Secretary.

The Synod resolved, in the transaction of business to follow the order proposed by the Secretary by way of Agenda.

A REVIEW OF THE STATE OF THE REFORMED CHURCHES.

The President read the communication containing the Review of the external and internal state of the Reformed Churches.

A Review of the state of the Reformed Church in the Netherlands, drawn up by the "General Synodical Commission" and by them presented to the General Synod 7th July 1829.

"Highly Honored and Reverend Sirs.

In the Review, which the General Synodical Commission had the honor last year to present to the Synod, they exhibited the articles (on particular points) which, according to their opinion, such a review ought to contain. Now for the second time, in the discharge of this portion of their business, they propose to present the same points and in the same order.

"Accordingly they call your attention in the

first place to the external state of the Reformed Communion, and the Commission have the honor to remark in relation to the number of members belonging to the same, that the account of the number of the Reformed amounting to 1,367,793 souls as it appeared in the review of the foregoing year, was made up from official information given them; yet according to the numerical accounts that had been made in several provinces in former and subsequent years, the present amount must, notwithstanding the correctness of the earlier amount, not be regarded to be as perfect, as we might reasonably expect.

"The Commission had hoped, since in December 1829 there has been taken a general census of the several members in Communion throughout the kingdom, that they should have it in their power to present a just and perfect account; but the want of returns to the Ministerial Department for domestic affairs, is the reason, why the Commission have been hitherto, disappointed, and they must now be contented to make the general remark, that the Reformed population in the Netherlands is probably greater than in former years, according to the earlier accounts. The results of the numbering of three provinces, which has come to the knowledge of the Commission, are certainly greater, than has been given in former years.

"According to this present return, and also the return of the year 1829 the population of the Reformed was as follows:

according to returns of 1829 Ac. to returns of 1830.

In Gelderland	173,924	187,058
South-Holland	318,958	330,136
Groninger	132,161	131,375

"There is no doubt that a similar result will be presented by the last census in each of the other provinces. Wherefore the Commission are encouraged to hope, that whenever they shall be in possession of the documents to make up the last enumeration, it will appear that the Reformed Communion is now stronger by several thousand souls, than in former years.

From May 1829 to May 1830, there have been received upon examination 104 Candidates for the sacred ministry, who together with 85 received in former years still unsettled, are more than sufficient to fill up the vacancies, which on the first of May last amounted to 53.

"For several years the evil has been felt which is caused by a too small number of Candidates, whereby small, despised, and undesirable congregations have been compelled to remain vacant, to the great injury of religion itself, and even their supplies could be no otherwise than very imperfect, as they frequently were compelled to call the first candidate that may offer, however little he might be qualified for his work; but according to the resolutions proposed by the Synod, and cheerfully ratified by his Majesty, we foresee, that the time is at hand, when all the congregations will have it in their power to be supplied, and to call the most esteemed from the several candidates, who may be considered as the most eligible.

[There were agreeably to the report of 1830, 635 students of Theology and more by 15, than in the former year.]

The state of the churches in the east and west Indies.

The State of the trans-marine congregations is principally the same as was given up in the preceding year. At Batavia there is only one Minister by the name of Leuting, who alone has to perform the impracticable labor of serving both the Low-dutch and the Malay congregations, on the account of which the Consistory have resolved to transfer a portion of the labour in the Malay congregation to the Missionary Medhurst. The congregation of Amboon have lost the prospect of retaining the Rev. Mr. Leuting, who upon the information of the appointment of General Van den Bosch, as Governor, has given up the idea he had entertained of returning to his Fatherland.

Since 18th Oct. 1829, the Assistant Minister Bosch has arrived at Batavia, who is there principally engaged as Catechist, and visitor of the sick, but is resolved of removing to some destitute congregation to remain as an assistant preacher.

The congregation of Amboon have lost their Dutch Minister, the Rev. Mr. Anwerda; a calamity rendered still greater by the youthful years of the Missionary Kam, which prevent him from doing according to his desires.

A new church has been dedicated at Grissce, in which approved sermons are read by a competent Schoolmaster, and an elder. Also in other destitute congregations are held similar religious meetings.

Furthermore, in November last, two Ministers were sent to serve the East India Churches, and they have removed thither, viz.—the Rev. Messrs. Lammers van Toorenburg and Slingerland Conrad. It is to be wished, that the example of these men will be imitated, and the surplus number of future candidates will introduce to the settlement of ministers in a place there is such a pressing necessity, but which, thus far, has never been supplied.

As with respect to the state of the East India churches, so also with respect to the West India churches, (principally as it relates to Surinam,) we are not in possession of the necessary information, to give a just representation of their situation. Only as it relates to Curacao, we can impart the pleasing accounts that have been received, particularly concerning the state of the Protestant Church in that place, and the good religious spirit that prevails there. His Majesty has granted to the ministers of Curacao the same advantages, which he had given to those of Surinam.

H. H. DONKER CURTIUS, *President*,
J. J. DEEMON, *Secretary*, of the General Commission.

Christian Intelligence.

AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY.

On the 26th inst. the day appointed by the American Temperance Society for simultaneous meetings in all the cities, towns and villages of the United States, a meeting of members of Congress was holden in the Senate Chamber, at the Capitol in Washington, for the purpose of forming a *Congressional Temperance Society*.

The Hon. William Wilkins, United States Senator from Pennsylvania, was called to the Chair, and the Hon. Walter Lowrie, Secretary of the Senate of the United States, was appointed Secretary of the meeting. The Throne of Grace was addressed by the Rev. John Proudfit of Pa. A Constitution was then adopted on the plan of abstinence from the use of ardent spirits, and from traffic in it, and was signed by members of both Houses of Congress. The following persons were appointed officers, viz—

Hon. Lewis Cass, Sec'y. of War—*Pres't.*

Hon. Samuel Bell, N. H.
Hon. Gideon Tomlinson, Ct.
Hon. James Reed, Mass.
Hon. Daniel Wardwell, N. Y.
Hon. Lewis Condit, N. J.
Hon. William Wilkins, Penn.
Hon. Thomas Bwing, Ohio,
Hon. Felix Grundy, Tenn.
Hon. John Tipton, Ind. and
Hon. James Wayne, Georgia,

V. Pres't.

Hon. Walter Lowrie—*Secretary.*

Hon. Elsha Whittlesey, Ohio—*Treasurer.*

Hon. Wm. W. Elsworth, Conn.—*Auditor.*

Hon. Theo. Frelinghuysen, N. J.
Hon. Arnold Naudain, Delaware,
Hon. John Blair, Tennessee,
Hon. Geo. N. Briggs, Mass. and
Hon. Elutheros Cooke, Ohio,

Ex. Com.

All members of Congress, and all who have been members of Congress, officers of the United States Government, Heads of Departments and officers of the Army and Navy, who practically adopt the principles of the Society, may become members.

The Constitution of the Society, and also the speeches delivered at a Temperance meeting in the Hall of the House of Representatives, have been printed, and will, it is hoped, be circulated throughout the country.

CHURCH OF SCOTLAND.—The established Church of Scotland, according to the last British Magazine, comprises 16 synods, 79 presbyteries, and about 1000 parishes. There are 65 Chapels of Ease, the ministers of which are elected by their several congregations. Upwards of 10 chapels have been built by Parliamentary grants in the Gaelic districts, the ministers of which are appointed by the crown. Thirty missionaries are employed in the most necessitous districts by the committee of the General Assembly for managing the royal bounty, and 14 by the society for propagating Christian knowledge. There are in communion with the church, five Presbyteries in England, besides several congregations not as yet connected with any Presbytery, — namely, London, Newcastle-on-Tyne, Northumberland, North-west of England, and Wooten; the Synod of Canada, containing four presbyteries, and the Dutch Presbyterian Establishments the ministers of which are appointed by the King of the Netherlands.—*Presbyterian.*

From the South American Almanac and Directory for 1833.

In Caffraria there are 12 Missionary Stations,

viz:—4 belonging to the Glasgow, 1 to London, 1 to the Moravian, and 6 to the Wesleyan Missionary Society. The Stations of the latter extend the whole length of the Caffr country, that nearest lying within a few miles of the Colonial boundary, and the farthest in the country of the Anapondas, among a people claiming a descent from Europeans wrecked on their shores. Schools are attached to all these stations, which are sedulously attended to by the several Missionaries, who have also made considerable progress in translating the Scriptures into the language of the country. These and other circumstances, indicate the eve of a great moral change in the condition of the Caffr people, and that a period is not very far distant when they may be ranked among the civilized nations.

COLLEGES.—The American Almanac for 1833 gives a list of 60 colleges in the United States, containing 5,207 undergraduates. Of these, five colleges with 692 students (a large part of them in the preparatory departments,) are Roman Catholic. Twenty-one Protestant Theological Seminaries, according to the same authority, contained in 1831, 726 students; and eighteen medical schools, 1,931 students. Eight law schools are also mentioned, four of which have 131 students.

In the annals of education the number of students connected with colleges and professional seminaries in the United States was estimated lately as follows:—Academical 3,175, Theological 663, Legal 88, Medical, not far from 2,000; in all 6,185, or one to every 2,078 inhabitants; viz: in the New England States 1748 students, being one to 1,118 inhabitants; Middle States 1995—1 to 1841; Southern States 1,475—1 to 2,012; Western States 957—1 to 3,516.

How large a part of these are to be regarded as pious, we have not the means of ascertaining.

There are in the United States only about 9,000 ministers of the gospel, of every denomination. The population is more than 13,000,000. Suppose the labours of each minister to extend to 800 individuals, there would be left nearly 6,000,000 of our citizens without the ministry of the gospel.—*Boston Recorder.*

From the Cincinnati Journal.

"The tender mercies of the wicked are cruel."—*Solo.*

Miss A., of —, New England, was raised in the family of a physician, who professed and inculcated the doctrine of Universal Salvation.—Early in life, Miss A. was afflicted with a pulmonary disease, by which she was confined almost entirely to her chamber. She seldom saw a christian friend, and knew but little about the plan of salvation by faith and repentance.

Her disease began to assume a more threatening aspect, till those who saw her, knew that she must soon die. Knowing that she was ignorant of her perilous condition, they requested her physician to call in a minister of the gospel, to instruct her and pray for her. But he informed them that "the sick chamber was no place for preaching," and charged them to cheer the sick girl with hopes of a speedy recovery, and himself constantly assured her, that there was nothing

alarming in her case. Thus her strength was wasting and her life departing, while she knew it not.

When all hopes of her recovery were given up and her physician feared that every hour would be her last; the minister of the place was permitted to enter her apartment. He found her entirely unconscious of her danger, for still she hoped to see much good, and many days in the land of the living.

While engaged in prayer the minister used the following sentence. "Lord have mercy on thy young handmaiden, who is apparently near her end!" This was the first intimation which she had received, that death was near; and such was the effect produced by it, that she shrieked aloud most fearfully, groaned an unearthly groan or two, and thus expired.

I leave the reader to estimate the guilt, and imagine the feelings of a physician, who could thus lead an unsuspecting patient amid all the dangers that cluster around the dying sinner's path. But let this narrative be a timely warning to any others who may be disposed to exclude all thoughts of God and eternity, from the minds of those who must soon die. D.

From South Africa.—News has been received from Cape Town up to Jan. 9th, by the N. York Journal of Commerce.

The harvest was coming in plentifully, and the health of the colony was good. The frontier of the settlement is considerably annoyed by native robbers.

The value of Missionary labor in removing this evil, is felt and acknowledged. The following paragraphs contain interesting information in relation to that and other points. They are from the South African Commercial Advertiser.

The only security, as we have a thousand times observed,—the only security which a country possessing so extensive and so wild a frontier as ours can have, is to live on good terms with such of our neighbors as the Missionaries have prevailed upon to settle in one place, to build houses, cultivate lands, and accumulate property, *which cannot be removed hastily*, or at all, and to hold out other encouragements to Tribes, who are still wanderers, to follow their example.

Not many years ago, the Griquas were a wandering tribe of naked savages—miserable, and dangerous to the Frontier Colonists. The venerable and most amiable missionary Anderson, and his colleague, wandered with them for five years, associates of their sufferings, privations and dangers, before they could be induced to settle where Griqua Town now stands. Now they have houses, and gardens, and wagons, furniture, clothes, *Institutions, Schools, Books*, and military virtue, equal at least to those of any Frontier District in the Colony. These men are now able to protect themselves against thieves and robbers, and should they go to war with the Colony, they well know that, should they escape by flight, their town and all their property must perish. This is the hold which the civilization on the Native Tribes gives us upon their good behaviour. But why do we talk of *good behaviour*? The Griquas actually *protect* the Frontier, and have more than once saved the Colony from invasion.—*Salem Register*.

The Tracts which I brought which me from America, writes Rev. Eugenio Kincaid, under date of Maulmein, Nov. 8, have long since been distributed, and the good which they have done will only be fully disclosed in the eternal world. One man, now a worthy member of the church, dated his first serious impression from reading the *Swearer's Prayer*. *The great Question answered* has been most signally blessed. The Tracts on *Intemperance* have been like the stone which went from the sling of David. Many a giant that defied the armies of the living God has fallen; not to perish, but to be raised to life everlasting.—*Am. Tract Mag.*

Miscellaneous.

From the Casket.

THE DESERTED CHILDREN.

A Real Incident.

In the autumn of 1823, a man was descending the Ohio River, with three small children in a canoe. He had lost his wife, and in the emigrating spirit of our people, was transporting his all to a new country, where he might again begin the world. Arriving towards evening in a small island, he landed them for the purpose of encamping there for the night.—After remaining a short time, he determined to visit the opposite shore, for the purpose, probably, of purchasing provisions; and telling his children that he would soon return to them, he paddled off, leaving them alone on the island.—Unfortunately, he met on the shore with some loose company, who had invited him to drink. He became intoxicated, and in attempting to return to the island in the night was drowned. The canoe floated away, and no one knew of the catastrophe until the following day.

The poor deserted children in the mean while, wandered about the uninhabited island, straining their little eyes to get a glimpse of their father. Night came, and they had no fire nor food, no bed to rest upon, no parent to watch over them. The weather was extremely cold, and the eldest child, though but eight years of age, remembered to have heard that persons who slept in the cold, were sometimes chilled to death. She continued therefore to wander about; and when the younger children were worn out with fatigue and drowsiness, and ready to drop into slumber, she kept them awake with amusing or alarming stories. At last nature could hold out no longer, and the little ones, chilled and aching with cold, threw themselves on the ground. Then the sister sat down, and spreading out her garments as wide as possible, drew them to her lap, and endeavored to impart the warmth of her own bosom as they slept sweetly on her arms.

Morning came, and the desolate children sat on the shore weeping bitterly. At length they were filled with joy by the sight of a canoe approaching the island. But they soon discovered that it was filled with Indians; their delight was changed into terror, and they fled into the woods. Believing that the savages had murdered their father, and were now come to seek for them, they crouched under the bushes, hiding in breathless fear like a brood of young partridges.

The Indians having kindled a fire sat down around it, and began to cook their morning meal,

and the eldest child, as she peeped out from her hiding place, began to think that they had not killed their father. She reflected, too, that they must inevitably starve if left on this lone island; while on the other hand there was a possibility of being kindly treated by the Indians. The cries too, of her brother and sister, who had been begging piteously for food, had pierced her heart, and awakened all her energy. She told the little ones, over whose feeble minds her fine spirit had acquired an absolute sway, to get up, and go with her. Then taking a hand of each, she fearlessly led them to the Indian camp fire. Fortunately, the savages understood our language; and when the little girl explained to them what had occurred, they received the deserted children kindly, and conducted them to the nearest of our towns, where they were kept by some benevolent people until their own relations claimed them.

SCRIPTURAL ATLAS.—Among the recent publications of Germany, not the least important is an atlas which has appeared at Weimar, containing twelve maps illustrative of the historical parts of scripture, drawn by Captain Weiland, with explanatory letter-press, by Archdeacon Ackerman of Jena. It also contains a geographical index or Scriptural Gazetteer. A work of this kind on so large a scale, cannot fail to prove a welcome present to the student of the bible, especially while he is compelled to wait for the Bible Atlas long since promised to the public by Gesenius.—*Presbyterian*.

MUNIFICENCE.—We understand that the late Hon. Joshua Fisher, who died at Beverly last week, has bequeathed \$20,000 to Harvard University, as a foundation for a Professorship of Natural History—also, about \$7,000 to Rev. Mr. Thayer's Congregational Society—and has made other liberal donations.—*Salem Gaz.*

Mr. Wagner having resigned, the Rev. John Cares of York, has been appointed Treasurer of the *Education Fund*. All contributions for beneficiary education, must be transmitted to him.

RECEIPTS FOR THE MESSENGER.

By Rev. H. Sonnedecker—from D. Heck, for 1832, \$1.00. From Mr. Latimer 1.00. By Rev. John Rebough—from W. Hoffman, for 1831—2, 2.00. Henry Newman for 1832, and John B. Welby for 1833, each 1.00. Philip Grove, for 1831—2, 2.00. Miss M. Egel, Jos. Stonebreaker, John Shaffer, Jun. Jesse Banks, for 1832, each 1.00. Rev. H. Bibbighouse and A. Kerschner, for 1832, each 1.00. Peter Schultz, for 1833, 1.00. By Rev. J. C. Bucher—from John Smith, Henry Feete, John Fisher, for 1832, each 1.00. John Stehly, for 1832—33, 2.00. Jacob Thomas, Jno. Rensberg, H. Feete, J. E. Willard, N. W. Welsh and H. Haupt, for 1833, each 1.00. By Rev. S. Gutelius—from Jacob Keller, Esq. Geo. Will, Esq. H. Schreyer, D. Schreyer, J. Grove, H. Wirt, W. Gobrecht, Rev. J. Ruthrauff, N. Kerns, D. Heagy, for 1833, each 1.00. By Rev. Jonathan Zeller—from Henry Knode, John Hewitt, Enoch Isenberger, Samuel Harnish, Sen. Samuel Harnish, Jun. for 1833, each 1.00. By Rev. A. Helfenstein Sen.—From Geo. Decker, 1.00.