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By Daniel May,

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Communications.

For the Messenger.

MR. EDITOR,

I perceive by the circular published in the last Messenger, that the Synod at Pittsburg (which it seems was a very thin one) did take into serious consideration the subject of a removal of its institutions from York, and called a special meeting at Harrisburg in December next to decide the question. I am ignorant of any pressing necessity to induce this step, and cannot but regret the unhappy thought of selecting the present time for this purpose. The public is advertised that flattering "proposals" have already been made, and the object of the circular is "to give public notice of the determination of Synod permanently to locate these valuable establishments [viz: the theological seminary and classical school] in order that all who may desire to compete for them, may have an opportunity of presenting their claims." Throughout the country there is at this time a general complaint of the scarcity of money, and it is obvious that this circumstance must prevent many places from paying any attention to the "determination" of Synod, and must greatly lessen the sums subscribed in those places in which an immediate effort is expected. It is known that the agent of the Board of Trustees was lately dismissed, at his own solicitation, because he could not collect as much as would defray his expenses. Yet at this time a meeting is called "for the express purpose of permanently locating" our institutions, and competitors are encouraged to attend by the common inducement of a forced sale, that the location shall "then and there" be disposed of at the highest bid, whatever it may be. Thus hastily it seems will Synod force itself into a binding contract on any terms, and thereby

entail an irreparable loss on its institutions. A farmer will not sell his land now, because he can get nothing for it, and yet the seminary, ten years after it has existed unpledged and untrammelled, and now in the height of its prosperity, is suddenly to be set down forever in any spot that will bid a little more than the little offered by those around it. The only reason alleged for this precipitancy is that the classical school is in want of convenient recitation rooms. The theological seminary, it is well known, has recently been provided, at some expense, with a neat building containing rooms for the library and recitations, which answer every purpose but that of display, and this department now only stands in need of funds to complete its endowment. But the inconvenience under which the classical school labours is by no means such as to force Synod to say forthwith whether it shall remain at York or go elsewhere. The suggestion of the Board of Trustees presents an obvious and easy plan of providing for its immediate wants without compromising its future interests.

It cannot fail to strike every man of reflection that the criterion by which Synod is to select a place of location, is a most singular and unsafe one. The amount of money offered, it seems, is to point out where the institutions ought to go. It is not remembered that precisely those reasons which induce the people of a place to make the largest offers are those which should prevent the Synod from selecting it. An obscure town, out of the reach of trade or travelling, with no other prospect of raising itself, will far outbid a populous and stirring place, in the centre of inland communication, whose inhabitants have many sources of wealth, and many objects to engage their attention. But in a place of the first kind, an institution like our classical school will have to depend for a scanty support on its immediate vicinity, while in one of the latter kind, the facilities for communication will supply numbers of students from abroad, in addition to those of a populous and wealthy neighborhood. The history of Meadville College in this state strongly illustrates the truth of this remark, for though it has been long in existence, has received handsome donations, and has the largest college library in the state, it has seldom had more students than professors, and has always been a rickety affair. How far it might be necessary to bear these things in mind in thinking of Mercersburg as a place for our institutions will be best known to those acquainted with its locality. Whether this matter was duly considered, or some other cause was at work, it is certain that

some have turned their eyes away from Mercersburg and fixed them on Chambersburg as more worthy of their suffrages.

But neither Mercersburg nor Chambersburg are places that Synod should select for the advantages of their situation. They are too far west, and are just placed where no institution like ours is needed or can be supported. They have the institutions at Carlisle and Gettysburg immediately on the east, cutting off all supplies from this part of the state, and on the west they have the institutions at Pittsburg, Cannonsburg and Washington, Pa. towards which all the students from Franklin co. westward, flock as the cheapest in the country. By a reference to the catalogues of Dickinson College it will appear that by far the largest part of the students came from the eastward, and but very few from that section of the state on which an institution at either of the places in question would have to depend. On the other hand, from Carlisle and Gettysburg east to the Delaware, embracing the most populous and wealthy part of the state, ours is the only institution of the kind. Its chief support too is derived from the east as can easily be shown. In the first session of this year there were 69 students. Of these 48 were from Pennsylvania, of whom 42 were from the east of Carlisle, and Gettysburg, and 6 from the west; 16 were from York and 24 were from the east of the Susquehanna. In the second session of this year there were likewise 69 students. Of these 53 were from Pennsylvania, of whom 49 were from the east of Carlisle and Gettysburg, and 4 from the west; 20 were from York and 27 from the east of the Susquehanna. Instead therefore of removing the institution further west it ought to be taken further east if it were not advisable to remain near the city of Baltimore. York is situated at the intersection of the great roads from Baltimore northward through Harrisburg and from Philadelphia westward to Pittsburg. Rail roads will soon be completed to both these cities, and parents residing there, who wish to send their sons into the country to be educated, will find York the most convenient place.

Of what advantage then would the buildings offered at Chambersburg, or the superb edifice talked of there, be to our institution if it had no students, and Synod were obliged to pay the professors' salaries. Not one dollar of all that is to be raised at Chambersburg, is to be applied to any other purpose than the erection of an edifice to be an ornament to the town, in which too Synod is to bear its part, and empty its treasury, or ply the charity of its friends, to please the taste of the donors of

the splendid structure. Surely this castle building must have bewildered the fancies of the friends of the seminary. Shall we beggar the institution while we build it a palace? It must first be supplied with money to live on, and then we may talk over our waking dreams, and forget the experience of our neighbors at Princeton and Gritsburg, who now wish for the money expended on their buildings, and find too late that they have "paid dear for the whistle." But oh! the buildings cost us nothing, it is said, and why shall we not take them? They do cost something, and an amount which, perhaps, the next generation only may be fully able to estimate. They are the price paid for a permanent location, and will preclude the seminary forever hereafter from accepting the most valuable offers that may be made. The Episcopal seminary at New York left its eastern location and removed to the city as the condition of receiving a very large bequest; but such a removal ours could never make when once at Chambersburg; and it would be cruel to cut off this hope from the dead, when so little disinterested benevolence has been yet shown by the living. Something it is true has been done in the way of subscriptions, but of the \$18,000 subscribed, not quite \$8,000, I understand, have been paid. A great deal of what has been in agitation about the seminary has consisted of projects to try whether it could not be made to live without support. This new scheme of removal differs in nothing, I fear, from many that have preceded it, except that just when the grand experiment is thought to be on the point of succeeding, the poor institution will die. If only the foremost in subscribing, and the foremost in removing, and the foremost in many other things, would lead the way likewise in prying something on subscriptions long due, it would save this vast deal of trouble, would enable the institution to live without being such a burden to its friends, and would soon bring the treasurer's accounts into most excellent order.

The allegation is frequently made that York has done nothing and it is certainly true that it has done but little in this business of stirring projects. But who received the seminary with kind hearts and ready hands when it was in its worst extremity, & who have with prudence & care contributed to bring about its present prosperity? Who opened their purses & subscribed & actually paid more than one fourth of the \$8,000 I have mentioned—more than double of what Chambersburg and Mercersburg did together? Was it not the people from whom the seminary is now to be abruptly taken away, on whom a direct vote of censure is to be cast by this step, and against whom some are ready to shake off the dust of their feet in holy abhorrence at their alleged indifference. Such injustice, ingratitude, and indiscretion would merit the inevitable fate that must befall the seminary by this removal.

There are many other things which I intended to advert to, but I must conclude an article which has already grown to a great length. I shall take occasion however to return to the subject in a future number of the Messenger, and shall offer additional reasons against the

proposed removal, of equal cogency with those upon which I have already remarked.

YORK.

SELECTED.

MISSION TO PERSIA.

The Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. James Lynam Merrick, appointed a Missionary to the Mohammedans of Persia.

[Read in the Chapel of Amherst College, Sabbath evening, August 10, 1834.]

(Concluded from page 108.)

Among the other cities in Persia, to which your personal inquiries should be directed, if possible, are *Casbin* and *Sultaneih* and westward of Teheran—*Hamudun* and *Kerman-shah*, in the mountainous tracts of the ancient Media—*Kerman*, in the province of that name—*Yezd*, in the salt waste eastward of Isfahan; *Mushed*, a sacred city in Khorasin—and *Astrabad*, near the shore of the Caspian sea. The maritime provinces of Persia on the south, with the exception of *Fars*, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient views.

The Committee regard it as extremely doubtful whether you will find it wise to proceed to *Afghanistan* or *kingdom of Cabul*. The caravan distance from Isfahan to Cabul, the capitol of that kingdom, through *Yezd*, on the most moderate calculation, is 1,000 miles; and that from Teheran through *Mushed* and *Bokhara* must considerably exceed 1,200 miles—*Yezd*, indeed, ought to be visited, it being little more than 200 miles from Isfahan and one of the great commercial *entreposts* between the east and the west, where the merchants from the western cities of Persia meet the caravans from *Bokhara*, *Cabul*, *Cashmere*, and other cities of the north, the east and the south. The population of this flourishing commercial city, situated on an oasis of the wide desert, is 50,000; of whom 3,000 families, the followers of Zoroaster, still adhere to the fire worship of the ancient Persians. Their origin and religion are the same with those of the Parsees of western India.

The upper route into central Asia, from Teheran, by way of *Mushed*, and through the passes of the stupendous *Himmelah*, is the most important one to be opened to the Christian missionary. At the same time it is imminently perilous; though recently it has been traversed and found practicable by Mr. Wolf, the Jewish missionary, and by two English officers. Mr. Wolf says, that caravans go almost every month from *Mushed* to *Bokhara*.

Having completed your researches in Persia, and forwarded a copy of your journal to Trebizond for the Committee, you will seek for guidance from the Lord of Missions, and if then you determine upon attempting either of these routes, or any other into the lofty highlands of central Asia, the committee will not object.

The *Shiah* faith has been the national religion of Persia for more than three centuries;

but the *Afghans* are all *Soonies*. They are more liberal and tolerant than other Mohammedans. The Persians, however, are very numerous in the kingdom, and many of them hold high offices in the state; and *soofeism* is prevalent, and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes claiming a common origin, but widely differing in character, appearance and manners. Most of these tribes, whether leading a pastoral, agricultural or trading life, are little better than wild plunderers. Yet they are hospitable; and in parts of the country where they would think it a matter of course to rob you, they might in other respects treat you with kindness and civility. The cities of most importance are *Candahar*, *Cabul* and *Peshawar*.

Should you succeed in reaching the last named city, the state of your health and other circumstances must determine whether you shall venture upon returning to Persia, by the way you came, or by either of the other caravan routes. You will not, however, enter upon such a course without first transmitting to the committee, to the care of some one of the nearest officers of the British Government in India, a brief account of your travels and researches in those strange countries; informing him of the nature of the document and the importance of its preservation. For this purpose it may be necessary for you to proceed to *Cashmere*. After all it is highly probable that your wisest course will be to descend the *Ganges* to *Calcutta*. And the committee repeat that neither the tour into *Afghanistan*, nor the routes proposed for such a tour, nor your return across the inhospitable regions of central Asia are made a part of your duty in your contemplated mission; they are mentioned only as subjects to which you will direct your attention, and on which you will exercise your best discretion.—From *Calcutta* you will take passage to the United States, in case your health needed to be recruited, or the interests of your mission promised to be benefited by a temporary visit to your native land; or you might proceed to the Persian Gulf, by way of *Bombay*.

The Committee hope ere long to find an associate for you in the Persian mission, and they would gladly obtain, also, the services of some competent servant of the Lord Jesus, who would address himself at once to the business of exploring the wild and unknown regions of *Afghanistan* and *Turkistan*, and thus supercede entirely the necessity of your going eastward of Persia.

Having given an outline of the countries you are to traverse, as the messenger of the churches, it only remains for the Committee to exhibit a brief summary of the principal objects, to which you will direct your inquiries.

Your leading object everywhere, will be to ascertain where it is expedient for the Board to form missionary stations. Nor will the Committee expect merely the results of your investigations; but all the more important reasons upon which your opinions are founded:—such as relate to the situation of the place; its

distance from other well known places of easy access; the nature and comparative safety of the roads; population of the place, and the various sects and classes into which the inhabitants are divided; with their character, intelligence, manners, and means of improvement; the number of souls within the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable or addicted to war and plunder; whether they are Sheah or Soofie Mohammedans; whether that philosophical infidelity prevails which is denominated Sooficism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impressions the Mohammedans appear to have acquired concerning Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press which is now unknown in Persia, could be introduced and operate without obstruction from the jealousy of the government, or dangerous from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest and most frequented seaports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Mohammedan children; whether the king who has severely persecuted the Soofies at the call of the moolahs, would not raise the sword of persecution against the mission, in case its influence should be felt and create alarm; the nature of the climate and the diseases of the country; the course of trade, as indicated by the routes of caravans; the stability and character of the government; and, in a word, whatever is necessary to give the Committee a complete view of the people, and of the circumstances of their condition, and of the means and prospects of bringing the gospel to bear upon them with all its purifying and healing influences.

Dear brother, be not disheartened. The waters which by faith you see flowing over the arid regions of Persia, are not the deceitful mirage of the desert to mock your hopes; they are the waters of life. The most unexceptionable witnesses declare the religion of Mohammed to be everywhere on the decline. War and despotism enter essentially into its spirit. But the zeal which burned so fiercely in the bosoms of its early champions, having consumed every thing within its reach, now burns low, and the power of its princes is declining. It can no more subvert countries, nor minds, to its sway. The general causes which are meliorating the governments, and the condition of mankind, are entering into Persia. Light is breaking in upon its dark domains; not light enough to perceive the truth, but enough to make visible the awful darkness. In the prevalence of soofism we see the Persian mind breaking loose from its moorings, and tossing wild upon the billows of infidel speculation, with neither star nor compass to guide it.—Without a divine Guide and Helper, who, indeed, would venture in pursuit of minds tossed upon such a sea? But you go not alone.—Your help and your hope are in God. He, we believe, commands you to go and preach the

gospel to the Persians; he promises to be with you. "Lo, I am with you always." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." You may die early life. You may die a martyr's death.—Still the promise in all its spiritual import, will be remembered; and if you are faithful unto death, neither you nor the churches which send you, will ever have occasion to regret your mission to Persia.

From the Missionary Herald.

PALESTINE.

Extracts from the Journal of Mr. Thompson during a tour to Jerusalem and vicinity.

Tiberias—Sea of Galilee—Worship in the Church.

April 26 1853. Throughout all Palestine, you meet with little else but the mouldering ruins and fragments of departed greatness. There was, but is not, runs the melancholy narrative. A shivering horror creeps over one as he traces ruins without a name, and tramples under feet the dust of mighty dead, unknown and untaphed, unused. "Tiberias has been, but all that is scarce merits a description. Only a small part of the narrow vale between the western hills and the sea of Galilee is occupied by the modern city. The space enclosed by her rotten walls approaches an oblong parallelogram in shape, and contains perhaps half a square mile; and a large proportion of this confined territory is destitute of buildings. Many of the miserable built huts had recently tumbled down, in consequence of the great rains, blocking up the narrow streets, and imparting a melancholy picture of decay and desolation. And yet Tiberias is situated on the margin of one of the most beautiful lakes in the world, and in the bosom of a country surpassed by few in the salubrity of its atmosphere, the fertility of its soil, and the beauty, and even sublimity, of its scenery. Why then, are there no vineyards or olive-yards on the hills? Why do not golden harvests wave in the rich valleys? And why is it that not even a solitary fisher's boat is to be seen on the bosom of that lake, where thousands once floated, and in which, at present, multitudes of the finest fish play in perfect safety? Doubtless the awful curse of God broods over this desolated country; but the instrumental cause is to be found in the iron gripe of Mohammedan despotism.

We visited the hot sulphur springs, about a mile to the South of the city. There are many of them within a few feet of each other, emitting a sulphurous odor and throwing out strong currents of water, so hot as to be painful to the hand. My thermometer arose instantly to 130, which was its ultimate, but the water had a much higher temperature. The accommodations for bathing, were so filthy, that we did not partake of this oriental luxury. Ibrahim Pasha, however, has about two hundred men at work erecting a splendid bath. Poor fellows, they are taken from their homes at the point of the bayonet, and labor here for nothing, under the kerbush and pitsol. We bathed in the lake

and found the water clear and uncomfortably cold, and widely differing in its qualities from that sea into which it pours its waters. Although the wind did not blow severely, the waves ran so high and short, as to demand all our skill to keep above them. A little boat might easily be "filled with the waves."

We followed the margin of the lake to the outlet of the Jordan, which is at the extreme south point, and about eight miles from Tiberias. There is a small village on this side of the outlet, and a large one about a mile to the east of it. At some former period a bridge had been thrown across here, a few of whose broken arches are still to be seen. Here an Arab kept a small ferry-boat, (the only one on the lake,) and by its assistance a company of farmers were transporting cattle and horses. The stream is not more than seventy feet wide but deep and surprisingly rapid.

We lingered long to survey and admire the fair form of nature displayed before us. I have seen and admired the pride of the Atlantic states in my own country, and the wide spreading valleys along the magnificent rivers of the west; but this far surpassed them in beauty; and is unrivalled in the sacred and precious associations of its history. To the south as far as the eye can reach stretches the plain of the Jordan, covered in its whole extent with luxuriant barley, wheat, and rye. Not a hillock, nor a fence, nor a shrub, to interrupt the view. The high hills of Bashan and the mountains of Galilee gently recede from each other, holding the beautiful Gennesareth in their hands like the broad mirror, in which to survey their august highnesses. Clouds racing across the heavens imparted variety to the coloring, and life and animation to the picture. These fleeting shadows could be traced marching rapidly over hill and dale to the north of the lake, where mountain rose above mountain in beautiful gradation, until the lofty Hermon, wrapped his bald head in a snowy turban, shut in the prospect. Such was the scene which lay before the Great Preacher of righteousness, when he delivered the most interesting and sublime sermon on record: for the mount of Beatitudes stands a little to the west, and smiles upon nature's fair paradise below. And who can forget that here is Nain, and Nazareth, and Cana, and Capernaum, Chorazin and Bethsaida, and Tiberias, and the city set upon a hill that cannot be hid; while Tabor, and Hermon, and Bashan guard the sacred spot. It is disgusting to turn from the magnificent works of the Creator, to contemplate the spoiliations and vile defacements of feeble man.

The ancient city doubtless extended as far to the south as the Hot Springs. We saw many traces of former habitations; and I counted fourteen handsomely polished granite columns, mostly perisuted.—But with such sights the traveller in the Holy Land will soon become familiar. Palestine is one vast city in ruins, and evidently, in former days, contained an immense population.

There are no antiquities exhibited in this place, except the church in which we are encamped. This is the only one in the city, and is likewise the Christian traveller's khan. Our

horses occupy an adjoining apartment, and we eat and sleep in the body of the church; and as the people assemble every morning to prayers, we are obliged to lie up early, roll up our beds, and be ready to receive them. The men smoke their long pipes in the count until the priest comes, while the women, in little circles, discuss the news of the day, or lesser matters, as suits their turn. The priest comes, the people stack up their pipes at the door, slip off their shoes, make a low bow to the patron saint as they enter, and standing (for their are no seats in any of the churches,) patiently wait until it comes their time to say *amen* to the unintelligible service, when they all disperse. A considerable part of the service consisted in waving smoking censers before the wretched pictures of some pretended saints. The priest was a tall, gaunt figure, far gone in the consumption; and his sepulchral tones echoed through the dark damp chapel, like the voice from the nether world. I could not look upon his wan and fallow visage without distress. He remained to converse with us, but knew nothing, and could impart no information. The chapel was built, as some say by St. Peter himself, on the very spot where our Lord appeared to him after his resurrection. Others, however, ascribe it to the piety of St. Helena, as they do almost every thing else. It is undoubtedly very ancient, strongly built—the wall about five feet thick, fifty long, twenty-two wide, and twenty-five high, vaulted with the old Roman arch.

27. Early this morning accompanied Mr. Nicholson to the Jewish synagogues of Tiberias, of which there are two. Connected with the German synagogue are the remains of the library which belonged to the college formerly existing here. There were about eighty German and Polish Jews assembled. In the Spanish synagogue I suppose there were at least one hundred and fifty worshippers. Each had a light colored shawl or cloth thrown over the head, and with book in hand, read or chanted as loud as possible, twisting the body about in all directions with great perseverance. They say this is done to make all their bones praise the Lord, and justify it by the declaration of David, "All my bones shall say," etc. Psalm xxxv, 10. A singular origin for so singular a custom. We took our departure from this interesting spot at 10 o'clock.

Correspondence.

Lebanon, October 21, 1854.

MR. EDITOR:—I take the liberty to address a communication to you, (at the moment I know not whom else to address,) knowing that you are accustomed to such treatment, and that matters will be punctually attended to. I inclose you ten dollars to be appropriated to the education of indigent young men in our institution at York. The following sums were taken up in public collections, viz: in Jonestown \$2 85, Birkbech \$3 40, Campbelltown \$4. Bible class at Lebanon \$1 80. In addition to this I am authorized to say that the Bible class consisting principally of the teachers (male and female) of the Sabbath School of the German

Reformed church at Lebanon, have pledged themselves to support at least one student at the seminary at York, who will be willing to labour among the destitute Germans in the north and west. If you think this laudable effort which the young people of this place are making might serve as a stimulus for others to do likewise, you may lay it before them in the Messenger.

Dear brother when we think of what is actually done in the church for the extending of the Redeemer's kingdom, it is a gloomy thought; but when we consider what might be done if all the members of the Reformed Zion (young and old, rich and poor) would come up as one man to the help of the Lord against the might, it is a heart cheering & soul enlivening prospect. Are not all true christians one in Christ; and have we not about 600 regular churches, which would average at the lowest calculation, 10 to a congregation who are true christians? Let them each contribute 6 cents a week, and this would amount to \$1872—quite a sufficiency to educate all our young men in the Seminary, and as many more. Our Bible class collection is held weekly, and we are willing to forward the money as the Board may direct. Letters may be directed to me or to Mr. John Ermentrout, Treasurer.

Yours with respect,
HENRY KROH.

MESSENGER.

YORK, NOVEMBER, 1, 1854.

PRIVATE CONFESSION OF SINS, and the American Sunday School Union.

A correspondent of the Lutheran Observer, who subscribes himself "A Lutheran," in the paper of October 17, complaining of the injustice which is done to the German church by English writers, adverts to one of the publications of the Sunday School Union in the following terms:

"Sometimes the most palpable untruths are gravely set down, for which there is no apology whatever, because the truth might have been ascertained with very little trouble. For example, in the life of Francke, by the American Sunday School Union (mark it Lutherans!) it is asserted that "in the Lutheran Church confession of sins is made before the Sacrament." Now, this is not true, and there is no excuse for it, for the truth might easily have been ascertained. And this most glaring absurdity is stereotyped by the American Sunday School Union, which professes such a catholic spirit, and daily calls upon us for money to aid in publishing an unpardonable error respecting ourselves! We will see whether the next edition of the life of Francke is to be disfigured by this most objectionable mis-statement!"

We have not seen the life of Francke, and do not know for what purpose the remark relative to private confession in the Lutheran church was introduced by its author, but presume it was designed to illustrate some fact in the life of that good & eminent man. But, whatever the object of this remark may have been, it appears to us that the error is not on the side of the author of that little work, & of the American Sunday School Union; or, if it be, it is certainly

not without some apology, and betrays no want of a catholic spirit in those who manage the affairs of the Sunday School Union.

If the author of the Life of Francke consulted the writings of Luther and the public standards and libraries of the Lutheran Church, and derived from those authorities what he stated as a fact, he drew his information from the best sources that were attainable; and if any thing, which he found established there, has since gone into disuse, while the authorities themselves continue to be acknowledged, he is not lightly to be charged either with ignorance or careless ness or wilful misrepresentation.

Luther did not abolish the practice of private confession in the church which he founded, but reformed it of what he considered its abuses; and while he maintained that it was not of divine institution; that no one should be obliged to confess; and that it was not necessary to recite all one's sins by name; he entertained a high opinion of the utility of the practice, recommended it in his writings, gave directions for the right use of it, insisted that it ought to be always retained, and declared that, while he lived, he would not relinquish it.

Private Confession to a minister of religion, joined with absolution, is expressly retained in the standards of the Lutheran Church as an ecclesiastical institution connected with the Lord's supper. In the Augsburg Confession, which is universally received in the Lutheran church, the eleventh article is in the following terms:

"Of confession we teach, that private absolution is to be retained and not to be dropped in the church; though it is not necessary to enumerate all misdeeds and sins in confession, inasmuch as this is, at all events, impossible; as the 19th Psalm declares; "Who knoweth his misdeeds?"

The twenty-fifth article of the same Confession, which enters somewhat into detail, gives the following explanation:

"Confession is not abolished by our preachers; for it is a custom observed amongst us not to give the Sacrament to any one who has not been previously examined and has not received the assurance of his pardon. In this the people are carefully taught how comfortable the word of forgiveness, and how exalted and precious this absolution ought to be esteemed; as it is not the voice or the word of the man who is present, but the word of God who forgives sin; for it is spoken in God's stead, and by the command of God. With regard to this command and this power of the keys, they teach with great diligence how consolatory it is, and necessary to the alarmed conscience; and further, that God demands that we believe this word of pardon as much as if the voice of God were sounding from heaven, and cheerfully take comfort from it, and be assured that by such faith we obtain forgiveness of sins, &c."

The Apology for the Augsburg Confession, the Articles of Schmalkald, and most of the copies we possess of Luther's catechism also recognize this custom.

In the collection of Lutheran symbolical books, published at Dresden, in Saxony, by order of the Elector, in 1580, there is a directory for confession, and absolution joined with the exposition of baptism in the fourth chapter of the smaller catechism, from which we make the following extract:

"Confession includes two things; one that we confess our sins; the other that we receive absolution

or forgiveness of sins from the confessor, as from God himself, and by no means doubt, but firmly believe that sin is thereby forgiven before God in heaven."

"What sins shall be confessed?"

To God we shall acknowledge ourselves guilty of all sins; of those also which we do not know; but to the confessor we shall acknowledge only those sins which we know and feel in our hearts."

"Which are these?"

"Examine thyself, in thy relative condition, according to the ten commandments, if thou be a father, mother, son, daughter, master, mistress, or servant; whether thou hast been undutiful, unfaithful, remiss; whether thou hast offended any one by word or deeds; whether thou hast stolen, neglected any thing, suffered something to go to waste, or done some other injury."

"Then shalt thou say to the confessor: Reverend, dear sir, I beseech you to hear my confession, and to pronounce the forgiveness of my sins for God's sake."

"Say on."

(Here follow several forms of confession which we omit.)

"Then shall the confessor say: God be merciful to thee and strengthen thy faith, Amen."

"And further: Believest thou that my forgiveness is God's forgiveness?"

"Answer: Yea, dear sir."

"Thenoupen he shall say: As thou believest so be it unto thee. And I, by the command of our Lord Jesus Christ, forgive thee thy sins in the name of God the Father, and the Son, and the Holy Ghost, Amen. Go in peace."

"But the confessor will know how to do with those who suffer great oppression of their conscience, or are in distress or temptation, that he may comfort them with Scripture texts, and allure them to faith. This form of confession is designed only for the unfettered."

We have before us a liturgical work published at Berlin in 1824, under the title, "Die Kirchenordnung der evangelisch-lutherischen Kirche Deutschlands in ihrem ersten Jahrhundert," (Ecclesiastical Order of the evangelical Lutheran church of Germany, in her first century) and several catechetical works, among which are, "Kurzgefasste Erklärung, &c." (a brief explanation of the divine truths contained in Luther's smaller catechism, &c.) by the ministers of Hamburg, printed in 1752, "The Great or Dresden Catechism, analyzed & explained for the use of country-schoolmasters, &c." published in 1734; "Seilers Lehrgebäude der evangelischen Glaubens und Sittenlehre;" 1775; and "Forsters Lehrbuch der Christlichen Religion, nach Anleitung des Katechismus Lutheri," sixth edition, dated 1802; and in each of these we find a chapter or section devoted to confession and absolution previous to the sacramental communion, and a distinct and honorable recognition of private, as well as public, confession. The person who confessed was called *Beichtkind*, (literally child of confession) and the minister to whom he confessed *Beichtvater* (father of confession) and *Beichtiger* (confessor).

It was usual to give a small fee to the confessor, which was denominated *Beichtpfennig*. Luther was opposed to this fee. "In several countries," says *Febrman* in his *Wörterbuch der Kirchengeschichte*, "as

Wurtemberg and Hessa, the confession fee was not paid after the reformation, but in the greater part it was considered a perquisite of the minister's office which constituted a part of his support. Among the great body of the people, however, a prejudice prevailed against it, because it seemed as the price of absolution." For this reason some pious divines, among whom Francke was one, refused to accept the confession-fee; and this fact, we presume, gave occasion to the author of his life to introduce into that work the remark which has given offence.

In the United States the custom of private confession and absolution, we believe, is universally laid aside in the Lutheran church. In Denmark and Sweden it was abolished at the Reformation. So also in some parts of Germany. In most others it was retained; and in Saxony, particularly, it was regarded with great veneration. In later times it has been abolished in very many places in Germany; but the disuse of it does not appear from any authorities we possess, to be universal.

The present custom in the German churches in this country, of calling upon the pastor, communicating to him the desire of communing, and conversing with him, previous to the celebration of the Lord's supper, is instead of the practice of private confession, and is a return to a usage of the primitive ages upon which that practice seems to have been founded by those who introduced and established it.

We have made these remarks, not with a view to controversy, but to vindicate a benevolent and highly useful institution from what we conceive to be an injurious and unmerited imputation.

The location of our Literary and Theological Institutions.

We have inserted in this number a communication from a correspondent who is opposed to a change in the location of these institutions. For ourselves we shall take no part in the discussion of this subject, but we do not claim a right to impose silence on others who may choose to place their views before our readers.

To Correspondents.

Correspondents who wish their communications to appear in the Messenger, must write them in a plain hand, which the compositor may easily read without the danger of mistake, and be careful of their spelling and punctuation. The carelessness of some writers, who might certainly do better if they would, seems to indicate a belief on their part, that we have nothing to do, and that our proper business is to correct and prepare for the press whatever we may receive. We assure them that we have no time for this sort of drudgery, and cannot subject ourselves to it. If our rule be not complied with, correspondents must not be surprised if their communications are neglected. We need their aid, indeed, and cannot get along without it; but let it be truly aid and not a burden.

The Messenger.

Rev. B. S. Schneck has redeemed his pledge to procure twenty new subscriptions to our paper. We are indebted also for several names to Rev. P. S. Fisher of Spring Mills, Centre co. Pa.

We are authorized to state that Rev. Henry Aurand, pastor of the Reformed church in Carlisle, engages to furnish twenty new subscriptions, if the Messenger be published weekly from the commencement of the next volume. The same pledge has been given by Rev. Wm. A. Good at Hagerstown, and Rev. E. Heiner at Emmitsburg Md. If the desired change is to be made at the designated time, much exertion must be made without delay. But if a sufficient number of subscribers cannot be obtained to sustain a weekly publication, is it not well to do all that can be done, before the close of the year, that the Messenger may at least be enlarged?

The meeting of the Convention at Harrisburg on the first Monday in December will afford an opportunity to subscribers and agents to forward to us what is due for our paper. We are in pressing need of money to pay the printer and paper-maker, and can no more go on without it than labour without hands or thrive without food.

LITERARY.

HENRY AND ANTONIO, or the Proselytes of the Romish and Evangelical churches. Translated from the German of C. G. BREITSCHEIDER, D. D. &c. with additional notes, by a Minister of the Lutheran Church, BALTIMORE, 1834.

This is a well-written and useful work, the production of an able writer. Its object is to defend the Protestant religion against the attacks of Roman Catholics. The author has compressed within a small compass much useful information on the points of controversy between Protestants and Roman Catholics, and has presented it in an attractive form and a pleasing style. The argument, which is in the form of dialogues, is interwoven with a fictitious narrative. Though sometimes not so perspicuous as we could wish, it is usually clear and forcible, and throughout it is free from the asperity which so often disgraces controversial writings.

The translation is easy and fluent, with only one or two slight defects, where the German idiom is retained; for example p. 162 "leaves the forgiveness of sins and the opening of Paradise to him whom it becomes." There are also some errors of the press which obscure or even pervert the sense; but for which the translator is not accountable. We allude particularly to the places p. 95, "and declared that they would confine themselves exclusively to the Gentiles;" and p. 117, the word "gratify" occurs, where the sense requires "mortify." But on page 31, we observe a fault that destroys the verisimilitude of the narrative, and marred very much the pleasure we felt in reading it. Antonio, an Italian Catholic, in the service of Henry, who is returning to his native country, Germany, enters a German Lutheran church in Frankfurt, where the worship is of course in German; the congregation sing a hymn, and the hymn is one of Dr. Watt's collection of English hymns! The spell by which the reader was bound is at once broken.

and the pleasure which the illusion had given ceases. Here the German hymn of the original ought, we think, to have been retained, and a translation of it, either in prose or verse, subjoined in the margin, instead of introducing an English hymn from a collection used only in English churches. We respectfully suggest to the translator the expediency of making this change, if the book should have a second edition, which we hope it will. The imperfections we have noticed are of comparatively little moment. The book is a valuable addition to our English theological literature: it will fully repay the reading of it, and ought to have an extensive circulation.

The Church Harmony, by Henry Smith, of Chambersburg.—A friend who is a warm admirer of music and intimate with its principles, has expressed to us the most favourable opinion of the merits of Mr. Smith's book. He pronounces the collection of tunes contained in it excellent.

Education Fund.

We are authorized to state that the congregation of Christ church, near Petersburg (Littletown) Adams county, will pay \$95 to this fund. The church in Chambersburg, it will be remembered, has given the same pledge.

The generous offer of the Bible-class at Lebanon, communicated in the letter of Rev. H. Kreh, which we publish, is a noble example of christian kindness. The liberality of the Missionary Society of the church in Philadelphia, also merits our grateful acknowledgment. Oh! that such a spirit were universally diffused through the Reformed church! How would the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose!

Mr. J. Ermentrout is authorized to act as agent for the Messenger at Lebanon, Pa.

Miscellaneous.

From the New York Observer.

S. T. COLERIDGE.

From the London Literary Gazette of August 5th we learn that this distinguished poet and metaphysician, whose works combine the loftiest flights of imagination with the subtlest speculations of reason, paid the debt of nature on the 2d of August, aged sixty-two. The same paper speaking of the event, remarks, that "nearly twenty years ago he went to stay for a week with a medical friend, Mr. Gillman, at Highgate; and, from a feeling of liberality and attachment rare indeed in our age, that gentleman made his house his home to the day of his death! He was his guide, his physician, his generous host, and his warm friend throughout the whole period."

To his numerous admirers in this country, the following letter, the last effort of his pen, presents him in the still more interesting character of the devout and fervent Christian, staying his mind in his last moments, not on the

sliding sands of an ingenious philosophy, but on the immovable rock of revealed truth.

"To Adam Steinmetz Kinnaird.

"My dear Godchild,—I offer up the same fervent prayer for you now as I did kneeling before the altar when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of mercies, who by his only begotten Son (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the 'Lord our righteousness;' I trust that he will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and in mind. My dear godchild! you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late *Adam Steinmetz*; whose fervent aspirations and ever-paramount aim, even from early youth, was to be a Christian in thought, word, and deed, in will, mind, and affections.

I, too, your godfather, have known what the enjoyments and advantages of this life are, and what the more-refined pleasures which learning and intellectual power can bestow, and with all the experience that more than three-score years can give: I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction, that health is a great blessing; competence, obtained by honorable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives—but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languor, and manifold infirmities; and for the last three or four years have, with a few and brief intervals, been confined to a sick room, and at this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I thus, on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised; and has reserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his spirit from me in the conflict, and in his own time will deliver me from the evil one. O, my dear godchild! eminently blessed are they who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Savior, and everlasting High Priest, Jesus Christ. O, preserve this as a legacy and bequest from your unseen godfather and friend. S. T. COLERIDGE.

July 15th, 1854. Grove, Highgate.

From the St. Louis Observer.

THE JESUIT'S OATH.

Look at this, Protestant reader!! and remember that a Jesuit and Papist is the same now as he always has been.

Oath of secrecy devised by the Romish clergy, as it remaineth on record in Paris, among the society of Jesus.

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel of the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host in heaven, and to you my ghostly father, do declare from my heart without mental reservation, that his holiness Pope Urban is Christ's vicar general, and is the true and only head of the catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal, without his sacred confirmation, and that they may safely be destroyed.—Therefore, to the utmost of my power I shall and will defend this doctrine, and his holiness' rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king or state, named Protestants, or obedience to any inferior magistrates or officers. I do further declare, that the doctrine of the church of England, and of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that I will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents in any place, wherever I shall be, in England, Scotland and Ireland, or any other territory or kingdom, I shall come to; and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any heretical religion for the propagation of the mother church's interest, to keep secret and private all her agent's counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance, whatsoever, but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist; and witness the same further, with my hand and seal in the face of this holy convent this—day of—An. Dom. &c.

And having read this record of diabolical designs against Protestants, say if you can "let them alone." They will let you alone, when they have changed their natures, and changed their religion, and not till then. And you have no alternative, but to submit to be trampled under foot by these designing foreign priests, or boldly to assert your own rights. And I call upon all good citizens of every Protestant denomination to open their eyes, to be up and doing, or their freedom will soon be subverted by Popish priests and foreign emissaries.

CHRISTIANS THIS IS THE TEST.

The very best of all arguments for the Christian religion itself, is found in its power to reform the sinner. In fact it is the only argument which has any extensive influence upon the mass of mankind. And so in regard to the various views of Christianity; learned men may conduct the theological controversy as they will, but the people will incline to the side on which is found the greatest moral power in doing good. The best way, therefore, to establish truth, is

not to dispute about it as a matter of argument, but to demonstrate by actual trial, in the face of the community, its moral power. The various sects, however, into which the Christian community has been divided, have been slow to learn this obvious lesson. The Universalist preacher feels it to be his first and great duty to expose the horrors of Orthodoxy,—the Orthodox spread their strength in cannonading Unitarianism, and the Unitarian finds full employment in warning his hearers against the gloom and misery of Calvinism. In the mean time the work of doing good in this world, being an object of secondary importance, is postponed or forgotten. Each man is too busy, to use our old metaphor, in analyzing and exposing his neighbor's medicines, to have any time for curing the sick with his own. We do not mean to say this is true universally, but only to a great extent.

If we were going to plan a public trial of the different systems of faith in New England, we would not bring learned and eloquent combatants to harangue an assembly. We would look out for four or five wretched districts in our crowded cities, the abode of profligacy, intemperance and misery, and station a few Universalists in one, as many Unitarians in another, Abner Kneeland with some of his co-operators in a third, and as many Orthodox men, of any denomination in a fourth. We would give them five years for trial, and say to them, "Now bring your principles to the test,—we shall soon see who has the real moral remedy for human guilt." Such an experiment has not indeed been tried in form, but it is in operation, in fact all over our land; and it is the observation of the results which really determine the public mind in its decisions respecting religious truth. In the mean time the sharp-shooting of acme theologians, in their controversies, produces as little effect on either side, as the idle wind.—*Rel. Mag.*

PLEASURES OF SIN AND OF RELIGION.

To a gay friend.—Declining the advantage of human authority, I am content the point should rest between you and me. And here I beg you to observe, that I have one evident advantage over you in judging, namely, that I have experienced the good and evil on both sides, and you only on one. If you were to send me an inventory of your pleasures, how charming your time runs on, and how dextrously it is divided between the coffee-house, play-house, the card-table, and tavern, with intervals of balls, concerts, &c., I could answer, that most of these I have tried frequently, and know the utmost they can yield, and have seen enough of the rest, most heartily to despise them all. Setting religion entirely out of the question, I profess I had rather be a worm to crawl upon the ground, than to bear the name MAN upon the poor terms of whiling away my life in an insipid round of such insignificant and unmanly trifles. I will return your own expression—I believe you to be a man of sense, but alas! how do you prostitute your talents and capacity; how far do you act below yourself, if you know no higher purposes of life than these childish dissipation, together with the more serious business of rising early and sitting up late, to amass money, that you may be able to enlarge your expenses! I am sure, while I lived in these things, I found them unsatisfying and empty to the last degree; and the only advantage they afforded (miserable are they who are forced to deem it an advantage) was, that they often relieved me from the trouble and burden of thinking. If you have any other pleasures than these, they are such as must be evil and inconvenient even upon your own plan, and therefore my

friendship will not allow me to bring them into the account. I hope you do not stoop still lower in pursuit of satisfaction. Thus far we stand upon even ground. You know all that a life of pleasure can give, and I know it likewise.

On the other hand, if I should attempt to explain to you the source and streams of my true pleasures, such as a comfortable assurance of the pardon of my sins, and habitual communion with the God who made heaven and earth, a calm reliance on the Divine Providence, the cheering prospect of a better life in a better world, with the pleasing foretastes of heaven in my own soul,—should I or could I tell you the pleasures I often find in reading the Scripture, in the exercise of prayer, and in that sort of preaching and conversation which you despise, I doubt not but you would think as meanly of my happiness as I do of yours. But here lies the difference, my dear friend: you condemn that which you have never tried. You know no more of these things than a blind man does of colors: and notwithstanding all your flourishes, I defy you to be at all times able to satisfy yourself, that things may not possibly be as I have represented them.—*Pitts. Con. Jour.*

NEWTON.

From the Western Christian Advocate.

SECULAR MINISTERS.

"Anxious as I am for an increase of preachers of the gospel in this state, and desirous as I am of an accession of useful citizens of every class, there is no event that I would deprecate more seriously, or from which I would anticipate less good, or fear more evil, than a multiplication of secular ministers."

Mr. Editor:—The above is extracted from a letter published in the Mississippi, and has reference to a subject too generally and deplorably applicable to many other places, that I beg leave to communicate for insertion in your useful Journal, a few plain remarks and reflections on its withering influence upon the cause of Christ, especially in the western country. I am sorry to confess, that in most places where ministers of the gospel settle themselves, and engage in secular concerns, with a manifest aim mostly to advance their temporal interests, there is generally a most deplorable apathy concerning all subjects connected with the Christian religion. I sincerely believe, that in three cases out of four, where traveling preachers leave the regular itinerant work, in the enjoyment of tolerable health, and engage in secular vocations, they are a detriment to the neighborhoods in which they locate themselves. This may be easily accounted for. When such a minister enters the traveling connection, he promises with the solemnity of an oath, to "give himself wholly to God and his work." But when he retires from this work partially, he deliberately acts on a principle that would lead him to forsake it wholly, upon an increase of those considerations which induced its partial abandonment. As, therefore, he who entirely abandons his ministerial calling is a deliberate apostate, so in my opinion, he is a partial apostate who partially forsakes his ministerial vocation. The sure consequence of such

a voluntary forsaking of ministerial labor is barrenness of soul, a want of spiritual consolation, and a manifest deadness, dryness, and cold formality, on the part of such preachers, in the performance of all their public and private duties. They also become gradually imbued with the spirit, and immersed in the cares of this life. It is easy to perceive that so far as their spirit and conduct operate on others, they assimilate them to their own want of zeal for God, and concern for this world's goods. "Like priest-like people." The performance of such preachers in the midst of revivals introduced by the labour of others, is like pouring cold water on a blazing fire.

The whole of the above may take place upon a preacher of the gospel, and yet he retain his standing as a minister and a Christian; for though he may be backslidden in spirit, his pride of character may not allow him openly to apostatize. It may discover itself to his household, by the cold, dull and unsavory character of his family devotions, and by his occasional fretfulness. It may eke out of the pulpit, by his unfeeling and monotonous discourses; but still he is restrained within reasonable bounds, by public opinion, and keeps up appearances by occasional performances in the pulpit, and the dull routine of family duties at home. O, what a clog to the wheels of Zion! What a hindrance to the cause of God is such a minister!

To the above might be added a series of considerations, all clearly sustaining the fact assumed in the outset, that a secular ministry is a positive injury to society. These are all resolvable, however, into the grand cause enlarged upon above; an abandonment of the work, an apostatizing principle, and a certain consequent desecration of the Christian graves. Is the minister, for example, proud or vain in his appearance, it is for want of the grace of humility; is he a sharper in trade, it is for want of moral honesty and deadness to the world; is he light, chaffy or frothy in his conversation, it is for want of "grace" with which to "season" it.—These and all other deformities of character, may be traced to an apostate, or apostatizing soul.

By the qualifying terms occasionally used in the above remarks, it was intended to make exceptions of all cases of extreme necessity.—Those, therefore, who act under such circumstances are entirely excluded from these reflections.

There are many others who act from partial necessity. The cases of such are capable of palliation, to the precise extent of the necessity under which they labour; and it is a source of strong consolation, that every man "standeth or falleth to his own Master." May his tender mercies be extended to us all.

HOLSTON.

On Pulpit Ostentation.

How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side, and of admiration on the other; and surely, it were a sight to make angels weep when a weak and vapouring mortal, surrounded by his fellow sinners, and hastening to the grave and the judgment

along with them, finds it a dearer object to his bosom, to regulate his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and to rouse on the business of repentance and of faith by the impressive simplicity of the gospel.—*Dr. Chalmers.*

—o—o—

The Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Utica, N. Y. commencing on Wednesday, the 8th, and closing on Friday, the 10th inst. The Board adjourned to meet in Baltimore on the second Wednesday of September next.

The Editor of the Western Recorder remarks—"that no previous meeting of the Board has been so well attended; and that no one has exceeded, if indeed it has equaled this, in deep and solemn interest. There were present twenty-seven corporate, and ninety-two honorary members, resident in the states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, New Jersey, Delaware, and North Carolina. There was an outbursting of sentiment and feeling, which gave to the speakers, and which was adapted to persuade the hearers to give themselves, that spirit of identity with the cause of missions, under the influence of which the language of the soul is—As this cause is elevated will I rise, or as it sinks will I be depressed. It was a blessed season, which we earnestly pray and sincerely hope will continue to influence the hearts of Christians who were privileged with enjoying it, while memory remains faithful to her trust.

The meetings for business were commenced and continued by successive adjournments in the Reformed Dutch church. The Report of the Prudential Committee was communicated to the Board by the Secretaries, during Wednesday and part of Thursday. In this Report, the course of measures by which the Committee have sought the promotion of the Redeemer's kingdom at each mission during the past year, and the successes or defeats in which they had terminated, were distinctly presented.

On Friday, the Board elected the following gentlemen its officers:—

Mon. JOHN COTTON SMITH, LL. D. *President.*

Mon. STEPHEN VAN RANSELAER, LL. D.

Vice President.

His Honor Samuel Armstrong, John Tappan, Esq. Hon. Samuel Hubbard, Rev. Warren Fay, D. D., Rev. B. B. Wisner, D. D., Charles Stoddard, Esq. *Prudential Committee.*

Rev. Calvin Chapin, D. D. *Recording Secretary.*

Rev. B. B. Wisner, D. D., Rev. Rufus Anderson, Rev. David Greene, *Cor. Secretaries.*

Henry Hill, Esq. *Treasurer.*

Daniel Noyes, Esq. W. J. Hubbard, Esq. *Auditors.*

Consecration of the French Church at New York.—The beautiful and costly edifice recently erected at the intersection of Franklin and Church street for the French Protestant Episcopal Church Du St. Esprit was consecrated by the Right Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New York, on Thursday the 9th inst.

The instrument of donation was presented to

the Bishop by John Pintard, Esq., and was read by the Rev'd Antoine Verren, Rector of the Church, and a translation of it was read by the Rev. F. L. Hawks, D. D. Rector of St. Thomas's Church, New York.—The sentence of consecration was read by the Rev. James Milnor, D. D., Rector of St. George's Church New York, and a translation of it by the Rector of the Church Du St. Esprit.

Divine service was performed in the French language by the Rev. R. A. Henderson, Minister of the Swedish Churches in Pennsylvania, the lessons being read by the Rev. L. P. Bayard, Rector of St. Clement's Church, New York. The sermon was preached also in the French language by the Rector of the Church.—*N. Gaz.*

STOCKHOLM, Aug. 26.—His Majesty yesterday held an extraordinary Council on measures against the cholera. Unhappily there is no doubt of its having broken out here, and it is probable that the capital will be declared infected before the day is ended. The first known cases were the day before yesterday 15 in number: 10 of the patients were sent to the hospital, of whom two died on the way, and two after they arrived. In the interior of the kingdom the cholera is spreading, and has appeared at Stronstad on the Norwegian frontiers. Count Ronn writes from Gottenburg that the citizens had granted 50,000 dollars to the cholera hospital.

GOTTENBURG, Aug. 22.—The cholera has raged dreadfully here from the 26th of July to the 21st of August. Out of a population of 28,000 souls, 9800 have fallen victims to it: among whom are many of the higher classes. Of the Jews only one woman and her son have died. All business is suspended. The few workmen that remained were employed in removing the dead bodies. The great mortality among the poorer class is ascribed to unwholesome provisions, and irregular modes of life.

OBITUARY.

Communicated.

DIED at Mansfield, Ohio, on Friday July 25th in the 71 year of her age, MRS. ANN HOFFMAN, consort of Rev. James Hoffman. On the preceding Thursday morning she was severely attacked with cholera, which, having baffled all medical skill, terminated her short but severe sufferings on the evening of the following day.

On the 2d of August, 8 days after the preceding event, at the same place, REV. JAMES HOFFMAN, the husband of the deceased, in the 75 year of his age. During many years he had been a faithful and devoted minister of the gospel in the German Reformed church. He was formerly the pastor of the Chambersburg charge, but at a later period removed to the west and located himself at Mansfield, Ohio, where he ended his active and useful life in the service of his Lord. His sun set in an unclouded sky; not to be extinguished, but to rise a gain in a purer brightness and fuller glory.

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 Bad- und Reise, 3 vols.
— — Campaner Thiel, 1 vol.
— — Blumen-Frucht und Dornenstiche, 1 vol.
— — Unsichtbare Loge.

Tholucks Literarischer 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 and at the Bookstore of Reily and Vogelsong:

Vaters Synchronistische Tafeln der Kirchengeschichte, 1 vol. fol.

Schmidts Historisch-Kritische Einleitung in das Neue Testament.

Donation to the Theological Seminary.

By Dr. J. H. Hoffius, from Rev. Jonathan Zeller his subscription in full \$50 00

Missionary Fund.

The Treasurer of the Board of Missions acknowledges having received by the hands of Rev. S. Gutelius,

From Rev. P. S. Fisher, \$15 00

" the congregation at Pittsburg, \$16 64

Contributions to the Education Fund.

Rev. Martin Bruner, \$10 00

" B. S. Schneek, 10 00

By Rev. H. Kroh collected in several congregations 10 00

From the Home Missionary Society of the G. Rev. Ch. Philadelphia, 100 00

MONEYS RECEIVED.

By Rev. J. H. Hoffmeyer from Messrs Daniel Rouser, John Young and Solomon Crager, each \$1.50; By Rev. G. Giesner from Messrs John Leckione, John Heafner, John Gilbert, Wm. Aughinbaugh and Geo. Besore, each \$1.50.—By Rev. E. Heiner from Messrs John Troxel, John Shrets, Wm. Boulden and Jacob Shover, each \$1.50, and Peter Troxel \$1.25; Rec'd from Mr Michael Hensell and Col Jacob Myers, each \$2.25; from Geo. Wolff Esqr. \$1.25. By Mr Nchemiah Dodge from Miss E. Nagle \$8.00.

The following were paid to Rev. S. Gutelius. By Mr Conrad Upperman \$5.25, Rev. David Kæmmirer \$2.25, Mr Benjamin Fahnestock \$5.75, Mrs Susan Shea \$1.00, Rev. H. B. Ibbeken \$2.25, Mr Samuel Fahnestock \$2.25, Martin Rham Esqr. \$4.25, Messrs E. and F. Faber \$2.25, Rev. Luther Halsey \$5.75, Miss Mary Eakle \$1.00, Miss Catharine Shafer \$2, Mr Isaac McCanley \$2.00, Geo. Smith Esqr. \$3.25, Mr Philip Grove \$1.00.—The following were paid to the Rev. H. Miller, Rev. H. Bibighouse \$1, Mrs Beecher \$2, Rev. N. Dodge \$1.50, Alex. Henry \$3, Benjamin W. Richards \$3, J. V. Krug \$1, Philip Apple \$1, Mrs Odenheimer \$2, Rev. W. T. Sprule \$3.