

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, PA. MARCH 1, 1835.

VOL 4.--NO. 5.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church

By Daniel May,

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.

Communications.

Continuation of Proceedings of the Synod at Pittsburg.

EXTRACTS

from a manuscript copy of minutes received from Rev. B. C. Wolff.

Lebanon Classis.

A resolution that each of their ministers should consider it a duty, as far as it can be done, to comply with the resolution of last Synod in reference to collections in his congregations for the "Contingent Fund."

A resolution submitting the case of the Rev. Mr. Berky, a member of the so called "Freyen Synode." It fails however to specify the case and recommends that he be received as a member of our Synod.

This Classis has failed to furnish a report on the state of religion within its bounds.

Resolved, That Classis be reminded of the duty and admonished not to neglect it in time to come.

Zion's Classis.

Recommends to her ministers as far as possible to take up collections for the benevolent Institutions of Synod.

Classis of West Pennsylvania

This Classis recommends Mr. Rudolph Duenger to Synod with a view to his ordination.

Classis have examined, ordained and received as a member of Classis the Rev'd A. J. W. Begeman. In this case it was

Resolved, That the proceedings of the West Pennsylvania Classis in the ordination of Mr. Begeman, so far as it was contrary to the regulation of Synod, is not approved.

The committee appointed by the Synod at Easton to publish a second edition of our Eng-

lish Hymn Book with an Appendix, report, that they had performed the duty assigned them and published an edition of 1000 copies in duodecimo, and 2000 copies of a smaller size. Of the smaller size the whole is understood to be disposed of. Of the larger size, the most are unsold.

The whole cost of the two editions according to the bill of Mr. Sherman is \$1601 59

Of this the Committee have paid by an order on the Treasurer of Synod, bearing date of June, 1834, \$400.00

B. C. Wolff's draft on Bank of Easton, dated June 23d, 1834. \$101.75

Mr. Henry Smith, of Chambersburg, 29.12½

\$530.87½

Leaving a balance due Mr. Sherman, 1070.61½

For the payment of this sum the Committee beg leave to ask of Synod that they be authorized to draw immediately upon the Treasurer of Synod.

In behalf of the Committee,
BERNARD C. WOLFF.

The report was accepted.

Resolved, That the Treasurer of Synod be directed to pay to the committee on the Hymn Book the sum of \$1070.61½.

The session was closed with singing and prayer.

Sixth session—Wednesday afternoon

Resolved, That the committee to publish the Hymn book be directed to collect the monies due for Hymn books, and pay the same to the Treasurer of Synod.

Resolved, That the same committee be requested to provide that the several agents appointed for the sale of Hymn books maintain the same prices.

Resolved, That the Rev. B. C. Wolff be allowed \$128.58½ for money advanced by him, in payment of the Hymn book and for travelling expenses, to be paid out of the Treasury.

A letter was received and read from the Rev. Mr. Voigt in which he offers an excuse for not being present at Synod as a delegate for the West Pennsylvania Classis, and transmits \$8.32 for the Seminary.

Resolved, That Rev. Mr. Voigt be excused.

The committee appointed to examine the account of the Treasurer, report, that they have done the same, and find a balance of \$245 69 in his favour.

P. S. FISHER,
J. MAYER,
G. W. GLESENEN,
J. STAHLSCMIDT.

Resolved, That the report be accepted, and that the account be printed in the minutes.

The committee to whom was submitted the report of the Board of Missions and the accompanying papers, reported, and their report was accepted. [The report has not been received.]

Synod now proceeded to appoint the following persons as the Board of Missions for the ensuing year.

Classis of East Pennsylvania.—Rev. B. C. Wolff and P. Mixsell, Esq.

Classis of Lebanon.—Rev. D. Zacharias and Hon. J. C. Bucher.

Classis of Zion.—Rev. S. Gutelius and H. L. Rice.

Classis of West Pennsylvania.—Rev. N. P. Hacke and W. Fischer.

Classis of Maryland.—Rev. E. Heiner and Wm. Booth, Esq.

Classis of N. Carolina.—Rev. J. H. Crawford and W. C. Bennett.

Classis of Susquehanna.—Rev. J. Fries and F. Meyer.

And from the church at large, Geo. Will. Geo. Kings, David Schriver, and David Wirt, Esq.

The committee on classical minutes proceeded again to report.

Classis of W. Pennsylvania.

The committee direct the attention of Synod to the "report of a committee of Classis" on the necessity of a Theological Seminary for the West.

The report spoken of was read, and it was

Resolved, That a committee be appointed to take the said report of the Classis of W. Pennsylvania into careful consideration.

The committee consists of the Rev. T. L. Hoffditz, B. C. Wolff, J. B. R. bough, and N. P. Hacke, and elders C. Upperman and J. Stahl Schmidt.

Seventh Session—Thursday morning

The Rev. W. A. Good was appointed Secretary, pro tem.

A letter was received from Rev A Berky, accompanied by recommendations from the "Bern congregation" in Berks county Pa. It was referred to the "Committee on Correspondence."

The Rev. President of Jefferson college, M. Brown, D. D. one of the delegates from the Presbyterian church gave notice to Synod, that his necessary duties compelled him now to withdraw from the session of Synod. He then took leave in a most affecting manner.

The committee to whom was referred the papers concerning the removal of the seminary

reported as follows: That proposals greatly advantageous to the seminary have been made to Synod from the citizens of Mercersburg and Chambersburg, both in Franklin county, Penn. on condition that the seminary be located in their places respectively. Mercersburg offers a subscription of \$10,000, and Chambersburg, property in buildings and ground estimated at \$8,000 and subscriptions of \$2,700, making together \$10,700.

It is the opinion of the committee that, inasmuch as the number of delegates present is small, that it is not expedient for Synod to determine this matter. They therefore advise that Synod call a General Synod as soon as possible.

T. L. HOFFEDITZ,
N. P. HACKE,
R. DOUGLAS,
G. WILL.

Committee.

The report was accepted, and it was

Resolved, That a General Synod should be called to meet in Harrisburg on the first Monday in December next.

Resolved, That a committee be appointed to prepare a circular in which the above resolution shall be communicated to the public.

The committee are the Rev. B. C. Wolff, W. A. Good and R. Douglas.

Resolved, That the Corresponding Secretary inform the citizens both of Mercersburg and Chambersburg making proposals for the removal of the seminary, that in selecting Harrisburg as the place of the meeting of the General Synod, Synod was influenced by a desire to act impartially in this business.

Eighth Session—Thursday afternoon.

The committee of examination report: That they have examined Mr. R. Duenger and find him qualified as it respects the acquirements necessary to the ministerial office. They accordingly recommend him for ordination.

Resolved, That a committee be appointed to ordain R. Duenger. The committee are the Rev. Solomon K. Denius, H. G. Ibbeken and J. Zeller.

Delegates were now appointed to the different Ecclesiastical bodies in correspondence with Synod. The following appointments were made.

To the Reformed Dutch church: the Rev'd George Wack and Martin Bruner *primarii*, and the Rev'd A. Helfenstein and T. L. Hoffeditz as *secundi*.

To the Lutheran Synod of East Pennsylvania: the Rev. W. Hendel D. D. & A. Pauli as *primarii*, and the Rev'd M. Bruner and D. Zacharias as *secundi*.

To the General Assembly of the Presbyterian church: the Rev'd N. P. Hacke and D. Kemmerer as *primarii*, and the Rev'd S. K. Denius and J. Zeller as *secundi*.

To the Reformed Synod of Ohio: the Rev'd P. Mahnenschmidt and H. Sonnendecker as *primarii*, and the Rev'd C. Zwiler and A. Allard as *secundi*.

Resolved, that the Synod of next year meet in Chambersburg, in Franklin co. on the last Sunday in September 1835.

The committee appointed to prepare such amendments to the charter of the "Society of

Guardians for the relief of Widows of clergymen of the German Ref. church &c." reported. [This report has not been received.]

Resolved, that the report be accepted and that a committee be appointed to submit the proposed alterations in the Rules and articles of the "Society of Guardians &c." to the society aforesaid, and to report to the next Synod.

The committee are the Rev'd T. L. Hoffeditz and B. C. Wolff.

Ninth Session—Friday Morning.

The report of the Visitors of the Seminary in York being under consideration, it was

Resolved, that Synod approves the appointment made by the Visitors of the Seminary, of the Rev'd C. Dober and Mr S. W. Budd, as assistant professors in the Classical School.

Resolved, that Synod is greatly delighted, as well with the zeal exhibited by the Professors and Assistant Teachers in the discharge of their duties, as with the rapid growth and prosperity of the Institutions under their care.

Resolved, that this Synod, as the want of ministers in our church is great and as the aiding of indigent young men preparing for the ministry, is a solemn duty, request the several Classes, ministers and congregations, earnestly to consider the same, and to take up collections for this object.

The Committee to which was referred the letter from the Rev. A. Berky, a member of the "Free Synod" report that he expresses the wish to connect himself with this Synod and apologizes for his unavoidable absence.

Resolved, That a committee be appointed to examine the Rev'd A. Berky, and if approved to receive him as a member of this Synod, and the same to report to this Classis and through them to Synod.

The committee consists of the Rev'd H. B. Schaffner, D. Zacharias and M. Bruner.

The committee appointed to consider the expediency of establishing a "Western Theological Seminary," report the following as their views.

"We cannot suppress the firm conviction that the establishment of a Western Theol. Seminary is highly expedient. The great distance between the East and the West prevents many young men in the West from devoting themselves to the ministry. It is not so easy to forsake home and all its enjoyments and settle in a strange land; and then the expense will be so great that but few are able to bear it.

Besides, we are fully persuaded that as the church is rapidly extending in the West, that a single Seminary is not sufficient to furnish a supply of qualified ministers. Something should have been attempted in this before this time. But if it ought to have been attempted heretofore, the necessity is the more urgent now. A seminary for the West must be got up. The stream of emigration from the Eastern states & from beyond the seas is swelling daily. German congregations are continually forming and being established, and they cannot prosper without qualified ministers, and must have them in sufficient numbers, if they are not to suffer for the want of spiritual food.

The committee therefore recommend that

Synod take such order as will promote so necessary an undertaking; and it is their opinion that the Classis of West Pennsylvania be authorized to take such preparatory measures as may be necessary for its establishment."

T. L. HOFFEDITZ,
J. REBOUGH,
B. C. WOLFF,
N. P. HACKE,
C. UFFERMAN, Com.

The report was adopted.

An election was held for trustees of the Theological Seminary. Mr. Samuel Small was appointed in the place of P. Meixsell, Esqr. and Mr H. Schriver in the place of Mr Heilman. Also in the Board of Visitors of the Seminary, the Rev'd J. Reboough was appointed in the place of the Rev'd A. Helfenstein, and the Rev. E. Heiner in the place of Rev. C. Bucher.

Tenth Session—Friday Afternoon.

The committee on the state of religion reported and the report was accepted. [It has not been received.]

The committee having recommended that a day of humiliation and prayer be appointed by Synod, it was resolved that Good Friday be observed for that purpose.

The committee on the Report of the Trustees of the Theological Seminary reported. The report was accepted, and ordered to be inserted in the Minutes. [We have not yet received it.]

The committee on the proceedings of Ecclesiastical bodies in correspondence with us, report

"That they have examined the Minutes of the Synod of the Reformed Dutch Church and find that at their late meeting, the delegate from this body gave a statement of the destitute condition of the German population beyond the Allegheny—whereupon resolutions were passed expressive of the kind feelings they cherish towards their German brethren—of the deep interest they take in the destitute condition of many parts of this church, and of a willingness to cooperate for their relief.

They find also that the Rev. Messrs Hardenberg and Bethune were appointed delegates to attend this Synod and to confer with it on this subject.

The committee therefore recommend the adoption of the following resolution.

Resolved, that Synod reciprocate the kind feelings expressed by the Reformed Dutch Synod and would cheerfully have conferred with their delegates on the interesting subject proposed in the resolution if they had been present.

In the Proceedings of the Reformed Synod of Ohio, the committee find that it was not their meaning that the Reformed Synod of Ohio should again connect itself as a Classis with our Synod; and that according to their idea the letter of their committee addressed to our Synod was misunderstood, and that indeed, the desired union never can be effected, inasmuch as the congregations that have adopted their constitution will not give it up.

The committee perceive also that the Ref. Synod of Ohio are mistaken if they suppose, that our Synod ordain none but those who have studied in the Seminary at York. The 4th Art.

of the 1st section of our Constitution requires that "any and &c.

It does not say that he must have studied at York.

The committee cannot forbear the expression of the wish that both Synods would unite, that together they might establish a Seminary in the West, and regret that the Delegates appointed by the Ref. Synod of Ohio to attend this meeting have not been present."

T. L. HOFFEDITZ,
B. C. WOLFF,
G. WILL,
P. MEINSELL, Comm.

Resolved, that the report be adopted.

The Rev'd F. Herron D. D. delegate for the General Assembly of the Presbyterian church remarked that the reason why the proceedings of that body had not been handed in was that they were not yet printed. He also kindly furnished to each of the members of Synod a complete set of the For. Miss. Chronicle.

It was resolved that the thanks of Synod be presented to Dr. Herron for his acceptable gift.

Resolved, that a committee be appointed to examine into the state of the Finances of the Theological Seminary, and to report to next Synod.

The committee consist of the Rev'd D. Ziegler, Mr John Smith of Chambersburg and Mr P. Reitzell of Lancaster.

The Rev'd N. P. Hacke was appointed to preach the Missionary sermon in German at the next Synod, and if he should fail, the Rev'd T. L. Hoffeditz; in English the Rev. M. Bruner, and in case he should fail, the Rev'd J. B. Robinson.

Pittsburg, Sept. 1834.

What is the relation of the Jewish Sabbath to the Christian Sunday.

NO. 3.

If it could be proved, that the Sabbath was to be continued, then not the first day of the week but the seventh ought to be celebrated. We cannot suppose the day to be indifferent in the Sabbatical law. Not any day, but the seventh is to be kept holy, because God rested on it. This seventh day it is all along which God first blessed and then sanctified. To celebrate another day in its place is the same as to give up the Sabbath altogether.

Our opponents try to make it appear, 1. That the Sabbath or the holy rest, and the day on which it was kept, had been already distinguished from each other in the Decalogue. They allude to the words in the Decalogue: "The Lord rested on the seventh day and blessed, not the seventh day, but the Sabbath day." The blessing consequently was not annexed to the day but to the Sabbath, and follows it to whatever day it may be transferred. But that the Sabbath is the seventh day and not another day of rest, appears beyond any doubt partly from Gen. 2, 3, and then God blessed the seventh day; partly from the article "the Sabbath day," partly from the particle "because." The connexion, "Because God rested on the seventh day, therefore he blessed the Sabbath," is intelligible only if seventh day and Sabbath be one.—If it is now lawful, to take away a part of the Sabbatical law, why not the whole? A law which does not contain a necessity in all its parts, is no law at all.

2. They maintain, that the seventh day must undoubtedly be retained, unless the same authority which appointed it, translated the Sabbath from the seventh to the first day of the week. For this translation the following reasons are urged.

(a.) The nature of the thing itself makes it probable that the Sabbath under the new covenant ought to be celebrated on a different day from that on which it was kept under the old; for the creation and liberation from Egypt, in memory of which the Sabbath was kept in the Old Testament, are infinitely inferior to the benefit, which we have received by our redemption through Christ. But this argument does not prove the change of the day, but the abolition of the Sabbath itself. If the creation and the liberation from Egypt have not the same relation to the Christian church, which they had to the Israelites, then the reasons by which God's blessing and sanctification of the Sabbath were caused, does not extend to Christians, and so also the one principal ground at least for a perfect rest on the Sabbath disappears, namely the symbolical representation of God's rest after the completion of the creation. If some of the characteristics of the Sabbath are taken away and new ones are added in their place, the Sabbatical law is violated; for this was not lawful in the Old Testament.

(b.) Isaiah (ch. 66: 17, 18.) prophesies, that the work of the redemption should be more celebrated than that of the creation. But this proves not the continuance of the Sabbath, on the contrary it shews, that the Sabbath stands in a different relation to us, from that in which it stood to the O. Testament.

(c.) Psalm 118 contains a direct prediction that the day of Christ's resurrection would be the day on which the Sabbath would be kept in the New Testament. "This is the day that God has made." But in this passage not a word is said either of the continual celebration of a day, or that this day is the Sabbath day.

(d.) The apostles have taught by their example, that the day of Christ's resurrection shall be the Sabbath. 1 Cor. 16: 2. Acts 20 and Apoc. 1, 10. But in all these places nothing is said of a translation of the Sabbath to the Sunday, nor of the celebration of the Sunday similar to that of the Sabbath, nor of an apostolical appointment of the Sunday. What appears from them is the simple fact, that already in the time of the apostles the memory of Christ's resurrection was celebrated, whilst at the same time the Sabbath was kept holy besides the Sunday.

But the inconsistency of our opponents appears also in other respects. We will not insist here on the fact that the separation of the Decalogue from the other legislation, is a mere invention of the Theologians, and that to be consistent, those who defend the Sabbath ought to appropriate to themselves every thing which the law has said of it; the manner of keeping it, the penalty of violation, the subbatical year and the jubilee, which are intimately connected with it; and finally the whole Mosaic legislation.

Suppose then, for a moment, the separation of the decalogue from the remaining legislation to be correct. The law says: "Thou shalt not do any work on it; neither thou nor thy son, etc." What have we to understand by "work?" From Exod. 35, 3. it is manifest, that it was an unlawful work on the Sabbath to kindle a fire, to prepare food, (compare Michaelis Mos. Recht, IV. 195) or to do any work in the field, even in a case of necessity, Exod. 34, 21. If no where else, here at least we might perceive already, that the Sabbatical law is and was only calculated for the Israelites, as in the east, where the principal meal is in the evening, there is less need of food during the heat of the day, and the weather during the harvest is never such as to make it necessary to work in the field during the Sabbath day. And again things which we would consider sinful on the Sabbath day the Sabbatical law, which so strictly forbade every kind of work, did not forbid, as for instance sensual gratifications.

Finally the subjects with which the Jews were to be occupied during the Sabbath day are entirely different from those which ought to occupy the mind of the Christian. We are to reflect on the redemption, they on the creation and delivery from Egypt. Dwight, p. 17 says indeed: "The Sabbath is still a day of remembrance of the creation, but this institution has been so enlarged that it is also celebrated in memory of the redemption." But this "also" is correct on-

ly if the creation occupies the principal place in the celebration. But as every Christian feels and knows, the redemption is the central point of our religious exercises, and only in as far as the creation is connected with the redemption may it likewise be considered in the celebration of the Sabbath. The defenders of the Sabbath, in order to be consistent, ought therefore to celebrate the creation as the central point of the Sabbath.

To the above we will yet add two passages from the New Testament in which the abrogation of the Sabbath is taught. Col. 2: 16: "Let no man therefore judge you in meat or in drink or in respect of any holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is of Christ." Here the Sabbatical law is altogether placed in the same rank with the laws concerning food and drink, and the other Jewish feasts. The word "therefore," by which the apostle introduces the result of what he has said from the 8th to the 15th verse, shows clearly that if any person would suppose these things yet to be necessary, in order, as it were, to assist Christ in his work, he would attack the merit of Christ and doubt the fulness of his gifts. Finally the opposition between the shadow and the body is to be considered. The law bears the same relation to Christ as the shadow to the body. It is only an obscure image of him. Who would yet beset the shadow, when the body itself is visible.—Such a shadow also was the Sabbath. The same figuration and blessing, which it received, like those of the temple at Jerusalem were only the type of total holiness and blessing, which are in Christ, in whom all the types of the Old Testament have come to an end. In the New Testament it is as little to be expected that God should have devoted to himself one day above the rest, as that he should have blessed one temple above all others.

Dwight indeed mentions, 1. That by "the Sabbaths" the usual feasts of the Jews are meant, or, 2d, that the seventh day and not the Sabbath was understood. But that "the Sabbaths" meant nothing else but the Sabbaths, is manifest from the common usage of the terms, as also from the fact, that the phrase "new moons and feasts and Sabbaths," is the usual one in the Old Testament, to denote the sum of all the Jewish holidays. See Neh. 10: 34. 1 Chron. 23: 31, 2 Chron. 2: 4. chap. 31: 3. That in this text the day only, and not the essence of the Sabbath is meant, is contrary to the whole connexion; for if the latter remains, it does not appear how the preceding argument proves the abrogation of any thing. The essence of the Sabbath was the very thing with which the whole argument was concerned.

Gal. 4: 9, 10. "But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements wherunto ye desire again to be in bondage? Ye observe days and months and times and years." What was said on the former text may be repeated here. That the Sabbath is not to be excepted from the days, the observance of which is forbidden, and that consequently the holiness given to it in the Old Testament has ceased, appears from a comparison of this text with the former. See also Rom. 14: 5, 6, where the making of a difference between one day and another is placed upon the same ground with the distinction of meats.

From the above we might seem to deny the whole basis which the celebration of the Sabbath had in the Old Testament, but we do not so. If we—as we must do—consider the law as really divine, we cannot suppose it to be abrogated, like, for example, the laws of Napoleon. God's will, excluding all arbitrary pleasure from itself, cannot give a mere temporary legislation; and although there was in the Mosaic law a temporary element, which is not binding upon us, there was likewise something eternal in it, an essence, which being divested of what is merely temporary, is binding still and therefore obligatory also upon us. This can be said of all the laws, both of those in the Decalogue, and those in the whole Pentateuch, both of the ceremonial and of the moral laws; for the laws of Moses constitute a systematic whole, in which such a distinction does not exist. In this sense we must understand the passages Mat. 5: 17—19, 7: 23—40. Luke. 16: 17, where the perpetual duration of

the law and its obligation upon all members of the New Testament is declared in the strongest terms.

Let us ask now, What is the substance of the Sabbath law? To sanctify the seventh day can only mean to devote it to God. Wherein the true sanctification of the Sabbath consists, Isaiah declares negatively e. f. 13 and positively e. 53: 13, "And if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thy own pleasure, nor speaking thine own words." To sanctify the Sabbath is here explained by the word to "refrain from doing our own pleasure," "from doing our own ways," "from speaking our own words," i. e. from speaking such words, which do not serve the glory of God, or our own and our neighbor's edification. The prophet insists so much on the disposition of the heart that he requires that the Sabbath be not regarded as a heavy burden which is reluctantly borne, but as a *delight*, a privilege, which God has given to his own people, that they may turn from worldly business and have communion with him; he demands that the Sabbath be honored, because God has sanctified it; and this honoring he explains by saying:—"Thou shalt not do thine own work, that God may perform his own work in thee." Comp. Numb. 28: 9, 10. Levit. 23: 3, Jes. 1: 13. 2d Kings 16: 18.

After we have thus found the fundamental idea of the Sabbath under the Old Testament, it will no longer be difficult to say in how far this institution is yet binding on us. 1. God shows us, that every one of his benefits obliges us to consecrate ourselves to him; and if this obligation was so great under the O. Testament, on account of the creation and the deliverance from Egypt, how much greater is made under the New Testament by the gift of his son. 2. From the appointment of the Sabbath we may learn, that human weakness, but too much inclined to forget this obligation, needs appointed periodical seasons which, excluding all external hindrances, are set apart for the fulfilment of it. It is in vain to say that every day should be a Sabbath for the christian, that his whole life is to be an uninterrupted serving of God.

The false spirituality in which that plea originates, is a worm that preys upon our life more injuriously than a legal spirit could do. What is true in the abstract, is not of course true with regard to every individual, and least of all in our times, in which impurity is so prevalent, faith so feeble, and the pursuit after holiness so languid. If we were members of Christ and nothing else, we would need no observance of appointed times: our whole life would be a continued worship. But besides the spirit, the flesh still dwells in us, and its power is the greater in the same measure in which we feel it less, so that every one needs appointed seasons more, the louder and more confidently he denounces them as superfluous. For the purpose of flying we need wings. Those who have none must be content to pursue their pilgrimage afoot staff in hand, but will, notwithstanding, make better progress in the end. With the continuance of sin in us, there is a power of being excited by external impressions, a susceptibility of the influences of sin from without, and an exposure to mental dissipation. A spark that falls without effect upon iron will kindle in tinder. Hence it is that in order to pray always in a becoming manner, we must sometimes enter into our closet and shut the door; and to keep every day as a day of the Lord, we must have a stated day from which every thing is excluded that might disturb our devotion. This is in general earthly occupations. The degree of exclusion must be regulated by the character of each individual, and cannot be defined by any general precept. But it is to be observed that coarse labor, which is usually considered incompatible with the retirement of the Lord's day, is in truth less inconsistent with it than intellectual pursuits which have not religious edification for their object.

For the purpose of saving space it seemed best to the translator, to relate the contents of the remaining original in its substance. It appears from Scripture authority (Acts 20: 7, —1 Cor. 16: 2—Revel. 1: 10,) that the Sunday was celebrated already in the earliest

times, and with the approbation of the apostles. The same appears from ancient writers: as from Pliny in his well known letter; from Barnabas in his epistle c. 15. from Soter, Justin, etc. Although there is no direct divine command in the New Testament as regards the celebration of the Sunday, the same christian feeling, from which its celebration proceeded and from which the Lord's day, i. e. the day of his resurrection, was chosen, as that regularly returning day of devotion, which the Sabbath law according to its substance urges, must compel us likewise to retain it, and not to take another day in its place; the more so as the truth and christian character of this feeling has been proved by the example of the apostles. Z.

SELECTED.

Extract from Dr. Porter's Lectures on Homiletics and Preaching.

CRITICAL EXERCISES.

It is a question that requires some consideration, to what extent, in our critical remarks, it is best to notice *good qualities*, as well as *defects*. In almost every performance, we may find something to commend; and commendation, it is said, where it can be given with truth, prepares the subject of criticism, to receive its more ungrateful lessons. Some respect certainly must be had to circumstances, in this case. Where the mind, through excess of modesty, is predisposed to a desponding estimate of its own efforts, special care must be taken not to sink it into irretrievable discouragement, by improper severity of remark. Such a mind often needs to be sustained by stimulants, and soothed by lenitives, rather than to be stung by corrosives.

But in exercises expressly devoted to critical remarks, among Christian brethren, and students in theology, the expediency of going into commendatory observations at length, and of set purpose, is at least questionable.

In the first place, such observations should never be considered as necessary to convince one who is the subject of criticism, that we are his friends, and feel a fraternal interest in his improvement. He ought to have complete evidence of this from other sources.

In the second place, the unavoidable length of these exercises, when many engage in them, makes it impossible to point out the beauties of a good performance, without a tedious expense of time.

In the third place, the chief purpose of such exercises does not require it. Why, for example, do you submit a sermon to the scrutiny of others? Not that you may be told how excellent it is; but how you may make it better.

In the fourth place, when it is considered as a thing of course, that praise must be administered as a salvo to criticism, it becomes extremely difficult to preserve the line of distinction betwixt *just commendation* and *flattery*; because the fact that commendation is *customary*, and is *expected*, furnishes a temptation to bestow it, in cases when it is not deserved.

In the fifth place, the good purposes alluded to above may be accomplished with more utility, and with more delicacy by *implied* approbation, than by that which is expressed, in direct terms, especially when it is avowedly expressed as part of a system. Children and

persons of uncultivated minds, will relish praise, without much scruple as to the shape in which it comes. But the man of piety, the man of maturity and refinement, will swallow with more difficulty, what he considers as his share of a necessary medicine dealt out to *all*. Indeed the man of mere *ambition*, if he is possessed of good sense, though he may be pleased with praise given in this manner, will be ashamed to have it known that he feels such gratification, and will secretly despise himself for indulging it.

If you ask what is meant by the *implied* approbation to which I just alluded, I will explain myself by an example. You present a sermon for criticism, knowing that it is to be the subject of remark, as to matter, sentiment, method, style and spirit. You are aware that on similar occasions, it has been customary to point out a variety of *faults* in one or more of the above particulars. Your own sermon passes the ordeal, and escapes with slight animadversion. Do you need other testimony that it is received with approbation? And does not this tacit approbation better accord with the delicacy of your feelings, than that which is expressed in the naked form of direct praise?

But suppose the other course is adopted, and the usage is to point out both the good and the bad qualities of your performance; and just in proportion as the former or latter are supposed to prevail, you are to feel encouragement or despondence;—what is the result? By an instantaneous process you compare both classes of remarks together; you subtract the less amount from the greater, and find your residue of censure, or of praise with arithmetical precision. Now, so far as man's *pride* is concerned, and pride rather than piety it must be confessed is at the bottom of this difficulty, the above process is attended with this infelicity; when beauties and defects are both definitely marked, and marked with integrity by the critic; the writer of necessity, in many cases, strikes the balance against himself. But when the commendation is only implied, he is at liberty to magnify its amount, till the balance will be in his own favor.

In addressing such considerations to those who are soon to be employed in the most elevated office on earth, I am almost ready to apologize for turning aside to discuss a question, which I cannot but think is of easy solution, if its decision were left to our Christian magnanimity, without the aid of other principles.

The sum of my meaning is this: in the intercourse of private friendship, it is often safe, and often expedient, to tell a man frankly your whole heart, as to excellencies which he possesses, but which you could not properly mention in a public exercise. But even in such an exercise, a stiff and studied caution is not necessary. Sometimes you cannot point out blemishes of a performance without alluding to its beauties, or to important qualities of mind which the writer exhibits and should be encouraged to cultivate. This involves very little of the difficulty that attends a system of commendatory remarks, which is to operate on minds of various temperaments, and in circumstances of endless diversity.

I have only to subjoin two cautions, growing out of this subject.

The first is,—cultivate that manly self-possession, which will prepare you to receive either censure or approbation from others, with meekness and dignity.

There is a solid reputation, which is desirable because it rests upon substantial worth of character, and is the instrument of substantial usefulness. There is an ephemeral reputation, which a man acquires by artificial means, and maintains perhaps at a distance, but loses in proportion as he is intimately known. This reputation is like fictitious wealth. The obliquity of the means by which it is gained, and the ostentation with which it is displayed, subjects its possessor to constant apprehension of losing it. With regard to character as well as money, an honest man will be justly satisfied with what is his own. If he desires more respect let him deserve more. This is Christian integrity and Christian dignity. And this cures at once the silly vanity of seeking compliments from those around us, and the sickly sensibility that must be soothed and dandled; that shrinks and pines at every touch, and disqualifies one to act the part of a man, among the rough elements of the world, in which it was his infelicity to be born. Dr. Witherspoon, among his paternal counsels to his pupils, says: "Do as much as you can to deserve praise, and yet avoid as much as possible the hearing of it. When you come into public life, not only guard against fishing for applause, and being inquisitive after what people think or say of you, but avoid knowing it as much as you decently can. My reason for this is, that, whether you will or not, you will hear as much of the slanders of your enemies, as you will bear with patience; and as much of the flattery of your friends, as you will bear with humility." To this sage advice I will only add that, officious and even impertinent remarks upon our performances or conduct, when offered, as they frequently are, from good motives, should never be received with a resentful or peevish spirit. On the contrary, it must commonly be our own fault, if from such remarks, we do not derive some advantage.*

My second caution is,—see that the habit of criticism does not withdraw your attention from the great end of preaching. There is no necessity, I must say again, that this consequence should follow from attention even to minute accuracy. And yet there is a tendency to this result, which, in minds of a certain cast, ought to be guarded against with unceasing vigilance. Gross blunders in language are inexcusable in a scholar: but it is a thousand times

better to violate grammar and rhetoric, and preach the gospel clearly and powerfully, than to be an accurate, dry, uninteresting, phlegmatic preacher. Be careful especially that critical exercises shall not impair your spirit of piety. Much judgement is necessary in mingling these with exercises of devotion. Remarks, for example on another's performance in prayer, if extended beyond a few general things, are often more mischievous than useful. And even remarks on preaching, though peculiarly important in the early efforts of the pulpit, to prevent the formation of bad habits, unless they are made with discretion and skill, are apt to produce a mechanical preacher. As far as possible, the necessity for such remarks should be obviated by a thorough attention to preparatory exercises. These considerations are eminently practical to a congregation of students, accustomed to constant variety in the performances of the pulpit, and called to be alternately preachers and hearers. On this ground, it ought to be a sacred rule of conscience with every man, not to carry a spirit of literary censorship into the Sabbath. If it cleaves to you in going to the house of God, shake it off, as Paul did the viper. The dignity and sanctity of the place, forbid its intrusion. If you have no other way to subdue this spirit, which is so hostile to the ends of religious worship, adopt the precaution of avoiding altogether, remarks on the preaching, till the Sabbath is past; and then limit your observations to those things which cleaved to your memory at the time without any effort of attention as a critic.*

* These suggestions result from experience. For many years, I had not allowed myself in the regular worship of God, to hear sermons as a critic; but have aimed to avoid, on the Sabbath, all conversation respecting preaching, that could promote in myself, or others, a criticising spirit. In a congregation of students, and even of Christian students, there are probably some special tendencies to the indulgence of this spirit. But still the habit of freely discussing the merits or defects of a sermon, so soon as we cease to listen to it from the pulpit, is so adapted to frustrate the proper influence of the Sabbath, that theological students especially, should guard against such a sacrifice as to spirituality of feeling.

This habit of criticising the preacher, is injustice to him. It assumes that he sets himself up to act a part for the amusement of others; and that every time he preaches, even the first time, he ought to be so faultless, that a critic can perceive no defect in the performance.

It is injustice to the critic himself. Why does he go to the house of God? Professedly to hear the Gospel;—to unite in religious worship; to have fellowship with angels; to get ready for heaven. When Moses came down from talking with God on the Mount,—his face shone. But this critic comes from the Sanctuary, like worldly people from a tea party, or the theatre. His conversation shows that his mind has been closely occupied by a literary or vacant curiosity. The house of God, and the gate of heaven, has only furnished him with subjects of religious small talk. Many seem to think that it must be a good employment to talk about sermons;—while they do this in such a way as in fact to profane the Sabbath, offend God, and harden their own hearts.

BEHOLD THEIR END.

To the Editor of Zion's Herald.—A friend informed me this evening, that being in Boston to-day, a gentleman told him that he sat up with a sick man last night—a young gentleman, and

a disciple of Abner Kneeland. He appeared to be near his end. That sickness, accompanied by the visitation of Heaven, had brought him to himself. His weeping and wailings are dreadful. He laments in heart-rending language his awful situation, and curses the day he ever saw Kneeland or any of his followers. He says that Mr. —, Mr. —, and Mr. —, (infidels) have been his chief companions, and have led him from one haunt of vice to another, until they have been the means of ruining his soul. Thus the wretched man occupies his time in lamentations, execrations of his destroyers, and calling for help.

Where are his associates now? Will they go to comfort him? No! like cowards they desert him—it would be no very agreeable sight for them to see the fruits of their system.

Friday evening, Dec. 26, 1834.

MESSENGER.

YORK, MARCH, 1 1835.

OUR PAPER.

We are indebted to the Rev'd Isaac Gerhard, of Dauphin county, for an addition to our subscription list, for which he will please to accept our thanks.

It will be remembered that a promise has been given that the Messenger shall be enlarged from the first day of July next ensuing, provided that a sufficient increase of patronage be previously obtained. The fulfilment of the condition is expected from our ministerial brethren and members of the Reformed church, without whose prompt and vigorous agency it is well known that nothing can be done. It is impossible to give sufficient interest to a semi-monthly paper of such diminutive size as ours. A few articles of considerable length fill out its columns, and consequently preclude variety; yet most of the articles we meet with, which possess merit enough to deserve attention, have some length, and must for that reason be rejected. Members of our church, who desire to have more copious sources of religious information than is afforded in our paper, subscribe for those of other churches and neglect that of their own, and all this part of their religious reading therefore has a tendency to estrange them from our communion. Such a state of things ought to be remedied without delay: it has already continued too long, and should not be left to remain longer.

Several brethren, Rev'd E. Heiner, W. A. Good, and H. Aurand, have given pledges to procure each twenty new subscribers on condition that the Messenger be issued weekly. We see no probability at present of the commencement of a weekly publication. But if we cannot accomplish what we wish, let us do at least

* Cecil says, "It is better that a traveller meet a surly, impertinent fellow to direct him in his way, than to lose his way. A merchant sailing in quest of gain, will take a hint from any man. A minister should consider how much more easily a weak man can read a wise man, than a wise man can read himself. Dr. Manton, no doubt, thought he had preached well, and as became him, before the Lord Mayor; but he felt himself reproved and instructed, when a poor man pulled him by the sleeve, and told him he had understood nothing of his sermon. Apelles was a wise man, when he altered the shoe, in his picture on the hint of the cobbler. The cobbler in his place was to be heard."

all that we can, and let both these brethren, and all others with them, procure as many subscriptions as they can obtain for the semi-monthly in an improved form. If on trial they find it practicable to sustain a weekly publication, we shall rejoice with them in their success.

TO CORRESPONDENTS.

"A Friend" shall appear in our next.

To our correspondent Z we suggest the expediency of presenting the arguments for the religious observation of the Lord's day more at length in another communication. We think he is much too brief in treating this part of his subject.

Mission to the Germans in Missouri.

The American Home Missionary Society have appointed the Rev. J. J. Brille their missionary to labour among the Germans in Missouri, or in any other portion of the western country, where a promising field of labour may be found. Mr. Brille is a minister of the German Reformed church, recently arrived from Basel in Switzerland, a well educated and fervently pious man. He is one of twenty-eight evangelical preachers who were expelled from their livings in the Canton of the Province of Basel, in consequence of the revolution, in 1832, which issued in the separation of the province of Basel from the city, and its erection into a distinct Canton.—During our intercourse with Mr. Brille, who spent part of a day with us on his way to the west, we became much interested in him, and received the impression that he will be a most useful instrument in the hand of God for the spiritual good of the German emigrants in the region to which he is destined. The committee of the A. H. M. Society have instructed him to connect himself with a Presbytery of the Presbyterian church, or, if he prefers it, some regularly constituted judicatory of the German Reformed church who might certify to them his good standing. He will probably become connected with the Presbyterian church, and the congregations he may organize will come under the same jurisdiction, especially as he will be remote from clerical brethren of our church.

It will be perceived, by this fact, that the Home Missionary Society will not be prevented, by our refusal to cooperate with them, from sending missionaries into German settlements. We may add, they will not be prevented from procuring German missionaries. The same persons in Europe who sent Mr. Brille to them, can, if so directed, send others. If we had formed a connection with that institution, these mission-

aries would come under our control. Without such a connexion they can still go and preach the gospel; and they will go without reference to us. Would it be right to forbid them to labor among the destitute who are perishing for lack of knowledge? Would our forbidding avail, if it were attempted? And what compensation are we now to receive for such losses.

Synodical Minutes.

We give extracts in this number from the minutes of the Synod at Pittsburg. The reports which are omitted will be given when received, as far as they may be interesting to our readers. We did not expect them to be forwarded in manuscript by mail. We have since received from Rev. B. C. Wolf a proof sheet of printed Minutes and shall be obliged to him for the remainder.

The Christian Intelligencer.

The editor of the Christian Intelligencer has lately begun to exhibit a singular sensitiveness about the internal affairs of our church, and the manner in which we demean ourselves in the editorship of the Messenger. He has lectured us about our duty, and insinuated that there are points in which we are either incompetent or unfaithful, and about which our constituents ought to call us to account! Our church and her judicatories are under great obligations to him for his paternal solicitude about them, and his care to apprise them of the misdoings of their editor. He would not be unwilling, perhaps, to supply her with a religious periodical better suited to what he would have her to esteem her interests, than we are likely to furnish, and thus to make our services quite superfluous. If the German Reformed church will permit him to introduce his troops into her citadel, he may generously save her the trouble and expense of defending it. The anxiety of Rome about Carthage was not more strongly manifested in years gone by, than that of this kind neighbor in these latter days and smaller matters. *Delenda est Carthago* was the sentiment which finally resulted from what at first seemed but the little attentions of neighborly affection. But we will not believe, unless we must, that our eyes are destined to witness the re-enacting of this historical tragedy; nor are we disposed to believe that in the German church an ecclesiastical domination may be set up that will forbid her members to think for themselves and to say what they think. If her Synod should attempt it, her members will shew that they know their rights and will maintain them, and we shall have the anomaly of churches without

preachers and preachers without churches. But the judicatories of our church will remember the events of 1822, and will pause before they apply a match to the train that must produce a much more disastrous explosion.

Miscellaneous.

From the Southern Religious Telegraph,
SUPPORT OF THE GOSPEL MINISTRY.

To the Laity of the Presbyterian Church.

BRETHREN,

It is thought by many that the subject of separating the Gospel ministry from secular pursuits, which has been for some time past under consideration, is one of the most important that has been before the church for many years. My own opinion is, that until it is effected to a very great extent, full proof of the power of the Gospel to renew and save the souls of men, cannot be made in our country; and the resources of the church cannot be brought out for the conversion of the world. And it is my present purpose to show that you are as deeply interested in this matter, and have as important a part to act in relation to it, as the clergy themselves.

We learn from the New Testament, that it is the Gospel, and the Gospel *only*, which is the power of God and the wisdom of God to the salvation of every one that believeth. This fact of itself stamps upon it a value and a dignity infinitely above all the arts which adorn and dignify human nature. And we learn also from the same source, that the Gospel does not act like a charm, but in accordance with its own nature and the nature of man; and that, without superseding the use of any appropriate means, it is the preaching of the Gospel by the living voice, which God has appointed as the grand means for regenerating the world. For this purpose, he has set apart an order of men, to be continued to the end of time; and he has wisely ordained that they shall live of the Gospel, lest they should become entangled in secular matters, and their efficiency be impaired, and the great object of the Gospel ministry be defeated.

But this appointment of God, is also an appointment that the Laity shall support them. And the neglect of this duty by them, is as clearly a violation of the divine appointment, as it is for the ministry to return to secular avocations. It is a matter of justice, whether the minister is rich or poor. The laborer is worthy of his hire; and cannot be deprived of it, but in violation of the moral law. The eighth commandment requires that every man, minister, as well as layman, should receive his due. It is not optional therefore with men, whether they will support the ministry or not, in any other sense than it is optional whether they will violate the divine law and suffer the consequences.

Under the old dispensation, God prescribed the precise amount which men were to pay for the support of religion; and he also directed what particular portion belonged to those who ministered at the altar. But under the Gospel

dispensation, he has not specified the particular forms of worship, nor the amount which men are to pay for its support. The object is not now, as it was then, to keep up the worship of Jehovah among one people only, but to carry the blessings of the Gospel to every nation, and tribe, and family, under the whole heaven. He has laid down general principles in the New Testament, upon which he requires every man to act, under a most solemn and awful responsibility to him. Among these, is *the support of the Gospel ministry*; and he has left the manner and the amount undefined, that he may prove what is in the heart of every one. He loves a cheerful giver; and if there be a ready mind, it is accepted according to what a man hath, and not according to what he hath not. But while this is to be a *voluntary* thing, the neglect of it, is as plainly a violation of the revealed will of God, as the worship of idols.

But without supporting *the ministry among themselves*, no people can possibly do their duty in transmitting the blessings of the Gospel to their posterity, or in sending them to others. Without the *living teacher*, religion languishes among any people. His presence and efforts are necessary to give efficiency to that system of means, which is in operation for the salvation of men. The benevolent institutions of the age, usually languish, or die, where there is no minister to inspire them with life and energy. This statement, it is believed, is fully sustained by facts. And indeed how can the fact be otherwise? Will any man make any great sacrifice to send that to others, which he considers of little or no value? Or can any rational man love the heathen more than he does his own neighbors and his own family?

The support of a preacher of the Gospel among themselves, is therefore a primary step in discharging the obligation, which God has imposed on every people in regard to the conversion of the world. There can be no substitute for this duty. It rests with all the weight of divine authority, as well on the wicked, as on the pious.

We may state it therefore as a general proposition, that every neighborhood of ordinary size, is *able* to support a Gospel minister among them. This follows from the fact that God requires this at their hands, and that he is not a hard master, requiring of men that which they are not able to perform. But if any one denies its truth, I will prove, upon his principles, that *no such neighborhood is able to live without a minister!* Nothing is more easy, than to show by a reference to facts, that a faithful and devoted minister of the Gospel saves to his neighborhood by his influence upon the morality, the industry, and the intelligence of the people, many times more than it costs to support him. Thus God shows by his providence, the futility of the plea, that they are unable to support the Gospel ministry among them.

But while it will perhaps be admitted, that in general, every neighborhood is able to support a minister, if all would bear their proportion of the expense; yet it may be said, a large portion of them take no interest in the matter; and thus the whole burthen rests on a few individuals. The number may not exceed half a dozen; or

if it does, it may be made up mostly of females. Now the question is asked, whether these can support a minister among them? If they are *rich*, the point is at once decided in the affirmative.

But suppose they are in moderate or straitened circumstances; can they do it then? There may be some cases where aid from abroad is necessary. And it is more than possible that aid will be rendered to those, *who do their whole duty in this matter*. The Savior looks with a deep and tender interest on his people, and he is not wont to forsake those who do all in their power. One great object of domestic missionary societies is to extend a helping hand to those who are thus situated; and several very interesting churches have been in this way built up in Virginia, within the last eight or ten years. And, as far as my knowledge extends, this object has been effected without the aid of a union between sacred and secular pursuits on the part of their ministers.

An infant church, by a vigorous effort, for a short time, to sustain a minister who devotes all his powers to his Master's work, will be likely to reap the benefit of his labors, in additions to her numbers and her ability to support the Gospel; and the burden will soon become light. And this matter may be greatly facilitated by *selecting a man without a family*, until the church acquires strength enough to furnish a more ample support. But if, on the other hand, the church is satisfied to let her minister give a portion of his time to *secular* matters for a support, the probability is that her weakness will continue for a long time. There are now many flourishing churches in our country, which have been built by the efforts of some half dozen individuals, who derived their whole income from their daily labor. They acted on the principle that they must have the Gospel, if they had nothing else. When men act thus, they are not long without an efficient minister, and a comfortable house of worship; and they find too, that they have something left for the heathen.

But the difficulty lies in a want; not of ability, but of a disposition to support the Gospel ministry. Even many Christians do not feel the obligations which rest upon them in this matter. It is very common for them to plead that they are in debt, and they cannot give away that which belongs to another. Some of them take care to be always in debt: and they buy more land as often as they pay for the last, and then offer this excuse for not supporting the ministry. To these I would say, the obligation to support the ministry, is not created by that object, but existed prior to that act; that it is equal in dignity to any debt they ever did or ever can contract; and that this excuse is nothing else than a refusal to pay one just debt, because they have contracted another.

Many others subscribe to the support of the minister, and when they receive money make it a rule to pay all their other bills first; leaving their minister to depend on the contingency of their money being sufficient to discharge the whole. In the first place, these people evidently regard the support of their minister as a *matter of charity*, and not of justice, as it stands

in the New Testament; and in the second place, they take advantage of the delicacy that he feels on this subject, to deprive him of his rights, instead of being stimulated by it, as they ought to make prompt and unsolicited payment. Such conduct is both unjust and cruel.

But a very numerous class supply themselves liberally with all the comforts and conveniences, and even luxuries of life, while they contribute only a *small* sum to the support of religion. These seem to have fallen into a fatal error in regard to the great object of life, and the grand purpose for which they have been redeemed. God requires them to live for eternity; and to make great sacrifices of personal comfort and convenience for the advancement of his kingdom, and the salvation of men. But they make no sacrifice at all for this object.—After all their own wants are supplied, the balance is cast into the Lord's treasury. Because the bible does not specify the precise amount which they are to pay to the support of the Gospel, they infer that their own inclination is the measure of their duty in regard to it. Neither does the bible specify how often men are to pray. But the man who takes advantage of this, to pray but seldom, or not at all, gives melancholy evidence that his heart is not right in the sight of God. In like manner, those who pay as little as possible to the support of the ministry, show that they are alike insensible to the value of the Gospel, the claims of the Bible, and the dictates of common justice.

There is another evil connected with this subject, which exists to a great extent, and is extremely embarrassing to a minister, and which might nevertheless be very easily removed. When a subscription is made up, and the minister acts upon the faith of it, the matter is left in an unfinished state. It is every body's business to collect and pay over the money; and of course no body does it in proper time, and a part of it is never paid at all. In the mean time, the minister may have contracted debts in the expectation of receiving it promptly; and then his mortification and embarrassment can hardly be conceived by any one who has not been placed in like circumstances.

In conclusion I would ask whether it does not seem to devolve upon the *Elders of the church*, who are supposed to be on terms of intimacy with the pastor, to inquire, from time to time, into his temporal wants, and see that they are supplied? Much perplexity and cause of complaint might thus be prevented, and the cause of religion be greatly promoted.

Since writing the above, I have read, with great pleasure, a little Tract on this subject, by the Rev. J. Bennet, D. D. of England, and published by the American Tract Society. In clearness of statement, force of argument, and persuasive eloquence, it stands almost unrivalled in the English language; and embracing, as it does, most of the great principles which I have discussed, it cannot be read, either by ministers or the people, without deep interest and much profit. I hope the Editor of the Telegraph will give it a place in his columns, or that every family in our denomination will procure a copy.

ALTIQUIS.

We give below from our correspondent in Baltimore, an account of the murder of Messrs. Lyman and Munson. From the statement in the Boston Recorder, copied on our first page, it will be seen, that it is not certain that the bodies of the missionaries were devoured by the savages.—*N. Y. Obs.*

THE MURDERED MISSIONARIES.

To the Editors of the *N. Y. Observer*.

I have this day had an interview of melancholy interest with *Mr. Nelms*, the intelligent supercargo of the ship which brought to us the news of the fate of Lyman and Munson. He leaves me no room to hope that there can be any inaccuracy in the statement which has already appeared in the papers. Mr. N. on his passage out touched at Batavia, and there became acquainted with the missionaries and their object. On his return voyage the vessel stopped at Anjer, another port in the island of Java, where he received letters brought over land from Batavia, and dated the 24th of Sept. Two letters written by different persons, he submitted to me, and each gave the same lamentable account. The missionaries, as one of these letters related, were warned not on any account to venture into the Batta country, and the very fate they met was predicted, should they make the attempt. They however said that they were men of peace, and had presents for the Rajahs, which they trusted would conciliate their good will. They had not however penetrated far before they were taken prisoners; and shortly after, in a quarrel the natives had among themselves, as one of the letters reports, they were successively murdered and devoured.—This took place about 5 miles from Tapanooly. One of the missionaries is said to have been tied to a tree, while in his presence the other was killed and eaten. He himself was shortly afterwards subjected to the same cruel and revolting fate. The news was brought to Batavia by their servant, who made his escape, and no doubt was entertained of the truth of it.

The consignees regret that the ship did not touch at Batavia, and give a free passage to the deeply afflicted widows to their native land, but Mr. N. was informed that the Resident of Batavia had already engaged them a passage in an American ship.

Mr. N. while at Manilla received a letter from a friend at Macao, informing him of the death of Dr. Morrison, and says there can be no doubt of the fact. He also confirms the statement of others, in regard to the moral worth and great usefulness of *Gutzloff*.

Bull. Jan. 23d, 1835.

Good News from the Society Islands.—We learn from our Boston papers that the Treasurer of the American Board has received a letter from Tahite, stating that *Temperance Societies have been formed in those Islands; one result of the measure is—the government of the islands has prohibited the importation of ardent spirits.* But a year ago, it will be recollected, the sad intelligence was received that ardent spirits, introduced by American ships, was destroying the good effects produced by missionary labors, and making wretched havoc among the half enlightened natives. Pro-

bably the English missionaries had not done all their duty to arrest the progress of the desolating evil. They have since adopted the remedy. If American vessels introduced the poison—the example of Christian citizens of America, has furnished an antidote. May it be speedily applied wherever the curse is found.

AFFAIRS OF HONOR

In Sir John Falstaff's Catechism are thus set down—“Can honor set a leg? No. Or an arm? No.”—“Honor hath no skill in surgery,” &c. These are truths, and no less so in our day than in those of the fat knight. Honor, or what is so called, can neither splinter a broken limb, nor take away the grief of a wound.” It was not wise therefore, in Mr. Wise, of Virginia, and Mr. Coke, his competitor for Congressional honors to sneak away, the other day, as they did, to Bladensburg, to break one another's limbs, or bore one another's flesh with pistol bullets.

Honor, to be sure, led them on; and honor cooked up an unpleasant dish for Mr. Coke.—But could honor set his broken arm? No. He was obliged to depend on the surgeon. Could honor allay the pain of his wound? No. He was obliged to take laudanum. What comfort then, could be derived from his honorable meeting with Mr. Wise? Has he avenged any wrong received at the hands of Mr. Wise? No. But he got a shot in the elbow, and is none the wiser for it—saving and excepting, that if he did not know before how a bullet felt, he has now some idea of it. But does he feel better now in consequence of his elbow feeling worse? No. And if he were to fight another duel, and get shot through his gizzard, it would not better his feelings in the least. If he were before injured by Mr. Wise, has he now got rid of any part of the injury? No. It is increased by the addition of a broken arm. Is his reputation improved by the shot? No. Has he derived any sort of advantage from it? No.

Then whereto has this villainous honor of his served him? Why to get a painful wound; and that is serving him a scurvy trick. It might have killed him, and that would have been a scurvier trick still. He has very little cause, then to be satisfied with the part which honor has made him to play.

And was it wisely done of Mr. Wise to accept the challenge? No. Has he proved himself a brave man by standing up to be shot at? No. He had not the moral courage to refuse.—Some booby would have pointed his finger at him, and said, “There goes a coward!” But would that have proved him a coward? No. Should the finger of a booby, then, be the index to guide a man in the way he ought to walk?—No. And is he much better than a booby, who has not courage enough to disregard the opinion of a booby? No.

What, then, is the conclusion of the whole matter in relation to affairs of honor? Why, that he who sends a challenge is little better than a blockhead, and he who accepts one is little better than a dunce.—*N. Y. Transcript.*

CANCER.—Mr. Thomas Tyrell of Missouri, advertises that a cancer upon his nose which had been treated without success by Dr. Smith,

of New Haven, and the ablest Surgeons in the Western country, had been cured in the following manner:

He was recommended to use strong potash, made of the lye of the ashes of red oak bark, boiled down to a consistence of molasses, to cover the cancer with it, and in about an hour afterwards cover this plaster with tar, which must be removed after a few days, and if protuberances appear in the wound, apply more potash to them, and the plaster again, until they all disappear, after which any common salve. Caution and the knife had previously been used in vain, this treatment effected a speedy and perfect cure.

COMMUNICATED.

DEPARTED this life in this city [Philadelphia] on Sabbath morning the 8th ult. after a protracted illness, SUSANNA ELIZABETH, only daughter of the Rev'd JOHN H. SMALTZ, aged 20 months and 8 days.

“Jesus said, suffer little children to come unto me; for of such is the kingdom of heaven.”—Matthew 19, 14.

Sweet babe, thy days are ended here,
United to thy Savior near,
Songs of celestial praise to bring,
And with a seraph's voice to sing,
New anthems to your heaven born king,
Never again to feel a pain,
Amen to God who “loos'd” the chain.*

Eternity still rolls along,
Love is the burden of her song,
I'll take such little lambs to me,
Said Jesus, and their Savior be,
And fold them in my arms of love,
Blest spirits of the realms above,
Ever to live and reign with me,
Their heavenly Father's face to see,
Happy throughout eternity.

Spirit of God to me impart,
More grace to sanctify my heart,
Afflictions then may press me sore,
Life eternal I'll still implore,
That I may rest with Christ and her,
Zeal in his cause forever more.

Philad. Pa., Feb. 11, 1835.

N. Y. Z.

* Ecclesiastes 12: 6

† Job 19: 25—27.

EXAMINATION.

The members of the Board of Visitors will please take notice, that the examination of the students in the Classical & Theological schools in York, will commence on the last Tuesday in March and continue three days in succession.

By request of the Faculty, a Sermon will be delivered on Tuesday evening, by the Rev'd Mr. Sprole of Philadelphia, appropriate to the occasion.

The Exhibition will take place on Wednesday evening.

D. ZIEGLER, Sec'y.

York, Pa. March 1, 1835.

MONEYS RECEIVED.

By Rev'd James R. Reily for William Reily \$5.00. By Mr Jacob Delhoff for Rev'd H. Son-nedecker \$3.00. By Rev'd J. B. Rebough for himself, Mr John B. Welty and Miss Mary Eakel, each \$1.50. Brantner and Neyman 50 cents.