

Messenger

OF THE

GERMAN REFORMED CHURCH.

PUBLISHED SEMI-MONTHLY—PRICE ONE DOLLAR AND A HALF PER ANNUM, PAYABLE IN ADVANCE.

NEW SERIES.

YORK, PA. DECEMBER 15, 1934.

VOL. 3.—NO. 18.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church
By Daniel Hay,
On the South side of Main street, directly
opposite the Bank.

THE MESSENGER will be issued semi-monthly, at \$1.50 a year, if paid in advance; \$1.75 if payment be delayed beyond six months.

Any person who procures five subscribers and pays in advance, shall be entitled to six copies for the present year.

Letters addressed to the Editor, except those containing money, must be post-paid, or they will not be taken from the office.

Postage for the Messenger for any distance not exceeding 100 miles, 1 cent; for any distance above 100 miles, 14 cents; but if within this state, 1 cent.

Original.

AN ADDRESS,

Delivered in the house of the deceased, at the funeral of the late Dr. SCHLEIERMACHEN, on the 15th of February, 1884, by Dr. F. STRAUSS, one of the Professors in the UNIVERSITY OF BERLIN. Translated from the German.

When amidst the general pain, our University begins the solemn lamentation for the loss we have sustained; when she gives utterance to her mourning in the same apartments in which, through a series of years, the deceased spent the hours of his solitary meditation; when she sends me, as it were, to the hearse of the dear colleague, with the loud public testimony of what he was; this testimony, dear mourning assembly, shall consist in the feeling thankful acknowledgment of that which constituted the central point in the life and action of this ever memorable man. His whole existence belonged to science, and primarily to the science which is occupied with christian things. In the dominions of this holy science the Lord had chosen him for his distinguished servant. Many thousands who labour in the ministerial office have been his immediate pupils, and a still larger number mediately through his writings. But no:—pupils of his he did not wish to form; but men; or, that I may speak more definitely, he wished not to form pupils of his own human theory, but disciples of the Lord, whom he might lead to the eternal fountain of truth, and leave there to draw thence independently for themselves. To all these tidings of his death are now borne, hastening from the capital into the provinces of the kingdom, into all the countries of Germany, throughout the whole of Europe, and onward beyond the world's ocean; and every where will they

be responded to from innumerable hearts by an exclamation of pain. As lately still the distinction conferred upon him by a northern institution created a universal pleasure, so shall his death wake up a still greater universal sorrow. But from the narrower circle of his nearer friends to the widest of the many whom he has in any way turned to righteousness, it is primarily as the TEACHER that he is the object of this great veneration and gratitude. The fact that, as a divine, he occupied such a station is evidence of an efficiency that could arise only from quite peculiar circumstances. We may say that he was one of the first and ablest of the restorers of evangelical divinity, with regard both to its form and its substance. His appearance and that of his friends terminated a very mournful period. It was that time in which the human mind had broken loose from the divine word, pursued the devious courses of its own choosing with an adventurous boldness, and derided the ancient paternal faith. Many of the well disposed among the cultivated classes bore within them indeed, a presentiment of the gospel, but they feared to divulge what they felt; and the rest fancied themselves great and strong in the contempt of all the higher and holier relations of human existence. Then it was that God raised up this teacher. Descended from ancestors who were distinguished for their faith, it was moreover his lot to be educated in that intimately christian church* whose destination it was to bring over into the churches better and brighter days, that jewel of love to the Savior, which she preserved, hidden during the period of unbelief, in the silent feeling of the heart. Thus the lively and strong sense of evangelical piety was formed already in the mind of the child and the youth. To this was added so rich and overflowing a genius, and so splendid a union of learning, penetration, wit and intellectual refinement, that examples which might equal them are always rarely found. It might have seemed at first, indeed, that the internal split of the age, whose son he was, would attain to its consummation in him; but this appearance could not continue long: the impulse of the Spirit of God was too mighty in him, and impelled him in that direction which led to the union of faith and knowledge.

The Discourses on Religion addressed to the cultivated among her despisers made their appearance. We all, who were witnesses of their effect upon the times, and experienced it as young men within ourselves, never think with-

* The Moravian.

out emotion of the universal shrinking that darted through men's minds at the lightning of his words, nor of the joyous admiration that overpowered us, nor of the hopeful prospect of a new period which announced its own approach. Schleiermacher was among the first who discovered what the times demanded, and hence so many hearts were won over to him. Though the mode in which he undertook to solve the problem, choosing for it as he did, the field of science, where every thing forms itself through conflicts, found opponents even among men who were originally his pupils; yet none of these was disposed to deny that he had for a while rejoiced in his light. He himself, the departed one, was careful to distinguish divine from human agency, and the Lord so rewarded this humility that even that which was human and personal in his own exertions became instrumental in many to that agency which is divine. Thus his name sounded in the mouths of his contemporaries, through many successive years, as an invitation to kindred souls, and as a terror to superficial enemies of christianity. In a word, to him was it given to re-open the way to the minds of the cultivated classes, for the everlasting revelations concerning a Savior of the world, and divine grace, and redemption, and the communion of saints. But as he proclaimed the union of faith and knowledge, so his purpose was also to promote the union of knowledge and practice in the conduct of life. In his view it was requisite to unite the office of the scientific with that of the ecclesiastical teacher, and to penetrate all the relations of life with the spirit of the gospel. How did he cleave to our city! How great was his civic influence! How did he strive in the years of oppression to preserve and elevate the citizens' love to their king and country! More productive still of blessings was his activity in his appropriate calling amidst the congregation. He knew how to edify it in setting forth the results of the profoundest investigations; and while a great number of its members received from his ministry the first gentle impressions of grace, those in whom he nourished and strengthened them, are not a few. If he often did not go as far as others expected, it was because in his view he was not the one whose office it was to do so. With this humble thought of himself, he possessed a large measure of love towards others. His congregation was to him a great family; his family a congregation in miniature. At the side of a pious and tenderly beloved consort, with whom, trusting to the hand from which all things came, he both shared the bitterest pangs in the death of an only son, and lived yet to see

the happiest occurrence of domestic joy, his whole private life was spent in a noiseless looking unto God; and in this mind also he called the attention of his family, in his last bequest, to the new commandment of the Lord, "Love one another." But that which was the basis of his whole life and action must have appeared to every one in that glorious conclusion, which was, in the most proper sense, the celebration of the holy sacrament, and in which he applied the departing strength of his blessed life to the confession, to use his own words, that *he abode in the word of God and had found his salvation by faith in the atoning death of Jesus Christ.*

But it is not our design, in any thing we say, to praise him. He himself once said at the interment of a ministerial brother, that, in such moments, praise is due to no man, but to him alone with whose glory heaven and earth are filled. We will praise the Lord only who has wrought such great things by his servants. In the narrow circle of his family this praise is in the consolation they enjoy during these hours of life's greatest bitterness. May it be ours also! May he, the first and the last, the living one, who alone hath wrought the illustrious deeds his servants have done, and who regards the heart in all that sinful men do,—may he let his blessing rest upon the memory of the departed one in his house, in the congregation whose shepherd he was, in the high-school which he adorned, and in the evangelical church which he bore upon his heart. But we will remember our teacher who has spoken to us the word of God, we will follow his faith, considering the end of his conversation; and we will rejoice in the words of the Lord by the prophet: "They that be wise shall shine like the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

For the Messenger.

LANCASTER, PA. NOV. 25, 1834.

MR. EDITOR,

Having with great pleasure seen, in the last Messenger, that the trifling donation which I forwarded to you on the 11th inst. was received with gratitude, I again appear before you, although an unknown, but at the same time a true friend to the German Reformed church, and as a lay-member of the same, beg leave to lay these lines before you: should you consider them worthy a corner in the Messenger, they are at your disposal.

With my last you had my good wishes for your success in the work in which you are engaged—that of preparing young men to become Ambassadors in Christ's stead, as many of our brethren are altogether destitute of public worship, no one to help them on the way to Zion, many of them looking to the right and the left for a Shepherd, but alas! in many instances looking in vain, there being no one to break unto them the bread of life, the flock are scattering abroad, and many perish forever. May the Great Shepherd and Bishop encourage young men, many young men, to engage in the great and glorious cause, the cause of Christ, and become instruments in doing much good, to join

hand and heart to build up the walls of Zion, and become its faithful watchmen, as also true Ambassadors in Christ's stead to those dear brethren, who are destitute, yea, sitting in darkness, having no one at present to teach them the way to eternal life. May many pious young men rise up and earnestly engage in the cause, and consider themselves spoken to, as the Lord spake unto Saul; may it become their delight to go to those destitute brethren, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ, Acts 26, 18.

And to those young brethren who are now in the seminary, preparing for the ministry, as also to those who have already engaged in the great work, particularly the younger, I would say: "this is a true saying, if a man desire the office of a bishop, he desireth a good work," and ever be mindful of the precepts, "Let your light shine before men that they may see your good works, and glorify your Father which is in heaven." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers;" "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained." May our dear brethren ever be mindful of their good work, & be zealous & wise to win souls unto the Lord, speaking boldly as they ought to speak, without respect of persons, giving to the sinner his portion in due season; preaching unto them Christ and him crucified—Christ the only rock of salvation, and not withholding any part of the truth contained in the Gospel, in order to suit their hearers, but speaking as unto men who have souls to be saved. May they ever make it manifest that they therefore both labour and suffer reproach because they trust in the living God, who is the Savior of all men, especially of those who believe. No doubt, brethren, you will meet with persecution; but if it is for the cause of religion alone, remember our dear Lord and Savior was also persecuted. A servant of the Lord has many tribulations to encounter. No doubt some will say of you, young brethren, Does that young man want to tell us what to do? But let not this discourage you. Let it however make you circumspect in your conduct, and suitably attentive to your preparations for the pulpit, and for every other duty of your sacred office; and in this way obey that injunction, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Continue then, dear brethren, to be an example to your flock and consider the treasure laid up in heaven for all who are faithful servants even unto death. And may you all solve up to your high and holy profession, that you may give no just occasion to the enemies of the Lord to blaspheme; but adorn the doctrine of God our Savior in all things, and put to silence the ignorance of foolish men by well doing.

I shall now close, fearful of having already intruded too much, having said more than I an-

icipated when I commenced. Forget not your unknown friend, when you address the throne of Grace. I shall ever be mindful of you and the whole church in my prayers.

A FRIEND.

SELECTED.

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.

(Concluded from Page 152.)

SANDWICH ISLANDS.

The islands of this group, occupied by the missionaries, are Hawaii, Mavi, Molokai, Oahu and Kauai. The stations in all these islands are 11. The number of missionaries with their wives, and other persons connected with the mission, is 55. The report states:

The late distinguished and christian Queen, Kaahumanu, on her dying bed, named Kinau as her successor. The young king, however, virtually abrogated some of the most salutary laws, and on being remonstrated with by the pious chieftain, Hoapili, publicly declared that he took the reins of government into his own hands, & the power of life and death.—Yet he still recognized Hoapili as his agent for transacting business. He has also uniformly treated the missionaries in the most friendly manner. As soon as it became known, however, that the laws were relaxed, there was a falling off in the schools and congregations; the Sabbath began to be profaned by sinful recreations. Not a few resumed their old habits of intemperance, and it soon became obvious that there had been a lamentable change in the moral influences, which had been operating on the nation.

At each of the stations, preaching has been continued at stated times; also at a number of out-stations. At Kailua, the attendance in the morning has been about 700, afternoon 400; at Hilo 800 and 400; at Wailuku 800 to 1000 and 1200; Honolulu 1000. A new meeting-house has been built at Wailua. Protracted meetings have been held at Waimea, Kaawaloa and Hilo, on Hawaii, and at Waialua. At Hilo, manifest good effects resulted.

The number of natives, who were able to read with more or less facility, in June 1833, was 20,184.

There is still a great deficiency of books adapted to schools. Select schools have been established at most of the stations, which are taught by the missionaries themselves. The first session of the high school at Lahaina was commenced July 2d, 1833. In the course of the year, there were 91 scholars in the school. Great embarrassments have been experienced by Mr. Andrews, the principal for want of school books.

The amount of printing during the year ending June 1833, was 166,000 copies, & 9,496,000 pages. The copies of books printed from the beginning of the mission have been 776,000;

pages 33,501,800. About 568 pages of new matter were added the past year to the Sandwich Islander's Library, making the whole number of pages 1,988. About 3,000 geographies and 200 historical catechisms were bound in cloth. About one half of the Bible has been translated, including the entire New Testament. Another printer and book-binder will soon proceed to the aid of the mission.

At the annual meeting in 1833, extending from the 5th to the 26th of June, 19 missionaries were present. These annual convocations have been conducted with great unity of feeling and with happy results.

The number of Christian marriages at the various stations, in the year, were 1450. The admissions to the churches reported were 72, candidates 41, whole number 609. A public fast was proclaimed by Kinau on the 5d of March, 1833, which was attended by about 2000 persons, morning and afternoon. At several monthly concerts at Honolulu, near 100 dollars were contributed by the natives alone.

The three brethren who attempted a mission at the Washington Islands, remained there but 8 months. It was found impracticable to establish a station at which more than 1000 people could be readily reached. At the same time, several promising districts in the Sandwich Islands remained unoccupied.

PATAGONIA.

William Arms and Titus Coan, missionaries. These brethren embarked at New York, Aug. 16, 1833; touched at Gregory's Bay, near the eastern entrance of the straits of Magellan, Nov. 14th; re-embarked at that place, Jan. 25th, 1834; arrived at the Falkland Islands on the 28th, and at New London, Ct. May 14. From the time of their embarkation at New York till their return, they were without expense to the Board. They were unable to cross the country, and they found but few Indians on the eastern shore, and those extremely debased. They, however, obtained much information relative to the southern extremity of the continent, the manners and customs of the inhabitants, and the methods by which the more northern tribes must be approached. Mr. Arms has since been designated to the Indian Archipelago, and Mr. Coan to the Sandwich Islands.

MISSION TO THE CHEROKEES.—5 Stations.

Miss Sophia Sawyer continues her school at a place about 50 miles from New Echota. Five persons have been received to the church in Carnel on profession of their faith. Six adults and seven infants have been baptized. Four Cherokees have been added to the church in Haweis. The amount of preaching at this mission has probably been less during the past year than in the preceding. The two native preachers are much esteemed and are very useful. There have been no marked changes in the schools. Schools are now taught for a number of days in a week in the Cherokee villages for the purpose of teaching the Cherokees to read. Thus has 6 schools of this description under his care, with 90 pupils; another native has 8 schools and 160 pupils.—Religious exercises are connected with them. The whole

number of pages, of books and tracts printed by the Board in the Cherokee language is 1,513,800—Great confusion and discouragement have prevailed in consequence of the divided counsels of the Indians in respect to removal, and the dark cloud which hangs over their future prospects. Most of the influential men in the nation manifest much firmness and dignity of character, and remain the steadfast friends of the moral and intellectual elevation of the people. All the members but three or four of the national council have subscribed the pledge of total abstinence from ardent spirits.

MISSION TO THE ARKANSAS CHEROKEES. 5 Stations.

No powerful revivals of religion have been enjoyed, though considerable religious feeling has been manifested at some portions of the year. At a place near Dwight, it is hoped that 16 or 12 have recently been renewed by the Spirit of God. A great reformation in morals has taken place. The Christian character of the members of the church is generally fair. The whole number of members in January was 106. The Cherokee Bible Society held its annual meeting in June. Above 50 pupils attend the schools at Dwight. Good order, intelligence and industry prevail. Dr. Palmer's boarding school of 60 pupils at Fairfield has succeeded well. The whole number of pupils taught in this tribe is 160. The mission has suffered very severely by the decease of Col. Webber, a chief of distinguished eminence, and a firm friend to every thing good. He gave evidence of unfeigned piety. His funeral was attended by great numbers, and was a season of affecting interest. He was nearly connected with the Brown family towards which the dealings of a gracious God have been very remarkable. Not less than 25 or 30 have been professedly pious, all but one or two of whom have died in the Lord.

MISSION TO THE CHICKASAWS.—2 Stations.

Mr. Stuart is the only missionary remaining in the nation. His health has been such as to prevent his travelling during the past year. 4 persons have been admitted to the church, and two have apparently died in the Lord. Great mischief has resulted from the introduction of ardent spirits into the nation. A school is in successful operation.

MISSION TO THE CHOCTAWS.—5 Stations.

The last of the Choctaws, who were to be removed at the expense of the United States, departed for their new territory early last fall. The whole number, who have removed is estimated at 15,000. Many still remain in their old country, exposed to various and severe trials. The value of the mission property appraised by order of the government of the United States, is not yet known. Mr. Kingsbury in the latter part of the last autumn made an exploring tour among the Indian reservations west of the Mississippi.

The mission among the western Choctaws now consists of five stations, all near the Red river, or Little river, a northern branch and not far from the south-eastern course of the Arkansas territory. The missionaries, as well as the Indians, have been much afflicted with sick-

ness, owing to the stagnant waters produced by the rise of the Arkansas and Red rivers. Out of 70 families living nearest to Wheelock, 70 individuals died. There are three churches—Wheelock of 71 members; Bethabara 113; Bok Tahlia 23 members. The state of religious feeling has been low. A number of schools are in successful operation. A number of tracts and elementary school books have been published. Mr. Byington hopes to finish his Choctaw dictionary and grammar during the winter.

MISSION TO THE GREEKS.—1 Station.

This portion of the Creek nation embraces about 3500 souls, 18,000 or 20,000 still reside on their lands in the state of Alabama. It is reported that about 5000 Seminoles are to be removed from Florida to join this band during the present year. They speak the same language as the Creeks. The station is about 5 miles from Port Gibson.

OSAGES.—4 Stations.

The station at Union is central and convenient for a printing establishment for books, and tracts in the Cherokee, Choctaw, Creeks, and Osage languages. Mr Worcester and Mr Boudinot are expected to take charge of the press. Mr and Mrs Vaill have been on a visit to their friends in Connecticut. Mr Montgomery, is prosecuting the study of the language, and preparing elementary books. No important changes have occurred in the religious state or prospects of this mission during the past year. In a white settlement near Harmony, where Mr Jones has occasionally labored, a number of persons have been hopefully converted. The schools remain much as they were.—During the past year, unsuccessful attempts have been made by the commissioners of the United States, to induce the Osages to enter into a treaty to sell the lands which they at present occupy, and remove to some kindred tribes on the Kansas and Platte rivers. Treaties of peace and friendship have been formed among a number of tribes northeast of the Osages, both among themselves, and between them severally and the Osages.

PAWNEES ON THE PLATTE RIVER.

On the 5th of May 1834, Rev. Samuel Parker, Rev. John Dunbar, and Mr. Samuel Allis, Jr. left Ithica, N. Y. on an exploring tour among the Indian tribes near or beyond the Rocky mountains: or if impracticable to penetrate so far, to visit the Pawnees on the Platte river, and if they should find favourable openings, to commence a mission. After reaching St. Louis, it was determined that Messrs Dunbar and Allis should proceed to the Pawnees, and Mr Parker should return, and if providence permit, obtain other associates, who should attempt to penetrate the tribes near or beyond the Rocky mountains, next spring, making their arrangements to be at St. Louis in season to join the boat of the American Fur company or the caravan of traders. Messrs. Dunbar and Allis were, at the last intelligence, waiting at Cantonment Leavenworth, about 350 miles by land from St. Louis, for the return of major Dougherty, U. S. Indian agent for the Pawnees, who is deeply interested in the moral improvement of the Indians, and

who will introduce them to the Pawnee chiefs. The Pawnees are divided into four bands with a population of 12,000 in all.

SIoux.

The country of the Sioux lies immediately north of that of the Sac and Fox Indians. The former are more inclined than the latter to receive teachers and missionaries among them. Dr. Williamson of Ripley, Ohio, has visited during the last summer, under the direction of the Board, the Sioux; and it has been determined to commence a mission among them with as little delay as practicable. The following persons will compose the mission. Thomas S. Williamson, missionary and physician, Jedidiah Stephens, licensed preacher, Alexander Huggins, farmer and their wives, Sarah Poage and Lucy Stevens, assistants. The mission will probably be commenced at the villages near Fort Snelling.

OGIWAways.—1 Station.

Some of the Indians listen to preaching with augmented interest, while others seem more attached to their superstitions than formerly. A church was organized at La Pointe, a year ago last August, of 12 persons, including members of the mission family. Schools have been taught at La Pointe, Yellow Lake and Sandy Lake, embracing in all, about 45 scholars. They have generally manifested much interest in learning to read.

MACKINAW.—1 station.

The secular affairs of this mission have been brought within narrow limits, the amount of hired labour diminished, and Mr. Ferry released in a great measure from secular duties. The number of boarding scholars have been somewhat diminished. Little information has been received during the year, respecting the school and church.

STOCKBRIDGE INDIANS.—4 stations.

Some of the Christian Indians at this station, proposed to Black Hawk, on his return from a tour in the United States in 1833, to send a deputation to the Sac and Fox Indians, their grand children, as they called them. This proposal greatly pleased him. Mr. Marsh accompanied the deputation. They left Green Bay early in June last. No late intelligence has been received from them. The tribe has been principally occupied the last year in removing to their new grounds, about 20 or 25 miles from their former residence, which they have named Stockbridge. The mission is in a prosperous condition.

MISSION AT MAUMEE.—1 station.

The meetings have been continued at the station. The mission will probably be soon abandoned. Having disposed of all their land at their present station, and refusing to remove west of the Mississippi; their only inheritance seems to be poverty, misery and extinction.

NEW YORK INDIANS.—4 stations.

At different periods during the past year, there has been a very promising state of religious feeling among the members of the churches at Tuscarora, Seneca, and Allegheny. Ten Indians have been received into the church at Tuscarora. The churches at Seneca and Cattara-

ugus have been severely tried on account of divisions of opinion respecting the expediency of selling their lands and removing further west. At Allegheny the number of church members is 56; at Cattaraugus 45. The district school system has succeeded well. On the 4 reservations, 7 schools, of 233 pupils were taught during the winter. The Indians feel an increasing interest in their schools. At the monthly concert for prayer at the several stations, during the year, \$36 were contributed. A large number of Indians at the Seneca and Cattaraugus stations have been cut off by cholera. Messrs. Wright and Bliss are pursuing the study of the Seneca language.



From the Western (Ulta) Recorder.

Resolutions Adopted by the American Board.—The three following resolutions were adopted at the late meeting of the A. B. C. F. Missions in this city, and were omitted, as will be remembered, in our last week's account of its acts. We cannot append the remarks in due prior to their adoption, for want of time and space.

Resolved, That in adopting the report of the Prudential Committee, the Board deem it necessary to request the committee to guard the missionaries against too great an accumulation of secular cares from their schools and other labors.

Resolved, That this Board regard the preaching of the Gospel by the living voice, as the great business of our missionaries; that the preparation and circulation of the Scriptures and tracts is next in order, and that the establishment and instruction of schools and other labors directly aimed at the amelioration of society, should always be kept strictly subordinate to the others.

Resolved, That the members of this Board feel humbled before God, in view of the small progress reported this year in the conversion of sinners to Christ; and that we invite the special, fervent and believing prayers of the churches for the descent of the Holy Ghost upon our missions.

MESSENGER.

YORK, DECEMBER, 15 1834.

We have been favoured by the Rev'd bishop Anders, of the Moravian church, with the use of a pamphlet containing three discourses delivered on the occasion of the funeral of the late Dr. Schleiermacher of Berlin in Prussia, by his able associates and worthy friends, Dr. P. Strauss, Rector, pro. tem. of the Royal University of Frederik William in Berlin, F. A. Pischon, Preacher in the church of St. Nicholas, and Professor to the Corps of Cadets, and Dr. H. Steffens, Professor in the University. The first of these was delivered to the friends in the house of the deceased, the second at the grave, and the last in the hall of the University. They are all worthy of their distinguished authors. We have attempted a translation of the address of Dr. Strauss, which we have given on our first page. It gives, we think, a just view of the author's train of thought, but we have not been

able to preserve the easy stateliness, energy and copious expression of the German original. The proceeds from the sale of the pamphlet are appropriated to an endowment which is founded in honor of the great and good Schleiermacher.

We are also indebted to the Rev'd bishop Anders, for an account in manuscript, of the last days of Dr. Schleiermacher, written by C. H. Stobwasser, which we hope we shall be able to translate for the Messenger. The death of this excellent man was worthy of his name: he died, not like any other man, but like the Christian who has lived very near to God; in all the life and power of faith; in all the greatness of that hope which is full of immortality.

OUR PAPER.

We understand the Board of Missions have resolved at a meeting recently held, that the Messenger continue to be published semi-monthly, and of the same size and form as at present, for the half year which will terminate at the end of June, 1835. If before that time sufficient encouragement be received, by additions of good subscribers to our list, and more punctuality in the payment of dues, the desired improvement may be made.

We wish it to be borne in mind that it is much easier to print and publish a paper than to defray the expenses of it; and that a weekly paper on a large imperial sheet, will cost about \$1000 a year, and at \$2 00, will require, at least, 2000 punctual subscribers to sustain it. If debts are contracted they must be paid, and money must be had to pay them. Many of the weekly religious papers are sadly embarrassed; some of them have been compelled to stop; others are struggling for a precarious existence, and are kept from extinction only by great exertions and great sacrifices on the part of their proprietors, or by the liberality of others who contribute to a common fund for their support. Very few of these papers yield a profit; and fewer still, like the Christian Advocate and Journal at New York, afford a large one. This paper, which belongs to the Methodist denomination, has a subscription list of thirty thousand names; and these appear to be something more than names; they are payers also. The circulation of that paper is an object which every member of that church has at heart and endeavours to promote. While he attends to every other call that comes to him from his church; and they are not a few; he does not forget that this one is a great concern, and has a claim on him as a member of the family to which he belongs. Let something like the same spirit show itself in our denomination. Let every one feel that he can do something and ought to do what he can; and instead of murmuring and of the desire to know what new cause of complaint may be discovered, let all put their shoulders to the wheels and push the same way, and it will soon appear that the Reformed Church is able to accomplish something, and something much better than uttering complaints to the winds or rendering her garments and lying in the dust. If a list of three thousand good subscribers were obtained, a profit of \$2000 would be realized. This sum, with the proceeds of the Classical School, would pay all the expenses of both the Institutions now in York, and enable the Trustees to save the interest of the permanent funds, and by adding it annually to the capital, to complete the endowments of the existing profes-

orships, and to enlarge the plan of the institutions, without the necessity of collecting money for those purposes. *Three thousand* subscribers would only be *one* for every *ten* of the Advocate and Journal: and let it be remembered that the Methodists have besides *five* other weekly religious papers to support! Is it then impossible to raise this number of subscribers for a paper of our church? It is impossible to do it by any methods which have yet been employed—It is impossible to do it by objecting to the largeness of the number; by complaining of the burdens that must be borne; by censuring the editor or the Board of Missions; by lamenting over the “afflictions” of the church; or by sitting idly and doing nothing.—But it is not impossible to accomplish it by such efforts as our Methodist brethren usually make.

If *three thousand* subscribers cannot be obtained for a weekly paper of the largest size, is it not possible to procure *two thousand* for a smaller one? Or, if this number be still too large, shall *fifteen hundred* be considered unattainable? And, if we must give up the idea of a weekly paper in despair, is it also beyond our ability to enlarge the size and improve the form of the *semi monthly*? Or shall we abandon this one in disgust because we can rise no higher? This surely would savor of nothing but folly. It is true indeed that we have other objects of concernment besides the religious paper; but who has them not? And what have we done for such objects, that others have not done at least as well? Methodists in the United States have not less than *five* literary institutions of the rank of Colleges and *one* University under their care; for all these they have been collecting funds to very large amounts, and for one of them, situated in the midst of our German state, Pennsylvania, we mean Dickinson College, they have lately raised the sum of *fifty thousand dollars*! Besides these they have their missions, both foreign and domestic, and bear, moreover, every other burden that we have to bear; yet they publish *six* weekly religious papers, and one of these issues *thirty thousand* copies every week! Shall the whole German Reformed Church that boasts so justly of her glorious origin, her illustrious men, her purely evangelical doctrine and worship, and her former trials and sufferings;—Shall the whole Reformed Church, we say, not be able to support one religious paper and to circulate *three thousand* copies in a week! Not *two* thousand! Not *fifteen hundred*! Shall the whole Reformed Church not be in a condition to sustain even a semi-monthly of a larger size and in a more attractive form than the present one! Surely there is no one who feels that he is alive, and lives and moves in such a world as this, that would not be ashamed to give an affirmative answer to all these questions.

But we must not attempt a weekly publication, and involve ourselves with pledges and contracts, without first counting the cost and taking the proper measures to provide for them. The brethren who tell us, “unless the Messenger be published weekly, we shall withdraw our subscriptions,” ought to reflect, before they utter such a threat, whether it be reasonable and just to demand of us what they know is not in our power; or whether they are performing their duty as church members, when they put these new difficulties in our way, only because others are not yet removed. Let them do their duty, and urge it upon others to do the same, and not instead of it go over

to the enemy by abandoning our cause; for in such a case there can be no neutrality: “he that is not for us is against us.” If the paper is not what some brethren wish for, let them bear in mind that we have more than once invited them to aid us to make it better, and that they are the very persons from whom no such aid has been received. If they do not choose to help us, they ought at least not to complain that they do not receive in the paper what they alone could furnish.

We are not pleading our own cause in urging this matter upon our brethren. We shall not take charge of a weekly paper; neither shall we be anxious to retain the editorship of the semi-monthly a day longer than the present necessity continues. It is the cause of the Reformed Church that we advocate; & we call upon all who profess to love her to give evidence of their love by their activity in really promoting her interests.

We have before us a copy of “An Address, delivered by the Rev. C. P. Krauth, at his Inauguration as President of Pennsylvania College at Gettysburg, Pa. on Thursday, Oct. 8th 1834.” It is the production of a friend, a gentleman of talents and worth, for whom we entertain much esteem. Not having time, however, at present to read it, we must content ourselves with this cursory notice of it, and in the mean time, tender to the reverend author our best wishes for his success and usefulness in his arduous office.

We are again indebted to our young brother Rev. W. C. Bennet, for an addition to our list of subscribers. We tender him our hearty thanks for his zealous co-operation. He has sent us in all *twenty five* new subscriptions.

Having printed a larger number of copies, since July 1, than was subscribed for, in expectation of a greater increase of our list than we have realized, and some of the brethren too having failed to redeem their pledges, we have on hand a considerable number of copies from that date to the end of the year, which new subscribers can obtain at a reduced price. A few complete sets of the whole year are on hand. Sets of former years can also be furnished.

CONVENTION AT HARRISBURG.

We learn that the late Convention at Harrisburg declined determining the question of the permanent location of the Theological and Classical Institutions, and postponed the matter until the next meeting of Synod. We have not received a minute of the proceedings, and do not know what other business was transacted.

We think we have reason to complain, that our ecclesiastical judicatories meet and transact business in which every member of the church has a concern, and of which he ought to

be informed, yet no communication is made to us for publication in the Messenger. We have not time to go in quest of such information. Unless we receive it from officers of these bodies, or from members who were present and witnessed the proceedings, we must be content to wait until their minutes are printed and distributed in the usual form, which, for the most part, is long after the meetings were held, and not unfrequently after the interest in their proceedings has died away. Of the transactions of the Synod in Pittsburg, three months ago, we still have no information. There is something wrong somewhere, and the Synod cannot too soon apply a remedy to this very serious evil. In no other denomination, whose proceedings are ever published, do we observe the same negligence.

The Christmas Holy-Days.

The season is again approaching, which most of the Protestant churches observe to commemorate the Saviour's birth, and to invite meditation on the scheme of redemption and the love of God in giving his only begotten Son, the supreme object of his love, for the world's salvation. It is a season well calculated to revive recollections that are unutterably precious to every sincere Christian, and to affect his heart in a manner most favorable to his spiritual comfort and his improvement in holiness:—a season that once created joy in heaven when angels sang: “Glory to God in the highest, and on earth peace; good will towards men.”

The coming of the Son of God, the everlasting King of his people, forms a new era, not only in the church on earth, but throughout the whole intellectual universe. The time of his appearing the bible calls “the latter days;” the period which preceded it is the “old world,” and that which follows it the “new world,” and the world to come.” If Creation forms the first era in the universe, Redemption is the second. The former was the exhibition of “the eternal power and godhead” of its author; the latter is the manifestation of his love; and if at the former “the morning-stars sang together, and all the sons of God shouted for joy,” “a new song” was sung in heaven, and new joys were felt, when the Saviour came to repair the ruins of the fall. It is man that is most deeply interested in this great event, which all the spirits of heaven celebrate in grateful anthems; and it is the Christian, the truly believing Christian, that enjoys the richness of its consolation, when he meditates upon it and faith applies the testimony to his heart, “That Jesus Christ is come into the world to save sinners.”

In our church, as in most other churches, the Christmas holy-days have been set apart as a season of special meditation on this lofty and delightful subject, and of devout thanksgiving and praise to the Father of Lights for his inestimable gift. The duty indeed is not limited to this season, but returns with every day and every hour; but the appointing of a special season comes in aid of our infirmity, and makes the exercise more interesting and impressive, by the consideration that the whole church is engag-

ed in it at the same time, and by the preparedness which expectation gives to the pious mind before the day arrives. It makes no material difference whether the day we celebrate be the same or not on which Christ was born. The object is still the same, and the use and benefit the same. If the ungodly abuse it to the purposes of licentiousness, it is what they will do with every other holy day, and with the gospel itself; but the pious will use it for holy and beneficial purposes. What have we to do "with them that are without?" They will go on corrupting and being corrupted, whether we have a Christmas or not, and if we should abolish whatever they will pervert, we would have nothing left. But our concern is with the disciples of Jesus: and it is, we will not say their duty—that is a lower thought—but it is their privilege to have sacred seasons, and whatever ministers to their edification, their comfort and peace and joy in the Holy Ghost. Jesus came that they might have "all fulness," and the apostles prayed that they "might be filled with the fulness of God;" and let the ministers who profess to be the servants of Christ and the successors of the apostles take heed that they fulfil this high design of their office.

It is the duty of ministers of the gospel in our church to supply their people with the preaching of the word on these sacred days, to take for the basis of their discourses texts that are appropriate to the occasion, to present to their hearers the richness of redeeming love, and the obligations that result from it, for the comfort of the Lord's people, and the solemn warning of the impenitent and ungodly; and it is their duty also to bear their testimony against the wickedness and folly of those who pervert this precious season, as they do all other things, to occasions of greater sin and deeper damnation.

To Correspondents.

Communications omitted in this number of our paper shall appear in our next.

The Hymn Book.

A heavy debt has been created in publishing simultaneously editions of the Hymn book of our church in both the large and the small form, the interest on which will quickly consume the profits that were anticipated. It is extremely desirable that the books be sold in a short time and the proceeds paid over to the persons authorised to receive them, that this corroding debt may be extinguished with as little delay as possible.

Eccelesiastical Notices.

Rev. Henry Kroh has resigned his pastoral charge in Lebanon Pa. The congregations have unanimously elected the Rev. J. C. Bucher of Middletown Md. to the vacant situation.

Rev. Mr. Ringier has resigned the pastoral care of the churches at Berlin, Somerset co. Pa. We are not informed where he is now located, nor who is his successor at Berlin.

The situations at Mansfield, Ohio, and in

Rowan county, N. Carolina, are still without pastors, and very desirous to procure them.

Rev. J. C. Bucher declines acting hereafter as agent for the book concern, and requests that all who are indebted to him for books forwarded to their orders, make payment immediately.

Miscellaneous.

From the British Magazine.

THE ART OF TEACHING.

A HINT TO THE CLERGY.

The instruction of children both in matter, and in manner, is an art, founded on the science of human nature in its early years, of the weakness, yet susceptibility, of the infant mind,—an art acquired only by assiduous practice under judicious direction, or by a long course of careful experiment—an art as distinct from any theory of education got from books or from lectures, as is the correct use of a language from the theory of its grammar and rules of syntax. We conceive that, to a vast majority of persons who pretend to teach, this art is a perfect mystery; and that a well practiced observer will perceive, that it is a mystery to no small proportion to otherwise good and wise and learned men, when such men undertake to teach and manage children.

Without design to insinuate the least possible disrespect to the clergy, it is seriously asked, whether their order, generally, be in possession of this important secret? Indeed, how should they possess an art which is not acquired by thinking, by reading, or hearing lectures on education, by visiting schools, but by all these, together with long practice, or by skillful assistance. It would be as reasonable to expect a well finished chest of drawers from one who had never wrought in the shop of a cabinet maker, or that a man-of-war should be built and rigged out by persons unacquainted with the operations in a dock-yard, as a well-managed school by unprepared teachers. In the case of schools, the assistance so greatly wanted cannot generally be had; there is comparatively no one to communicate it; yet it appears to the writer of these remarks, that that want, so miserably felt in Sunday-schools, would, in a reasonable time, be in a good degree supplied, if we could once persuade the clergy, generally, to suspect that they are deficient in the essential qualifications for the regulation and teaching of children. Their minds would then be brought to bear upon the subject, and their desire to promote the good of mankind would urge them to every exertion in searching after an art which is greatly lost, yet so greatly wanted, that the substantial instruction and discipline of the rising generation cannot possibly be provided for without its recovery. And with so much ability and preparation of mind, perseveringly bent upon such a subject, we should not be long destitute of very considerable improvement in the efficiency of Sunday schools,—indeed in the practical part of education generally. Reading and lecturing have their use, but

they can no more make a schoolmaster, than they can make a surgeon, a painter, a sculptor, or a poet.

CONVERSION FROM POPERY.

We learn from the Belfast Guardian that on the 3d of Sept. Mr. Godken, a gentleman who has formerly professed the Roman Catholic faith, was ordained to the pastoral charge of the Independent Congregation in Armagh.—Great interest was excited on the occasion in Armagh and its neighborhood, and a large and respectable auditory assembled, including several Roman Catholics, who appeared to be deeply interested in the exercises. Mr. G. explained the motives which induced him to abjure the belief in which he was born and educated, in a short address, of which the following extract is given in the Guardian.—*N. Y. Observer.*

Mr. G. said that he was brought up in the belief that the Roman Catholic was the only true Christian Church, and being rather a favorite with the priest, he was permitted to officiate at the service of mass, which is considered a great privilege. He regularly attended confession, and the ordinances of his Church, and paid so much attention to the arguments by which its peculiar doctrines are attempted to be supported, that he was looked upon as particularly clever in the defence of the Romish faith, and was always ready to engage in argument with any Bible readers whom he met with. During this time, his only books were the controversial works that are circulated by the priesthood, and some of the wretched productions which were then to be found scattered through the country, such as the *Irish Rogues and Rapparees*, and others of the same class. His mind, however, began to be aroused by the discussions then going on between Mr. O'Connell and Mr. Daly, of Powdercourt, on the doctrine of Transubstantiation, on which the superstructure of Romish superstition is laid. Some circumstances, too, which occurred, tended to induce the spirit of inquiry, which afterwards made him cast aside the yoke of his Church. Confession, he remarked, is the mainstay of priestly power. When a priest comes to the charge of a flock, if he be an active man, he generally holds a general confession, by which he is made acquainted with all the circumstances of his people, and receives a knowledge of their most secret actions. After this, his power is almost unlimited, and the wretched people are held in a state of slavery of the worst kind; for how can a man look except with dread in the face of him to whom he had confided the secrets of his soul, and before whom he must always feel himself degraded? It happened that Mr. Godken had committed some action which he related to his confessor, who refused to give him the usual absolution. He then went to another priest, who instead of sparing him as the other had done, told him never to dare take up his time in relating such nonsense to him. This was the first thing to shake his belief in the infallibility of his Church. Here was one priest refusing to absolve him of a crime which another considered too trifling to be mentioned. After this, by degrees, he

shook off entirely his belief in the dogmas of the church, and eventually lapsed into infidelity. In conjunction with a gentleman who held the same views, and who kept a classical school for the instruction of young men about to enter Maynooth College, he wrote a poem in ridicule of the priests. This they proposed to print and publish by subscription, and it fell to him to canvass for subscribers. In the course of this business, he called on a Protestant clergyman, who induced him to take a Bible from him, which he read in secret, and from it imbibed his present views of Christian belief.

He instanced the fact of a young man who was almost starving in the streets of Dublin, who had left the Romish Church, but had no means of livelihood, being deserted by his friends and relatives, until the benevolence of a Protestant bishop procured him a situation. He was also acquainted with six young men in Carlow College, who all confessed their willingness to leave the Romish Church, but were deterred by the fear of want.

Bishop England.

Bishop England, the Envoy Extraordinary, and Minister Plenipotentiary of his Holiness the Pope near the people of the United States and Hayti, is delivering lectures in Philadelphia on the Catholic religion. The Protestant Editors of that city are of course pulling him to the stars! As his Reverence is understood to have been presented with a Cardinal's hat which he is soon to wear in the secret conclave of the Pope, perhaps these gentlemen expect he will do them a good turn some day, in payment for their services. Surely of all the liberal men in the world, the Protestants of America, are the most liberal. They build churches for the Catholics, send their children to Catholic convents for instruction, puff Catholic priests, and if they were in Rome, would kiss the Pope's great toe. For all this the priests take care that every now and then there shall be a public acknowledgment of Protestant liberality in the papers, and then go and pronounce their anathemas against Protestant heresies in the churches. Liberality is a very good thing in its place, but it is a pity that it should be all on one side. Who ever heard of Catholics building Protestant churches, or sending their children to Protestant religious establishments, or puffing Protestant clergymen, or recommending their people to go and hear them? "Nobody—never."—*Jotr. of Com.*

Legacies of Dr. Perkins.

We learn from the Norwich (Conn.) Courier, that Dr. Alfred E. Perkins, who died in that city a few days since, besides various private bequests, left to Yale College for the increase of its library \$10,000; to the Home Missionary Society \$3,000; to the Bible Society \$1,000; to the Colonization Society \$1,000, and to the Sabbath School of New London, Conn. \$500. The donation to Yale College is said to be the largest ever given to that institution by a single individual. We copy from the Courier the following brief notice of Dr. P.'s life and character.—*N. Y. Obs.*

Descended from one of the most ancient and respectable families in the State, and coming in possession, first as he entered the verge of manhood, of an ample inheritance, the external advantages of Dr. Perkins seemed to open before him a wide career of usefulness, happiness and influence. His character was distinguished by a scrupulous delicacy, a high sense of honor, and a manly independence of principle. He possessed also a strong and discriminating judgement, a fine taste, and that love of order and symmetry which distinguishes a sensitive and nicely balanced mind. He was a graduate of Yale College, and devoted himself to the study of Medicine for nearly three years after he left that institution. He received the degree of M. D. at Philadelphia, in the spring of 1833, and the severe application, preparatory to the examination for that degree, originated that disease which terminated his life. He had been for several years a professed follower of the Savior, and a spirit of christian resignation accompanied him, during the progress of his disease. His friends were spared the agony of seeing him suffer any acute bodily pain, and that last earthly blessing, a peaceful departure from life was bestowed upon him. In his last hours he spoke of those abundant consolations which he derived from faith in Christ, and the regret which he expressed upon being called away thus early from life was, that so brief a space had been afforded him of doing good to his fellow creatures, and of extending the reign of righteousness upon earth. Blessed be the memory of this excellent young man! We trust that the influence of his example will not perish with him. His conduct, on the approach of death, showed that his piety was fervent and sincere, and the magnificent provisions of his will, manifest its diffusive spirit.

From the N. Y. Observer.

Donation of Dr. Perkins to Yale College.—The donation of the late Dr. Perkins, of Norwich, Conn. to Yale College for the benefit of the library, of that institution, has been already mentioned in your paper, but it deserves, both on account of the donation itself, and of the donor, a more particular notice.—The friends of that institution have reason to rejoice, that such liberal aid has been furnished to one of its most important departments, and to one where less provision, from various causes has been made, than the expenses of the college might seem to require. In the present state of human knowledge, well furnished libraries in public institutions are indispensable. What has been done in literature, in science, and the arts, is matter in many important respects of record; and to arrive at a knowledge of facts, books must be resorted to. But to obtain satisfaction on many subjects which are presented for investigation, in the wide range of literary inquiry, many books are necessary; and these can be collected only at great expense, and by efforts continued through many years. Nor is any library ever complete. New discoveries and combinations of thought lead to an endless accession of literary productions, some of which may be necessary and all of some use in the library of an university. It is, therefore, with much satisfaction that we learn that Dr. Perkins has directed that the sum of Ten Thousand dollars, which is the amount of his bequest to Yale College, and a larger donation than has ever before been made by any individual to that college, shall be kept as a separate fund; and that the interest of this fund shall be applied annually, in all time, for the purchase of books for the library. The object is of incalculable importance; and the mode adopted to secure this object judicious-

ly devised. If this sum were at once expended, it would produce, for the time, a more brilliant effect, but it would soon be forgotten; but operating through an endless succession of years, its benefits ever increasing, will be felt, and future generations as well as the present, will experience the effects of this bounty; and the students of Yale College will ever cherish with affection and gratitude the memory of Alfred Perkins.

We have been much gratified to learn that Mrs. Martha Kimbely, of New Haven, lately deceased, has likewise left to the theological department of Yale College, property to the amount of fifteen or eighteen hundred dollars. Such examples of munificence will, it is hoped, lead other friends of religion and learning to consider whether, in making the final disposition of their property, they likewise, can contribute something to the aid of an institution, which must look to private benefactions for the means of supporting and extending its usefulness.

Friendly Questions.

Are you young? Lose not a moment. Improve your youth, and serve yourself by serving God. "I love them that love me, and those that seek me early shall find me."

Are you old? Fear not; you are the nearer heaven, if your affections are fixed on things that are above. "Be thou faithful unto death, and I will give thee a crown of life."

Are you rich? Let not riches be a snare to you; they have made ten thousand times ten thousand men poor indeed. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come," but what is a man profited if he shall gain the whole world, and lose his own soul?

Are ye poor? Let not that discourage you, for He to whom belongeth the silver and the gold, and the cattle on a thousand hills, can give you lasting riches. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Are you in health? Trust in a spider's web rather than depend on living a life free from pain and sorrow. "Man that is born of a woman, is of a few days and full of trouble."

Are you sick? God can sanctify your affliction, and make the sickness of your body, the health of your soul. "Before I was afflicted, I went astray,—but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes."

Are you rejoicing? Be on your guard, lest your joy be turned into heaviness, and your music into mourning. "Serve the Lord with fear, and rejoice with trembling."

Are you desponding? Cheer up, and trust in God, for if He be for you it matters not who or what is against you. "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

If you live and continue in a life of unrepentant transgression, whatever you may be and whatever you may possess, your end must be evil, for "There is no peace saith the Lord unto the wicked." "The wages of sin is death." But if you believe on the Lord Jesus Christ "who died for our sins, and was raised again for our justification," if you have a good hope through grace, whether you are young or old, rich or poor, in health or in sickness, rejoicing or desponding, your end will be for good; for "the path of the just is as the shining light, that shineth more and more unto the perfect day." "Say ye to the righteous that it shall be well with him," and "The gift of God is eternal life through Jesus Christ our Lord."—*N. Y. Christ. Intell.*

The Testimony of Death Beds.—We do not attach a paramount importance to death bed scenes. It is much more strange that a man should die than that he should live in delusion. The approach of death is a test of sincerity, not necessarily of truth. There is one fact, however, of surpassing weight in connexion with this subject. No man in clear view of soon

leaving this world, was ever known to renounce the evangelical system, his trust in a divine Redeemer, and in the efficiency of his atoning blood, for any thing approaching to Unitarianism or Universalism.—A life spent in the orthodox belief was never contradicted by the avowal of an opposite belief at death. We challenge the whole world to produce such an instance. Yet how numerous the instances in which lives of Unitarian or Universalist faith, have been contradicted by a full acknowledgement of the orthodox faith at death! This fact ought to lead men to a serious examination.—*Landmark*.

American Education Society.—At the Quarterly Meeting of the Directors, in October, appropriations to the amount of nearly \$13,000 were made, to 756 young men, in 110 institutions in different parts of the United States. Of these, 81 were new beneficiaries,—a larger number than was ever admitted at any one time before. This is truly encouraging, and augurs well. The number of young men now preparing for the ministry, under the care of the Society is about a thousand. Nearly three hundred new beneficiaries have been aided in the last twelve months.—*N. Y. Obs.*

Miss Frederica Miska, a German lady, is now in this city, soliciting pecuniary aid to build a church near Lehigh, Northampton county, Pa. We have examined the testimonials she brings, of her integrity and benevolent intentions, and have seen a deed of trust which she has executed, conveying to trustees, chosen from members of the German Reformed, German Lutheran, and Presbyterian churches and their successors, forever, one hundred and sixty acres of land in Northampton county, to be appropriated to support a church and school in that region. She has given what she could, all her living, and is now soliciting aid to enable her to put up the necessary buildings, church, school house, &c. Such an errand may seem singular for a lady, but her neighbors are too poor or too indifferent to the object to undertake it. We hope those on whom Miss Miska may call, the ladies particularly, will consent to examine her papers, and we have no fears for the result.—*N. Y. Obs.*

From the St. Louis Observer.
POPISH BISHOP'S OATH.

We annex a part of the oath which every prelate takes at his consecration. It is usually called "the bishop's oath," and we call the attention of the public to it at this time, because, as we understand, the newly appointed Bishop of Vincennes, Dr. Brute, is to be consecrated during the coming month, at the cathedral in this city. As citizens of a free republic, we esteem it our right, one of which we will never be deprived except by brute force, to inquire into the principles and designs of public men; whether foreigners or not. Popists need not expect to conceal their intentions and vows under a foreign and dead (Latin) language. We are not afraid of translations; and just as we have, through the blessing of God, procured a genuine translation of the Bible, so will we procure a translation of the traitorous vows made by the prelates and priests to a foreign power. These are men among us who are abundantly competent to the task, men

who love their country and their Savior, and who will not be deterred from their work by foul-mouthed reproaches, or the most bitter invectives. Let the citizens of this free country read the bishop's Oath, which is found in *Pontifical Romanorum De Consecrat. Elect. in Episcopum*, page 57, and then say whether such men can ever be good citizens of this republic; whether any danger to our free institutions, is to be apprehended from them, or not.

"Ego P. P. ab hac hora in antea, &c. I, P. P. from this time forward, will be faithful and obedient to my lord, the Pope, and his successors. The counsels with which they may trust me I will not discover to any man, to the injury of the Pope, and his successors. I will assist them to retain and defend the popedom and the royalties of Peter against all men. I will carefully conserve, defend and promote the rights, honors, privileges and authority of the Pope. I will not be in any council, fact, or treaty, in which any thing prejudicial to the person, rights, or power of the Pope, is contrived; and if I shall know any such things, I will hinder them to the utmost of my power, and with all possible speed I will signify them to the Pope. To the utmost of my power, I will observe the Pope's commands, and make others observe them. I will impugn and persecute all heretics, and rebels to my lord the Pope."

In some of the remaining articles, the candidate is required to enforce the same principles on the penitent, at the confession box, and to obtain a promise of fidelity before granting absolution. We have seen two other forms of the oath, differing in some few particulars from that given above, yet expressing the same unreserved consecration to the interests of the Pope, and the same determination to put down heresy and heretics. It is, in each case, such an oath as no true republican can ever take;—such a one as no true Christian can take without being a traitor to his Lord.

New Orleans.—The Editor of the New Orleans Advertiser incidentally remarks:—"The most permanent population of our city does not exceed 50,000, from which deduct 30,000 colored will leave a white population of 20,000. Of these we may say 15,000 are Catholics, and 5,000 Protestants—and of these again there are at least 6,000 communicants of the first denomination, and 600 of the latter.—There are in all 6 Catholic chapels and churches, attended by, as far as we can learn, 20 priests; 10 Protestant churches, attended by 7 clergymen. The usual estimate for the most religious countries, is, we believe, a church for every 1,000 inhabitants."

Mr. Donaldson, long connected with the Edinburgh Advertiser, has left £220,000, for the foundation of an hospital for orphan and destitute children.

Rev. E. Erskine.

A lady, who was present at the dispensation of the Lord's upper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he

was, she went on the next Sabbath to his place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr. Erskine and, stating the case, asked what might be the reason of such a difference in her feelings; he replied, "Madam, the reason is this: last Sabbath you went to hear Jesus Christ preached; but to day you have come to hear Ebenezer Erskine."

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.
- — Hesperus, 4 vols.
- — Katzenburgers Bandenreise, 3 vols.
- — Campaner Thal, 1 vol.
- — Blumens-Frucht und Dornenstiche, 2 vols.
- — Unsichtbare Loge.

Tholucks Litterarischer Anzeiger— 4 Jahrgänge, 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,

Vaters Synchronistische Tafeln der Kirchengeschichte, 1 vol. fol.

Schmidts Historisch-Kritische Einleitung in das Neue Testament.

Second Professor Fund.

Daniel Zellers, - - \$50 00

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Rev. W. A. Good, - - \$15 00

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George Fayman, - - \$10 00

MONEYS RECEIVED.

By Rev. E. Heiner from Mrs. Harriet Motter for 1834, \$1.25; Jacob Harbaugh, Henry Harbaugh, Eli Harbaugh, Peter Stem for half 1833 and half 1834, each \$1.50. John Lehr vols. 1 and 2d \$2.00. By Rev'd J. W. Hoffmeyer from Messrs David Devilbis \$4.25; Raphael Jones \$1.50; Jacob Cramer \$1.50; Rev. J. W. Hoffmeyer \$1.50. By Rev. W. A. Good from Messrs M. Hammond (balance) 25 cts; J. W. Downey \$2.00; Daniel Schnebly and Rev. W. A. Good each \$1.25; Samuel Welty, Martin Rickenbaugh, Jacob Jones and Isaac S. White, each \$1.50. By Rev. Robert Douglas from David Hawn, Mrs. Keplinger and Geo. W. Entler each 1.25; Mrs. Shepherd, Henry Staub and Miss Rosanna Doll each 1.50; Mrs. Miller, Mrs. Kearney and J. N. Shell each 50; Rev. Mr. Black 25 cts. By Rev. J. C. Bucher from Messrs John Staley and John Rensberg senr. (Middle-town Md.) Henry Cost and John Fister (Jefferson Md.) each for 1834. Mr. Joseph Small of L. George Small, Philip A. Small, Martin Danner, William Wagner, Mrs. Cassat, Charles A. Morris, Dr. Wm. McIlvain, C. A. Bachman, Jacob Enmit, Esqr., Jacob Wentz, Esqr., Jacob Dietz, Isaac Baumgardner, each \$1.25; Rev'd John Cares (balance) 25 cts; Mr. J. B. Latimer (bal.) 25 cts; Miss Sarah Ebert (bal.) 25 cts.