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Communications.

For the Messenger.

MR. EDITOR,

In looking over the pages of the last Messenger, I was struck with no small degree of astonishment, with the contents of a communication signed York, containing, as it does, things, which I could not have looked for from the supposed author, in whom I think I am not mistaken.

It is not my intention to deal in invectives, or to make a rude attack upon any private individual, but as the writer has in my view wantonly assailed some of the citizens of Chambersburg who have been forward as they conceive in promoting the best interests of the institutions alluded to, I shall feel myself at liberty to state my views of the claims of York, and give some reasons why these institutions should be removed, & answer, if I can, some of the unjust imputations attempted to be cast upon Synod, and the respectable efforts making at Chambersburg.

In the first place, Synod, as the guardian of these institutions, has acted with a sense of duty and propriety in the call which they make for competition in the location of these institutions. Not that they felt themselves bound to give it to the highest bidder, without taking into consideration location, and every other advantage, but they were influenced, I presume, by other reasons more cogent and important in their nature than the mere acquisition of funds.

Secondly I will admit that the present time is not quite so auspicious for raising money as it has been, yet still the church at large should feel herself bound to do what she can to sustain her institutions. And as to the citizens of York, I do not recollect of seeing or hearing of any particular act of liberality on their part

towards those institutions, either in money or otherwise, when times were more prosperous than now.

True, it is alleged they have done much, but allegations will not do. We look for a statement of the amount of money raised by the citizens of York in behalf of the institutions; or for the erection of buildings which all admit are indispensable for the accommodation of the classical department.

If I mistake not it was contemplated by the Board of Trustees of these institutions to erect suitable buildings, alleging that they could not be dispensed with. But I did not understand how it was to be accomplished, knowing that the fund, set apart and known by the name of the building fund, amounting to somewhere about \$500, was wholly inadequate. An intimation never having been given that the citizens of York would raise the sum necessary to accomplish so desirable an object, it of course follows that Synod would have been compelled to raise the funds requisite for the erection.

The fate of Meadville College does not, in my view, present any reason or argument, why an institution of similar character would not flourish in Chambersburg, because that institution had no particular part of the great community pledged for its support, but our institutions are institutions founded by the G. R. church at large, and of course have a claim upon its patronage.

As it regards a taste for literature, liberality of sentiment, or amount of intelligent population, I do not think that York can boast of a great abundance. Judging from the great and almost general opposition to temperance societies, &c. it would go very far to show a want of intelligence, and unsoundness in the state of morals, and a soil, such as this, must be pernicious to the growth of literature.

As to the location being too far west, and placed where just no such institution is needed, presents an obstacle of but small moment, and supposing that a much larger proportion of students are from the east, can it, for one moment, be supposed that a removal would destroy their predilection for the institution of their choice? It cannot be. That predilection exists not for the town of York, but for the gentlemen who stand at the head of the institutions, and of whom I feel proud. If it were the mere town that would be capable of sustaining such institutions, why did they not flourish in York long ago? It is true they have prospered to some extent, but when was it that they received the impetus in the classical department? Was it not when the gentleman who now presides over

it, was called to take charge of it? It was then and only then, that it came into notice. The thanks of the church are due to that gentleman, (I mean Dr. Rauch) for his unrelaxing exertions to build it up. Its prosperity was owing to his laudable ambition, not to the town of York.

The writer says the citizens of York received it with open hearts and hands when it was in its last extremity, they nourished it, and were the means of bringing about its present prosperity. I should be glad to learn how far their liberality extended—what contributions they have made for its support—what number of students they have placed under its care? The highest number at any given time, I believe, was about twenty, from the town and county, whilst at the same time they fostered a rival classical school by placing under the care of its head from seventy to eighty youth. This certainly speaks much in favor of the liberality of the citizens of York towards the institution in question. Were it not for the sympathy which the church at large feels for its success by supplying it with students from abroad, it would certainly decline: the support received from York could not save it from sinking into a premature grave.

Mr. Editor, I glory in the success of our Theological and Classical Institutions; and would be the last man to do any thing that would be the means of their destruction. And it is with no ordinary feeling of regret that I see the writer, in his last piece, breathing a spirit of annihilation; and his production has led me to question the sincerity of his attachment to the best interests of our institutions.

The uttering of a sentiment that would prejudice their interests, or go to paralyze the action of Synod upon so all important a decision, deserves the reprehension of all who feel interested for their prosperity. To say that they may be removed, but that if such a step be taken, their professed friends at York will interpose their influence to prevent the students from following them, is to say what none but an enemy to the institutions would dare to utter. It must indeed be a debased mind that would prompt any citizen of York or any other place, to raise his prerogative and utter to Synod such sentiments as are contained in the author's last piece. Surely if he be the friend of the church, he will employ all his influence in sustaining its institutions, wherever Synod may think it most expedient to locate them.

I have, Mr. Editor, no personal predilection in favor of Chambersburg. I yield to the decision of Synod. I have always loved to cherish

its institutions, and always will co-operate in sustaining them, locate them where the Synod may, and would indeed be sorry to see any undue influence used to prevent Synod's free action upon the subject of their location.

The personal allusions which were made in the writer's first piece, have nothing to do with the location, and appear to have been made in bad feeling. I would only say that those persons who have been foremost in subscribing and removing, have paid their subscriptions, and consider themselves as owing nothing. The writer would do well when he makes such personal allusions to be a little more acquainted; and to say the least, his charge is quite gratuitous. Perhaps it might be shown that the citizens of Chambersburg have been quite as liberal in their support of these institutions, as have the people of York. And I have yet to learn that their liberality consisted *only* in subscriptions promising to pay. Their liberality in the support of the indigent students in our institutions, is perhaps greater than any single congregation attached to the church.

It is unkind, nay, it is unmanly to attempt to cast an odium upon any respectable place for making an effort to furnish the necessary buildings, which the citizens of York in their parsimony withhold. The writer says make an appropriation out of the permanent fund, and we will erect buildings. I will only say, that under an appropriation of the same kind, the people of Chambersburg will do likewise.

The writer is in error when he says that the academy in Chambersburg is tenantless, so far from that being the case there is from twenty to thirty scholars learning the languages, and about seventy under instruction in the various branches of English education, many of whom would no doubt enter the classical department, should a location be made here.

As to the Professors, I suppose it would be as easy for Synod to support them here as in York, as I do not apprehend any diminution of the present number of students; at least, I hope that the writer's predictions will not be verified.

The writer says there were no inducements held out by the people of York, no tempting offers were made to bias the mind of Synod, and pervert their judgement. It is true that no subscription papers were there, purporting to give so much. He says they did not ask to have the institutions, but that when a delegate from Chambersburg proposed York, as a location, it was responded to by one from York.—But it is equally true that the delegate from Chambersburg was led to believe, from that proposition, that the people of York would raise a considerable sum of money. They did not pledge themselves to any amount, but held out that in York and that county, a large sum could and would be raised.

It was also said that a building had been purchased by an individual at a very low price, this as an inducement, was to be given at cost, and as answering the purpose of Synod at that time.

One of the reasons, Sir, of any efforts that I, as an individual, have made towards the removal of our institutions from York, is this, that, in my view of things, the people of York have

not given it that hearty support which it merited. I have learned sufficient, Sir, to convince me that the institutions are by no means the favorites of the citizens, and that a powerful influence is exerted against them. Why, Sir, I have heard individuals closely connected with them say, take them away, we care nothing about them, and you will only relieve us from trouble.

CHAMBERSBURG.

SELECTED.

GERMAN THEOLOGY.

From the Correspondent of the Baptist Register in Germany.

Lucke was born in the same year with Geiseler; was student at Halle at the same time; was professor at Bonn at the same time with him, and is now professor with him at Göttingen. They are intimate friends, are associate editors of a Journal, and co-operate in the promotion of theological literature. Lucke, however, is not so decided in his Rationalism, but chooses to belong equally to the orthodox party. As he is at present one of the most influential men in the science of interpretation: it is necessary to premise a few general remarks on the state of this science, in order to illustrate the position which he occupies. The reformers had not time to attend to this subject.—Their successors in the seventeenth century had scarcely more time, as they were so immersed in petty legislation about the formula of the creed. The writers of this and the succeeding period, paid more regard to Luther and Melancthon, than to the Bible. The creed of the church, fixed by authority, and descending to the minutest details, produced an artificial or mechanical orthodoxy, an orthodoxy, which had human decisions for its basis, and which swayed an absolute sceptre over the interpretation of the bible. The Pietists under Spener, and later under Francke, disapproved and abandoned these dry and fruitless discussions about the Lutheran creed, and betook themselves to practical religion. Had they not overlooked some important practical considerations, their influence would have been of the most salutary kind. But laboring chiefly to excite religious feeling, they employed Scripture for the purpose, without regarding sufficiently the meaning and use which the writers themselves intended. The consequences were immediately unfavorable to interpretation, and in the end to practical religion itself. But now interpretation was to run in a very different channel.—Wolf and his school, made prophets and apostles teach after the manner of Euclid. Afterwards Kant or rather his followers, took them all up to the third heavens, and revealed to them the mysteries of the transcendental philosophy. In the mean time Somler had introduced history as the magazine of the interpreter. This school would allow the writers of Scripture to say nothing but what was found in other books of the age. If they seemed to teach a system new, both to Jew and Greek, these interpreters would prove from history that they did not really mean what they said. Never did inquisitorial ingenuity inflict more tortures, than these

men did upon the works of revelation. Ernesti, Morus and Kiel, *partially* remedied this evil by introducing the grammatical element into interpretation. From that time little was done in the science of interpretation, but different philosophical and religious parties applied to the science as it then existed, in writing more commentaries than others are willing to read. De Witte, the Rosseau of theology, cannot form a school for want of men constituted like himself. His fundamental principle, is that "a man's heart leads him to religion, but his understanding to infidelity, and that these two are irreconcilable!" His interpretation falls in with the common Rationalists, though he has some mysterious strains of sentiment, which have no rational cause or object. Perhaps the Hegelians ought not to be mentioned here, though they are beginning to find their system in the Bible, and even to write commentaries.

Schleiermacher, at present the ruling spirit in German philosophy, sought to improve the theology of his native country, by administering large draughts of Plato's divine wisdom. But all these writers had only an indirect influence on interpretation. Winer and Lucke are the first to lift their voices distinctly against abuses in interpretation, and to correct and carry out the system of Ernesti and Kiel. They agree in depreciating that unnatural interpretation which dissolves the miracles of the Bible.—They both insist on a deeper sense of such apostolical expressions as the "Spirit," "grace," "redemption," &c. They agree that not the sacred writers, but their interpreters, are the authors of the flat nonsense found in most Rationalistic commentaries. Winer inclines more to a philological interpretation, and with a perfect indifference to doctrinal consequences, labours both historically and grammatically to ascertain precisely what the writers themselves felt and thought. It is remarkable that he furnishes a complete refutation of De Witte's principles; for while he never manifests any thing like a religious feeling, his critical investigations bring him back very nearly where the reformers stood. But Lucke has none of Winer's theological indifference or aversion. On the contrary, this is exactly the point where he feels the most interest. At the beginning of his theological career, he spent some time at Berlin, and was the intimate friend of De Witte, Neander and Schleiermacher. It is well known that these three distinguished men were of different sentiments. Lucke felt that it was desirable to seek some point of union where such men could be brought together, and it seems to be the main object of his life to bring back the distracted theology of Germany under one common bond of union. In his treatise on interpretation he carries out the principle which Winer adopts in his grammar. He agrees with Winer that we are to lay aside all preconceived opinions and systems of our own when we interpret Scripture, & become mere passive recipients of the writers' thoughts. But he contends (and not without reason) that in order to understand a particular passage, it is often necessary to be familiar with the writer's system of belief, or, in other words, that a knowledge of biblical

theology is an indispensable aid to biblical interpretation, and, indeed, that these are mutually dependent upon each other. If this principle were applied to the study of Plato, no one could deny its truth. What can be more evident than that in order to understand many passages in the works of this writer, it is necessary to be acquainted with the Platonic philosophy? And yet we are to learn that philosophy, from the works of the writer himself.

FOREIGN MISSIONS.

Extract from the Twenty-Fifth Annual Report of the American Board of Commissioners for Foreign Missions, read at the Annual meeting of the Board, at Utica, N. Y., commencing on the 8th of October 1834.

(Continued from Page 123.)

SYRIA AND THE HOLY LAND.

Beyroot, Isaac Bird, Elie Smith, and George B. Whiting, missionaries, Asa Dodge, M. D. licensed preacher, and their wives. *Jerusalem*. William Thomson, missionary, and wife. Lorenzo W. Perse, missionary, and wife, conditionally appointed to Cyprus. Syria and the Holy Land embrace the four pashalics of Aleppo, Tripoli, Damascus, and Acre, all of which are under the viceroy of Egypt. The cities of Damascus, Aleppo, and Jerusalem contain respectively 100,000, 80,000 and 20,000 inhabitants. The number of souls in Syria and Palestine is estimated at 1,000,000. Mr. Thomson has lately been stationed at Jerusalem. The population of that city is thought to be increasing. Pilgrims resort thither in great numbers. Damascus has been lately surveyed, by Mr. Smith and Dr. Dodge, and will probably soon be occupied with a mission. Abundant opportunities were found on the tour for preaching the great truths of the gospel. Beyroot is becoming more and more interesting as a missionary station. From 20 to 30 Franks attend the meeting in English at the English consulate. At the mission-house, there are 2 services in Arabic on the Sabbath. The system of schools is yet in its infancy. The number is 6, four taught by native schoolmasters, and two by members of the mission. The aggregate of schools does not exceed 140. Female education is neglected and opposed.

The missionaries are uniformly of opinion that Bible distribution alone has not accomplished much in Syria in respect to the conversion of souls. So thick is the mental darkness on certain vital points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown back upon the dark spots until the wilfully blind shall be compelled to see.

PERSIA.

Mission to the Nestorians, Justin Perkins missionary and wife. Mr and Mrs Perkins arrived at Constantinople on the 20th of December, 1833. They were employed till the 15th of May last in the study of the Turkish language, when they sailed for Trebizond, expecting to go from thence to Tabreez, through Erzeroum into Armenia. They took with them a supply of school books, Martyn's Testament,

and other portions of Scripture. The death of the prince royal of Persia, Abbas Meerza, has not seriously disturbed the tranquility of Persia. *Mission to the Mohammedans*, James L. Merrick, missionary.—Mr Merrick embarked at Boston for the Mediterranean and Persia on the 20th of August last.

THE TAMIL PEOPLE.

From 300,000 to 400,000 Hindoos, speaking the Tamil language, are found in Ceylon, and 10,000,000 inhabit the southern provinces of India. The Malabar is said to be a dialect of the Tamil.

MISSION TO CEYLON.

Batticotta, Daniel Poor, Henry Woodward, and James R. Eckard, missionary; Nathan Ward, M. D. physician, and their wives. *Maneypally*, Henry R. Hoisington, missionary, E. S. Minor, printer; and their wives. *Oodoorville*, Wm. Todd, and George H. Athorp, missionaries, and their wives. *Tillypally*, Benj. C. Meigs, missionary and wife. *Charachery*, Jno. Scudder, M. D. missionary, and wife. Miron Winslow, missionary, is on a visit to the United States. No letters have come from Ceylon of a date subsequent to the arrival of Messrs. Eckard and Minor in Jaffna in Feb. last. The governor of Ceylon has given permission to the missionaries to occupy a number of the old church buildings in the neighboring parishes and the contiguous lands. Ten children of the missionaries, whom Mr. Winslow brought to this country, and nine others who have since arrived, have been provided for by the friends of missions in the United States.

At the church connected with each station the gospel has been regularly preached, and also at many of the school bungalows, & other places. Many of the native teachers and catechists render valuable service in this way. Concentrated labor on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the neighborhood, has been from the first the plan of operating in this mission, with the best results. Continued meetings of three days have been held, with much advantage. This mission has a very superior system of schools. The preparatory school at Tillypally has been transferred to Batticotta, and connected with the Seminary there as a preparatory class. In place of it, English day schools have been formed at some of the stations. They have suffered much by the prevalence of the cholera. The number of village schools is about 78, and the number of scholars in them, and in the English schools is 3,445. The whole number of schools at the stations is not given. At three of them, there are 52 schools. Sixteen members of the seminary finished their course in September 1832. In the 1st class are 23 members; 2d 28; 4th 35; 5th 23; Total 140. Teachers 10; Theological class 25. The principal college building, Otley Hall, will probably soon be completed. Of the 140 at the seminary, 53 are church members. The committee have authorized the employment at each station of native agency to the amount of 1 preacher, 2 catechists, 5 readers, and 20 schoolmasters. The chief design of the seminary is to raise up competent native assistants.

The female central school at Oodoorville, contains 50 girls. The missionaries are authorized to increase the number of scholars in the female boarding schools to 100.

There are now 2 presses belonging to the mission, with founts of type in Tamil and English. The establishment is at Maneypally. The church mission press at Nellore has been much employed by our missionaries. The missionaries of all the stations hold monthly meetings for business, observe the monthly concert and the monthly meeting for prayer for young men preparing for the ministry, occasionally assemble for special prayer, and often assist each other. The native converts have temperance, moral and evangelical societies. Great difficulties exist in respect to a perfect union of feeling, owing to the influence of caste, and the difference between the European and Hindoo races. There are now three native preachers, 35 pious catechists, readers, &c. &c.; 50 pious schoolmasters, and more than 50 pious members of the seminary training for future usefulness. The whole number of church members now living is about 220.

The missionaries have been instructed to send two of their number to the coast opposite Jaffna for the purpose of commencing a mission. A printing press will probably be soon established at Madras. Mr. Spaulding has surveyed the coast, and is understood to have considered the district of Madura as the most eligible site.

MAHARATTA MISSION.

Bombay, Cyrus Stone, Wm. Ramsey, missionaries, Wm. C. Sampson, missionary printer, Mrs Ramsey, Mrs Sampson, Miss Cynthia Farrar, superintendent of female schools. *Ahmednuggur*, on the continent 175 miles north east of Bombay, Hollis Read and G. W. Boggs, missionaries, Mrs Read and Mrs Boggs, Dajeba, native assistant, D. O. Allen, missionary itinerating. *Allen Graves*, Sendl B. Munger, missionaries, George W. Hubbard, and Ames Abbott superintendents of schools, Mrs Graves, Mrs Munger, Mrs Hubbard, Mrs Abbott; Miss Orpan Graves, and Miss A. A. Kimball, teachers;—whose particular location, except that of Miss Kimball, is not known.

Mrs Atossa Stone, wife of Mr Stone, died at Bombay, on the 7th of August, 1834, of an affection of the liver, after an illness of 12 days which she bore with Christian resignation. Mr. Stone's two motherless children arrived in Boston, in May last. On the 17th of April 1833, died of cholera at Ahmednuggur, the native assistant, Babjee. His death was a great loss not only to the particular mission to which he belonged, but to the cause of Christ in general. His devout deportment, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the Brahmins, his preaching at Ahmednuggur, and in more than fourscore towns and villages, are means which may not be permitted to fail of a glorious result. Several members of the mission have been seriously ill at various times. Only two of the eight missionaries, who have deceased in this field have died of the peculiar disease of the country.

During the year, the gospel has been preached regularly in the chapel at Bombay and also

in the streets and places of concourse. Mr. Stone has held interesting discussions with more than 100 Jews who called on him to obtain the books of Genesis and Exodus printed in Maharratta, and also copies of the New Testament, or portions of it. Natives from some distance on the continent also made frequent application for books. Mr. Ramsay has devoted his time almost exclusively to preaching. The attendance at the chapel is much the same as in the preceding year. Considerable attention has been paid by the teachers of the schools to vocal music. A collection of Christian hymns, adapted to the native tunes has been prepared and printed. Many of the natives are attracted to the public worship in consequence of the singing. The schools are 26 in number, 15 in Bombay, 5 for boys and 10 for girls, and 11 on the continent. The former opposition to female education has been dying away. No books but those of a religious tendency are allowed. Of the New Testament in Maharratta, 400 copies have been distributed, a few in other languages, and 14,500 tracts. The total of printing in Maharratta has been 23,300 copies and 1,414,900 pages. A large amount of English printing has also been executed.

At Ahmednagar, the religious services are sustained as heretofore. The number of hearers on the Sabbath is from 40 to 60. There is no chapel at the station. The asylum, supported by the contributions of Europeans, is still under the charge of the American mission, and affords great facilities for preaching the gospel. No extensive system of schools has been adapted. At the last report, there was one school for boys, and three for girls. The mission church, formed March 4, 1833, has about fifteen members.

There has been no report of Mr. Allen's proceedings since his return to Bombay. Extensive and interesting tours have been made by the missionaries.

Since the Maharratta mission commenced, 29 persons have been gathered into the church of Christ, some of whom sleep in Jesus. Schools have been established, in which thousands of children have been taught to read. The whole New Testament has been translated and printed in two editions, and portions of it in several editions. Four books of the Old Testament have been translated, and two printed. About thirty tracts have been prepared and published.

SIAM, CHINA, INDIAN ARCHIPELAGO.

Siam.—Charles Robinson and Stephen Johnson, missionaries; Daniel B. Bradley, M. D. physician, and their wives. David Abeel, missionary, on a visit to the United States. Mr. Abeel will perform an agency among the Reformed Dutch Churches of this country, and then with the leave of Providence, return with associates from the same church, and establish a mission in some portion of the Indian Archipelago. Messrs. Robinson and Johnson reached Singapore in the last autumn. They remained for the purpose of acquiring the Chinese language. They hoped to reach Siam in the spring of the present year.

China.—Elijah C. Bridgman and Peter Parker, M. D. missionaries; S. Wells Williams, printer. Mr. Tracy, who arrived at Canton

with Mr. Williams on the 26th of Oct. 1833, has since been authorized to remove to Singapore. Mr. Parker embarked for Canton on the 3d of June last. Mr. Williams entered on his duties as printer immediately on his arrival, but a portion of his time, for several years, must necessarily be given to the language. Mr. Bridgman is the principal editor of the Chinese Repository, though he is assisted by Dr. Morrison, his son Mr. J. C. Morrison, Mr. Gutzlaff, Mr. Stevens, Mr. Tracy, and others. The work is ably conducted, and is one of the principal means, under God, of the strong interest beginning to be felt for China. Though Mr. Gutzlaff possesses remarkable personal qualifications for his work, and though we are not to infer that any other man pursuing the same course, would pass unmolested, still enough has been proved to show that the church may easily attempt great things in China, and ought by all means to do so immediately. The patrons of missions ought to feel, however, that their faith may be severely tried, before the gates of China are thrown open to the free entrance of the word of God.

The time of the missionaries is principally occupied in the acquisition of the language, in collecting and diffusing information, and in the preparation of books in Chinese, and their distribution among the people. Mr. Stevens, now seamen's chaplain in the port of Canton, is attending to the Chinese language, with the expectation of entering the service of the Board in the autumn of the next year. There is a very favorable opportunity for the distribution of books and tracts in Canton. The books hitherto have been printed from wooden blocks. Mr. Dyer, of the London Missionary Society, has succeeded in casting metallic movable types. To print a considerable part of the language, 1200 characters will be sufficient. A complete font must contain from 25,000 to 30,000 characters, the expense of which would be very great. A more simple and economical process has been devised,—that of procuring metallic castings, or stereotype plates, from the Chinese blocks. A set of blocks, containing Christ's Sermon on the Mount, of 20 pages, has been received in Boston. From these, two sets of stereotype plates have been cast, and put in perfect condition for printing. It is supposed that great advantages will accrue from this invention.

INDIAN ARCHIPELAGO.

Singapore.—Ira Tracy, missionary. *Exploring Mission.*—Samuel Munson and Henry Lyman, and their wives. Singapore will probably be the great central place for the missions of the Board in South Eastern Asia. It is situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government. In respect to climate, facilities for intercourse with other portions of the world, &c. it presents peculiar advantages. In the three or four last months of 1833, as many as 140 native craft arrived from 40 different ports. A printing establishment has been purchased, containing two presses, a font of Roman type, two of Malay, one of Arabic, two of Javanese, one of Siamese, and one of Bugis; apparatus for casting types for all these lan-

guages, & for bookbinding. Miss Adelia White of Brookfield, Ms. sailed for Singapore in July last. Messrs. Munson and Lyman arrived in Batavia, September 30, 1833. Mr. Munson gave his attention to the Chinese language, and Mr. Lyman to the Malay. On the 7th of April they were to embark for Padang, on an exploring tour to Sumatra, Borneo, &c.

THE GOSPEL.

Viewing man as a fallen creature, the Gospel is a system, and the only system, adapted to the case. His Divine origin invests it with all that authority which a system adapted to such a purpose requires, whilst the proofs of its Divinity irresistibly commend it to man's belief. The more he contemplates it, the more he perceives the force and beauty and affection and tenderness of those gracious invitations which are scattered up and down through the firmament of revelation with an unsparing hand; and thick as the stars that cluster in the milky way, afford light and animation to the traveller in his path to Heaven. The more he contemplates it, the more he perceives its peculiar adaptation to his melancholy state. It is light to the darkness of his reason—peace to the torment of his conscience—joy to the anguish of his mind—hope to the gloom of his despair. Is he guilty? It presents a sufficient Savior, an atoning Sacrifice, a forgiving God. Is he polluted? it opens a Fountain for sin and uncleanness—a hallowed flood, supplied from the Redeemer's Cross. Is he alienated from God—at an awful distance from the only source of happiness and rest?—Here is a medium of approach—a way of access—the middle wall of partition is broken down; the Alpine elevations of his guilt are levelled with the dust; the prodigal returns—is freely received—is frankly forgiven, and restored to the place which he once held in his Heavenly Father's family, and never lost from his Heavenly Father's heart. Is he the victim of ignorance and error? Here then he receives the lessons of a celestial Prophet; the Spirit of God becomes his kind Instructor, and "makes him wise unto salvation." Does he feel himself the subject of passions that lead him perpetually away from God? That same Spirit—becomes the inmate of his bosom, to subdue his passions—to curb his lusts—to control the will—and sanctify the nature. He has first renewed, and which shall finally be glorified with Christ. In every point of view, the Gospel meets his case. Is he a sinner? It offers pardon—is he a debtor? It presents him his discharge—is he a captive? It gives him liberty—is he a fallen heir of glory? It restores him to his throne, and constitutes him again "a king and a priest unto God." Is he thirsty? It has a river of life—is he weary? It is a sweet repose—is he ignorant? It is a Divine Instructor—is he diseased? It is an immortal health and vigour to his soul—is he dying? It is eternal life. This is the prevailing character of its proclamations—the general style of its appeal: "Lo, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price. The Spirit and the Bride say, Come; and let him

that heareth say, Come, and him that is athirst, come, and whosoever will, let him take of the Water of Life freely."—*Olla Podrida.*

COMMUNICATION.

For the Messenger.

NO 3.

The permanent location of the Seminary.

MR. EDITOR,

I adverted in my former communications to the plan proposed by the Board of Trustees, in their last report to Synod, to provide for the immediate want of the seminary, or I should say of the classical school, inasmuch as the theological department seems well enough accommodated in this respect. As the report may not be in the hands of every one whose action is required on the important question now in agitation, I shall quote entire that part of it which relates to the subject. "As it is understood that application will be made for the removal of the seminary from York, and its permanent location elsewhere, the Board would take the liberty to offer a few suggestions. The permanent location of the seminary, the place to be selected, and the time for removal, are matters for the decision of synod, with which the Board have no desire to interfere. But the necessity of providing a suitable building for the accommodation of the students in both institutions, appears to require that some decision should soon be made. If synod be at present disinclined to locate the seminary permanently, the necessary accommodations might be provided here temporarily, by authorizing the erection of a building on the grounds attached to the property now held in trust by the Board. That building could be so arranged as to be convertible into dwelling houses, if the seminary should hereafter be removed from York. The object could be effected by a moderate expenditure; and as the seminary property at York was purchased at a very low price, its increased value would probably effectually preclude loss, in case of a resale, after the erection of such a building as proposed. In this mode the difficulties and inconveniences now experienced from the want of such a building could be obviated, without the necessity of prematurely or precipitately determining to give the seminary a permanent location here or elsewhere. Synod would thus retain within its power the advantage of being in a condition to accept hereafter, such offers as may be made, when the benefits connected with and resulting from the location of such institutions have become more generally known and better prized among the members of our church. It seems but proper that the seminary and classical school be first placed in a condition to be as extensively useful as they are designed and calculated to be; and that the advantages to be derived from their particular location, be then considered as open for fair competition in every other quarter of our church. By pursuing such a policy the Board conceives the prosperity of the institutions may be best promoted and their perpetuity most effectually secured; and it is with a view exclusively to these ends, that the foregoing suggestions are presented for the consideration of synod."

The opinion of the Board, composed of individuals from different parts of the state, and acquainted as they are, with the character, history, and prospects of the institution, is certainly worthy of the greatest attention. Accustomed to watch over its concerns with a fostering care, they have had the best means of acquiring the information necessary to enable them to advise in the present juncture of affairs. The members of the proposed synod at Harrisburg, who are not themselves minutely acquainted with the institutions, will look upon their suggestions with deference, and will receive with due allowance the representations of those whose opportunities for information have been comparatively nothing. I would not be understood to insinuate that any one will be guilty of gratuitous misrepresentation; but we all know how little the picturings of a sanguine imagination

unbridled by experience, exhibit of the homely lineaments of truth. It will be urged upon synod to give up a certainty for an uncertainty—to launch forth again upon the troubled sea of experiment, and risk all for a prize which like the mirage will elude only to deceive. Scarcely will her institutions have attained the bloom of maturity, scarcely will they have attracted the attention of competitors and become known abroad before she will be asked to barter them away forever. Their advantages are not yet appreciated as they will be, the towns that might wish to have them have not come forward yet with their claims; & shall synod now unecessarily—prematurely—decide the question of permanent location. Let us remember what this permanent location means. It is a contract to last forever;—it will involve a pledge on the part of synod to continue and always maintain her seminary at the particular place agreed upon. If the institutions do not succeed well, synod must still cling to the place, and cannot in good faith withdraw her patronage, and establish her institutions elsewhere. The synod will have made a contract, and will have received the consideration for it, and whether this has been a mere pittance or not will make no difference. The next generation may complain and loudly too, but "a bargain is a bargain," and how can they break it? This argument I know applies equally to all permanent locations, and many poor institutions, it is true, have bitterly felt it; but shall it not be retarded now when this project of locating our own and only one has suddenly sprung upon us? Shall synod straightway choose a permanent location when Chambersburg and Mercersburg are the only places from which to make the selection? Where are the other places that formerly wanted the seminary, and which are equally good or better locations than either of the two just named? It cannot be that, under these circumstances, synod should take so important a step involving the very existence of her institutions, and the future interests of the church.

The question that will come before the synod at Harrisburg will simply be whether they shall locate the institutions permanently at Chambersburg or Mercersburg. If they decide this question in the affirmative, they will select one of these places and locate the institutions there forever. If they decide the question in the negative, they will then simply stand where they are now,—there will be no permanent location made,—and the question will still remain open for future decision. By refusing to locate permanently at either of the places named they will not thereby determine to leave the institutions always in York. This is not what we now ask for,—this is not what we desire synod now to do. We would only urge upon them the impropriety in the language of the Board of Trustees, "of permanently or precipitately determining to give the seminary a permanent location here or elsewhere." We are convinced, it is true, that York, as far as we can now see, is the most proper, the most eligible place on almost every account, for institutions like ours. As it regards the theological seminary it must be admitted that the German must be kept up in it, that the students must be able to preach in a language which is, and for a long time, will continue to be spoken, and a German institution should therefore be located in a German place. In Chambersburg I understand that the German has been pretty much discarded, & Mercersburg I have always understood is an English settlement. In relation to the classical school, I have, I think, sufficiently shown in my preceding communications that a more advantageous location could scarcely have been selected. As the institution cannot dignify for support on the members of the church alone, (which experience sufficiently evinces,) it is of the utmost moment that the institution should be at a place where a supply of students can be obtained from the community at large. I have already shown in my first article on what section of country our institution principally depends, and that York is most favorably situated in this respect.

If synod will, as we hope, postpone the question of a permanent location to a future period, and will authorize the Board to erect a suitable building, such as they have suggested, I have no doubt the citizens

of York will contribute liberally towards it. This building, as the Board say, might without inconvenience be so constructed as to answer also for a dwelling house, if the seminary should at any time hereafter be removed elsewhere. This will at once remove the necessity, if there be one, of deciding hastily upon a permanent location—a question of vital importance to the present and future welfare of the church—and one which should not be disposed of without the most mature deliberation.

YORK.

MESSENGER.

YORK, DECEMBER, 1. 1834.

In the Lutheran Observer of Nov. 14, we have met with two communications, over the signatures of "A Lutheran" and "Maryland Bard" bearing relation to an article, in the Messenger of Nov. 1, on private confession in the Lutheran Church, the design of which was to vindicate the American Sunday School Union against what we esteemed an unwarranted and injurious imputation from the former of these correspondents in an earlier number of the same paper.

"A Lutheran" does not attempt to disprove any one of our statements, but expresses surprise that we should have so much acquaintance with the standards of his church, or should undertake the defence of the American Sunday School Union, and insinuates that we have acted from improper motives. It is among the earliest things in the world to inquire had motives to other persons whom one is desirous of lessening in the reader's estimation but it is, at the same time, among the most unnamable things. Motives belong to the heart which God only discerns. They become known to men only so far as they manifest themselves in action; but if a good motive may produce the act, it is rash and unchristian, without other evidence, to assign a bad one. "Judge not, that ye be not judged," is one of the golden rules of our Savior, which no Christian ought ever to transgress, but which is egregiously violated by such a treatment of our brethren.

Our remarks in the Messenger were based upon the passage which we quoted entire from the communication of "A Lutheran." They were confined to the question whether private confession of sins before the Sacrament was a practice of the Lutheran church, which the author of the piece had, without any qualification, denied, and the incidental assertion of which, by the author of the life of Francke, he had made the ground of heavy complaint against the Sunday School Union and of serious alarm to his brethren. We indulged in no harsh and offensive language; we uttered no reproach against the Lutheran church; we said nothing either for or against private confession; but simply showed that it was a practice of the Lutheran church in Germany, is recognized as such in her standards, liturgies and catechetical books, and was approved and commended by Luther himself. It was established, with a few exceptions, throughout the church in that country, and was one of the distinctive usages that marked the boundary between the Lutheran and the Reformed persuasion. In very many places in Germany, as we have before observed, and also as far as our information extends in this country, it has been laid aside, and a general public confession used in its stead; but the abolition of it in the church in Germany is not

universal; and among the modern theological writers of that church it still has advocates of distinguished name. See Reinhardt's Dogmatik sec. 177, Bretschneider's Dogmatik vol. 2, sec. 210, Augustus Dogmatik sec. 253—255. Bretschneider deplures the disuse of the custom, and endeavours to shew that it has useful ends which cannot be accomplished by a general public confession.

"A Lutheran" indulges in the following remark, "Now, I was not aware that the Messenger was so extensively circulated among the English community that its defence of the Union, would be of any service &c." Neither were we aware, we might answer, that the Observer was so extensively circulated in that community as to be likely to do much harm there. But we knew that the Observer circulates wherever the Messenger is read, and enters frequently into the same family; and we might be desirous that an injurious imputation upon a benevolent institution, which we all know has enemies enough to contend with, should not go uncontradicted before that portion of religious readers.

In the same place, speaking of the article in our paper, he adds, "Perhaps it will be employed as the charge of constabulation was some time ago in certain quarters, and no doubt some will make their most respectful acknowledgements for this new barbed arrow from the quiver of Mars,—nay this thunderbolt from the armory of Vulcan." We are not answerable for any use that may be made of the article beyond what we intended; but if the writer be annoyed with it, he must call to mind that others dislike annoyance of this kind as much as he, and that a benevolent institution, contending with obstacles on every side, and dependant on every body's good will, is less in a condition to bear it. "Whatever ye would that men should do unto you, do ye even the same to them," is the christian rule of equity; and if we feel that a certain treatment would be painful to us, we are taught by this rule not to inflict it upon others. As to the question of constabulation, we observe by the way that more may be said about it than this writer seems to apprehend.

We have now done with this subject. The production of "Maryland Bard" is below criticism.

Mr. Patterson.

We make the following extract from a recent letter of the Rev. James Patterson published in the Lutheran Observer, in vindication of the statements made by him in a former letter, which has been the subject of so much animadversion. The writer draws a gloomy and very humiliating picture of the state of things in the region to which his remarks are applied. He has misapprehended what we said about the *german fairs*, as he calls them. The reader will perceive, on recurring to our observations in the Messenger, that we did not presume, in opposition to Mr. Patterson, that the fairs were abandoned in the region of which he speaks in his letter, but that they were generally abandoned in Pennsylvania. We have no better information of the moral condition of that portion of the state, and can only express our deep regret that there should be ground for any part of these rebukings.—[Ed. of Mess.]

"And now, Mr. Editor, as you have kindly opened your columns to me for correction on this subject, permit a word to the Editor of the Messenger of the G. Reformed Church, as to the *german fairs*. The editor

admits "that they have degenerated into seasons of dissipation, gambling and dissolute mirth," but presumes that they are "generally abandoned." The worthy editor is entirely under a mistake as his "presumption" that they are done away. They are still practiced as I wrote, in that region of country: with all their demoralizing effects upon society. And I would say, using the worthy editor's own words about me: "we do not suspect an ill intention on his part; but we wish when brethren mean well, they would take heed not to do us harm." Now I have no doubt he means well, but let him not injure me, by seeming to make me state what is not true, as if these demoralizing fairs were only things that had been.

Since I commenced writing this letter I have received, from a gentleman of respectability and virtue, answers to certain interrogatories; which I would not publish were it not in self-justification; that your German correspondents, Mr. Editor, may see that I am not alone, in feeling for the moral desolation in that region of country. The answers are as follows:

DEAR SIR—In answer to your interrogatories, I assert that I lived in that country for 12 years, and mingled with the Germans almost daily, as my father's country-seat was in the centre of an entire German neighborhood, with the exception of two or three English families.

1st. *As to the fairs held among the Germans.* Of these I have personal knowledge; often attended them, and partook of their spirit, in my *once foolish days*.—And to be brief, I assure you, there is nothing more demoralizing—utterly prostrating every virtuous sentiment, and bringing us to a level with the brutes.—If any doubt this statement, I would refer them to the docket of the courts of those places, setting forth the cases of *Crim. Con.* some month after these fairs.

2d. *As to the general state of the Germans' morals.*—There is nothing more common for the communicants of the church, after the communion, than to see them enter into sinful amusements immediately. I have myself assembled with them in large open fields, in rich neighborhoods, to play foot, town and tennis ball, and of this number the greater part were communicants, fresh from the Lord's table.

3d. *As to the Sunday Schools.* I know of but one among the Germans in the whole region of country in which I lived; which included three counties. Of this I feel certain, as my business led me to traverse these counties, and I was perfectly well acquainted with them.

4th. *As to prayer meetings, religious tract societies, revivals of religion, or any other of the benevolent plans now used to christianize the people.* I know of none in all that region of country above alluded to. But true it is I have been absent for three or four years.

5th. *As to the observance of the Sabbath.* Among the Germans, it is universally known, and freely conceded, that both communicants and non-communicants, though they do not work on the Sabbath, they do engage in all kinds of amusement; visiting still-houses, playing ball, riding for amusement, breaking horses, &c. &c. and I only know of one individual that revered the Sabbath day in all that region of country.

These are facts of which I have personal knowledge, and you are at liberty to make such use of them as you may see proper. However, should any of them be contradicted, I will furnish you with abundant proof of their truth, and go, if desired, into particulars.

Very respectfully, yours, &c.

I hope the above will prove satisfactory, Mr. Editor, to your readers and correspondents, that I have not malevolently misrepresented the Germans, in that region of country of which I wrote.

Female Education Society at Easton.

We have the pleasure to acknowledge on the last page of our present number another liberal donation to the Education Fund from this Society. The ladies, to whose industry, perseverance, and pious generosity we are indebted for

this efficient aid, are entitled to the thanks of every friend of the church and of her institutions. Their example shews what can be accomplished if there be a willing mind: it deserves imitation, and we are persuaded will not be without its effect in other places. A general diffusion of the same laudable spirit, with the exhibition of which we have lately been repeatedly cheered, would soon relieve the institutions of the church from all their embarrassments and give them that efficiency which their sincere friends must wish them to possess. Every member of the church ought to consider these institutions his own, and to view what he does for them as done for the family of which he constitutes a part, and therefore done for himself: and, in a far more elevated point of view, he ought to regard both them and the church to which they belong as the property of the divine Saviour, and what he contributes, in money or in labours, for their advancement, as given to him who loved us and gave himself for us. The real burden that is borne by the liberal supporters of benevolent institutions is much less in reality than it seems in appearance. They give freely indeed; but when they compare the amount of their contributions with what is given for other purposes, it is often surprising to observe how small a proportion it bears to the whole expenditure. A little retrenchment, even in mere luxuries, will enable most men, in the course of a year, to contribute for benevolent ends a sum that would startle them by its seeming extravagance, if it were asked of them, as a gift within their means, at any time during the year. Yet if they were advised to refrain from such luxuries on the ground of a prudent economy, it is likely they would be startled again by such an appearance of narrow-hearted penuriousness. It is, for the most part, a delusion that men practice upon themselves when they think they cannot afford to give what is asked for a benevolent object. The truth is not that the amount is not within their means, but that the object for which it is wanted is not among those which they love, and from which they derive their pleasure. When a collection is appointed in one of our churches in behalf of Sunday-Schools, or missions, or education for the gospel-ministry, or some other affiliated object, there is murmuring about the frequency of these calls, this continual begging, as it is termed, and the oppressiveness of such burdens; yet the whole amount which all these charities cost such murmurers may not be five dollars in a year, while the same persons spend, that sum, perhaps, to gratify some foolish passion, in a week, or, it may be, on the plea-

tures of a single day. A man of fortune will spend some three or four hundred dollars on a jaunt of pleasure which will end in a month, and the luxuries of his family may cost him in the year as many thousands; yet he thinks it much if he has given one hundred dollars in charities during the same time! A popular actor in theatrical exhibitions may realize a fortune of *ten thousand* pounds sterling in our principal cities during a single season, and those from whose pockets the money was drawn will utter no complaint about the weight of these burdens and the frequency of their return. If the things of God were loved as much as the things of the world; if men's affections were heavenly instead of being earthly and carnal; how much would they feel themselves able to bestow for pious ends by only abstaining from vain and foolish pleasures! Let these who profess to be Christians ponder these things in their hearts, and consider that they are bound to serve God according to the ability he has given them.

To Correspondents.

We have received a communication from Justice at Mercersburg, in reply to the *Chap-ter* addressed to him in the Lutheran Observer some time since. He accounts for his long continued silence by absence from home and necessary business, explains certain points noticed in the Observer, and states that he is, and during many years has been, an officer in the Lutheran church at Mercersburg. We hope our correspondent will be satisfied with this notice of his communication and will drop the controversy. As it is become a mere personal dispute, a further continuation of it would serve no useful purpose.

Miscellaneous.

THE PENGUIN.

At a recent meeting of the Zoological Society, Mr. G. Bennet read a note on the habits of the *King Penguin, Aptenodytes Patagonica*, Gmel., as observed by him on various occasions, when in high southern latitudes. He describes particularly a colony of these birds, which covers an extent of thirty or forty acres, at the north end of Macquarie Island, in the South Pacific Ocean. The number of Penguins collected together in this spot is immense, but it would be almost impossible to guess at it with any near approach to truth, as during the whole of the day and night, 30,000 or 40,000 of them are continually landing, and an equal number going to sea. They are arranged, when on shore, in as compact a manner, and in as regular ranks as an army of soldiers, and are classed with the greatest order, the young birds being in one situation, the moulting birds in another, the setting hens in a third, the clean

birds in a fourth, &c. and so strictly do birds in a similar condition congregate, that should a bird that is moulting intrude itself among those which are clean, it is immediately ejected from among them. The females hatch their eggs by keeping them close between their thighs; and, if approached during the time of incubation, move away carrying the eggs with them. At this time, the male bird goes to the sea, and collects food for the females, which become very fat. After the young is hatched, both parents go to sea and bring home food for it; it soon becomes so fat as scarcely to be able to walk; the old birds getting very thin. They sit quite upright in their roosting places, and walk in the erect position until they arrive at the beach, when they throw themselves on their breasts, in order to encounter the very heavy sea met with at their landing place. Although the appearance of the penguins generally indicates the neighborhood of land, Mr. G. Bennet cited several instances of their occurrence at a considerable distance from any known land.

Blindness of Passion; or the mistakes of a Kamtschatka Bear.

Fish, which form their chief nourishment, and which the bears procure for themselves in the rivers, were excessively scarce in Kamtschatka. A great famine consequently existed among them; and instead of returning to their dens, they wandered about, the whole winter through, even in the streets of the towns of St. Peter and St. Paul. One of them, finding the outer gate of a house open, entered, and the gate accidentally closed after him. The woman of the house had just placed a large tea-kettle, full of boiling water, in the court; the bear smelt to it and burned his nose; provoked at the pain, he vented all his fury upon the kettle, tumbled his fore-paws round it, pressed it with his whole strength against his breast to crush it, and burned himself, of course, still more and more. The horrible growl which pain and rage forced from him, brought all the inhabitants of the house and neighborhood to the spot, and poor bruin was soon dispatched by shots from the window. He has, however, immortalized his memory, and become a proverb among the town's people; for when any one injures himself by his own violence, they call him 'the bear with the tea-kettle.'—*Capt. Kotzebue's New Voyages round the world, in the years 1823—1826.*

HEROISM AND FIDELITY.

The following affecting incident, showing the fidelity and heroism of a poor negro, is related in Hannah Moore's Memoirs:

"The other morning the captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's and related the following little anecdote. One day he went out of his own ship to dine on board another: while he was there a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, the one four, the other five years old, under the care of a black servant.

"The people struggled to get out of the sink-

ing ship; and the poor black took his two little children, tied them into a bag, and put in a little pot of sweetmeats for them, slung them across his shoulders, and put them into the boat, which by this time was quite full; the black was stepping into it himself but was told by the master there was no room for him; that either he or the children must perish; for the weight of both would sink the boat.

The exalted heroic negro did not hesitate a moment. Very well, said he, give my duty to my master, and tell him I beg pardon for all my faults. And then—guess the rest—plunged to the bottom, never to rise again till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears.—The greatest Lady in this land wants me to make an elegy of it; but it is above all poetry.

THE UPRIGHT LAWYER.

In the walks of private life, the character of an upright lawyer shines with mild but genial lustre. He concerns himself with the beginnings of controversies, not to inflame but to extinguish them. He is not content with the doubtful morality of suffering clients whose passions are aroused, to rush blindly into legal conflict. His conscience can find no balm in the reflection that he has obeyed the order of an angry man. He feels that his first duty is to the community in which he lives, and whose peace he is bound to preserve. He is no stranger to the mischiefs which follow in the train of litigation; the deadly feuds and animosities descending from the original combatants to successive generations; the prejudices and frauds so often committed to secure success; and the impoverishment so commonly resulting even to the winning party; and in view of these consequences, he will advise to amicable negotiation and adjustment. He is a peacemaker,—a composer of dissensions,—a blessing to his neighborhood. His path is luminous as the path of the just. I look with pity on the man who regards himself as a mere machine of the law;—whose conceptions of moral and social duty are all absorbed in the sense of supposed obligation to his client, and this of so low a nature as to render him a very tool and slave, to serve the worst passions of men;—who yields himself a passive instrument of legal inflictions to be moved at the pleasure of every hirer;—and who, beholding the ruin and havoc made by a lawsuit, which "two scruples of honesty" in his counsel might have prevented, can calmly pocket his fee with the reflection, that he has done his duty to his client, alike regardless of the duty to his neighbor and his God. That such men do exist, to disgrace our profession, is lamentably true; men—

"that can speak
To every cause, and things mere contraries,
Till they are hoarse again, yet all be law."

We would redeem his character by making a higher standard of morals. While our aid should not be withheld from the injured or accused, let it be remembered, that all our duties are not concentrated in conducting an appeal to the law;—that we are not only lawyers, but citizens and men;—that our clients are not al-

ways the best judges of their own interest, and that having confided these interests to our hands, it is for us to advise to that course which will best conduce to their permanent benefit, not merely as solitary individuals, but as men connected with society by enduring ties.

In the management of causes in Court, the whole duty of a lawyer, not only to his client, but to all others, is expressed in the simple yet dignified and comprehensive formula of his oath of office, as administered in the national tribunals, to demean himself uprightly and according to law. He is to deal faithfully with the merits and facts of the cause confided to his care; yet not press them beyond their intrinsic value, or the boundaries of justice. He has not sold himself to obtain by right or wrong, a victory for his employer; but is engaged to see that his cause is clearly and truly developed, and the judgement pronounced upon it is agreeable to the law of the land. He is to perpetrate no falsehood;—he is to practice no chicanery;—he is to take no advantage of the mistakes of his brethren;—he is to resort to no low cunning;—to spread no net for the unwary. He is to draw a broad line of distinction between the facts of the case, which are the property of his client, and the mode of bringing them into judgement, which is exclusively his own. In the ardor of forensic conflict, he is still to be governed by the standard of morals in private life, and to personate no man but himself. He is to lend "his exertions to others, himself to none." He has no personal abuse to bestow for the gratification of another's spleen, no gibes upon virtue and religion;—neither is he to neglect the courtesies, which are due to an opposing brother. If in the collisions of the bar, his anger is sometimes roused, it should be like the anger of Hooker, but "the momentary head upon a vial of pure water, instantly subsiding, without sediment or soil." He is not to forget, that while maintaining individual rights, he is also addressing the public, and acting upon minds with which he may never again come in contact; that he is testifying for or against his profession, whose character, for the time being, he sustains: and is giving his suffrage, as a member of the community, either for virtue or for vice.—*Profes. Greenleaf's Inaug. Address.*

From Zion's Advocate.

TATTLING.

When we speak of the evils which exist in our world, we should do so in such a manner as will have a tendency to mitigate, instead of aggravating and increasing them. When I speak of tattling, I do not refer to an imaginary evil, nor do I need to exaggerate in order to paint an odious and despicable vice. The aid of fancy is not required to behold, in this sin, the abominable features of envy, jealousy and falsehood. Of all the evils of which a town, or neighborhood, or church can be afflicted, there is none which will compare with it. Every one, indeed, whether church member, neighbor or citizen professes to despise it. Still it exists, and in many places to a wide extent. Why is the tattler, in so many instances, successful in

securing a place in the good graces of society?

The tattler is, I believe, universally a flatterer. He is every man's friend, and he is every man's foe. Under the mask of the most cordial friendship, he searches, as with a microscope, to discover the faults of others, for the mere purpose of enjoying the fiendish pleasure of giving them publicity. The latter, in common with another personage, "goeth about like a roaring lion, seeking whom he may devour." His ear is ever open to catch whatever rumour of misfortune or disgrace, may chance to float upon the breeze. His crocodile tears flow freely while relating his history of the faults which he may have discovered, or heard of, or conjectured, in others; but he is never known to admonish.—With avidity, he collects, or fabricates his tale of crime, but his is not the office to administer the kind reproof. 'Tis his to sunder the cords of friendship, and not infrequently, of christian fidelity. It is true that this character has, in some instances, worn himself, the semblance of piety. The ravages of such a tattler, upon the peace of the community, are still more direful, and the gluttings of his propensity far more infernal. With this class of religionists, every desirable virtue and attainment appears to be swallowed up in the name of christian.—But are not many, who sincerely regret the existence of the tattler, guilty of lending their countenances to his practice? It may be, we are not active agents in aiding him in his depredations upon the peace and welfare of society; but have we not, in too many instances, given audience to his tales, and perhaps, endeavored to explain to others, his insinuations and menaces? If so, we have been his most efficient co-workers, and however unintentionally, have prostrated ourselves to the cause of the vilest of beings. It is in vain to recognize and regret an evil, unless we lend the full weight of our influence to banish it from existence. That all persons have an influence, and that influence is constantly aiding to preponderate in the scale of virtue or vice, is most certain. This principle will remain true as long as mankind continue mutually dependant beings.

MEDICUS.

CINCINNATI ANNIVERSARIES.

Sunday School Meetings.

We had expected a friend to give us a full report of this meeting for the press, but he has disappointed us.

For the accommodation of the children, the meeting was held at 3 o'clock, in the afternoon of Thursday. At an early hour the house was crowded to overflowing. The number present was estimated at 1800 or 2000, of which 1000 or 1200 were children.

The meeting was opened with prayer, by the Rev. Mr. Johnson, of Indiana, after which the children sung an appropriate hymn.

Mr. Corey then read the Report of the Cincinnati Sunday School Union. The children were addressed by the editor of the Journal. They paid good attention.

Dr. Going of New York, gave a solemn and pertinent charge to the teachers, and Mr. Bulard followed with a warm address to parents.

The singing was mostly performed by a

choir of children, who were under the instruction of Mr. Mason, and never were heard strains so sweet, from infant lips. The Rev. Mr. Core, of the Western Reserve, made the concluding prayer, and the audience retired with a deep conviction of the importance of Sunday School influence. In the estimation of many, this was the most delightful meeting of the week, and we shall expect to see its results in more efficient labors to bring the children of the west under the favor of Bible truth.—*Cincinnati Journal.*

Sunday Schools in North Carolina.

Sunday School Journal says—"We have very encouraging accounts from the western part of North Carolina. The people in many places exhibit an anxiety for the establishment of schools and the supply of books. We know of one superintendent who has expended a hundred dollars of his own funds in procuring books.

From the Indicateur of Bayonne.

The Royal Academy of Medicine and Surgery at Madrid together with the Royal College of St. Charles, and the junta of Hospital Physicians, having been consulted upon the important subject of Cholera, as to its contagious properties, have replied with remarkable unanimity, that they consider it not to be contagious but epidemic.

BOOKS FOR SALE.

The following valuable German works are offered for sale at the Classical Institution in York. Application must be made to the Principal, Rev. Dr. F. A. Rauch.

- Jean Pauls Titan, 4 vols. original edition.
- — Hesperiis, 4 vols.
- — Katzenburgers Gaudenreise, 3 vols.
- — Campner Thal, 1 vol.
- — Blumen-Frucht und Dornenstiche. 1 vol.
- — Unsichtbare Loge.

Tholuchs Litterarischer Anzeiger— 4 Jahrgenge, fuer 1830, 1831, 1832, 1833.

Claus Harms Predigten.

Schuman von den Himmelskörpern.

Neanders Kirchengeschichte, 8 vols.

Platos Werke uebersetzt von Schleiermacher, 6 vols.

Also at the Theological Seminary and at the Bookstore of Reilly and Voglesong:

Paters Synchronistische Tafeln der Kirchengeschichte, 1 vol. fol.

Schmidts Historisch-Kritische Einleitung in das Neue Testament.

Contribution to the Education Fund.

From the Female Education Society of Easton Pa. by Miss Susan Pomp, Treasurer, \$200 00

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From Mr John Graff (Westmoreland co. Pa.) \$5.00; Mr George Colliflower \$1.25. By Rev. B. C. Wolff from Mr Wm Rewalt \$1.50; Mr George Sauerbier \$1 50; Miss Eve Faber \$1.50; Rev'd B. C. Wolff \$1.00. Mr Michael Ruhl by Jacob N. Hildebrand, Esqr. \$4.75.