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Communications.

For the Messenger.

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

NO. 2.

In treating scientifically on the subject before us, it is above all our duty to examine all the arguments, which are made use of by those who defend the continuance of the Jewish Sabbath in the christian church. We have here especially in view those which have been gathered by Dwight in his "Theology Explained and Defended," vol. 4, Lond. 1824, p. 1, being convinced that this much celebrated Theologian has compiled all that can be said in favor of his view, and that the futile nature of his proofs is to be charged not to him as an individual, but to the whole English-American Theology.

The perpetuity of the Sabbath, they say, appears from its original appointment Gen. 2: 1, 3. "Thus the heavens and the earth were finished, and all the host of them; and on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made." The Sabbath was consequently appointed for the forefathers of the human race, and therewith for their whole posterity. The reason adduced in this place for the rest of the seventh day, is a general one, not only concerning the Jews, but all mankind; God's resting is intended as an example to be imitated by the whole human race.

In elucidating this argument, we must begin with a definition of the sense contained in the words: "And God blessed the seventh day and

sanctified it." Eichhorn, Gabler, and already Theodorus, (in his Nicephori catena) were of the opinion, that the text does not speak of the seventh day of each week, but that seventh day only on which God finished the work of creation. The seventh day was the first on which God rested, and on that account a day remarkable and holy to God. But this interpretation is to be unhesitatingly rejected, as already appears from Exod. 20: 8—11, where the words "Remember the Sabbath day" are based on the fact, that God had rested on the seventh day. Another reason we have to reject this interpretation, is the unauthorized sense in which the words: he blessed and he sanctified, have been taken by these divines. We oppose to it at the same time another interpretation, which, taking the seventh day to be the seventh of every week, defined the sense thus: God would have this day to be observed joyfully as a festival. A blessed day is the same as a joyful and happy one; and a holy day is the same; for to sanctify and to bless are one. That there is a difference, however, between "blessing" & "sanctifying" appears already from a grammatical reason. The sanctification can only be considered as following the blessing. In the Hebrew text the succession of the occurrences is very distinctly marked; "And then were finished the heavens & the earth, and then on the seventh day God concluded his work, and now God rested, and then he blessed, and then he sanctified." The same order we find in Exod. 20: 11. In addition to this, the sense in which the blessing and sanctifying are taken is wrong in itself. With a man a blessing is often, by reason of his impotency, nothing more than a kind wish; but with God, whose power is perfectly equal to his will, the act is at the same time the real communication of the blessing itself. But a day is something lifeless, not capable of being blessed, and it can appear as an object of either blessing or cursing only to the genius of poetry which personifies every thing, and to passion, which is unconcerned whether what is wished for be within the bounds of possibility or not. (Job 3: 1—10, Jer 20: 14.) Here, in a calm historical representation, the blessing which is attributed to the day, can only relate to those who celebrate the day agreeably to the manner prescribed by God. Not the day, but the celebration of it is blessed. Whoever devotes the seventh day to God, receives a blessing, greater than if he would consecrate any other day to him; just as in the Old Testament he receives an especial blessing, who worships God in the sacred place pointed out by God. Thus the blessing is appropriately followed by the sanc-

tification. It is altogether wrong to say, the sanctification is often equivalent to a mere separation or a setting apart. It always means to set apart something so that it is henceforth only devoted to God. A day moreover cannot be holy on its own account, but only in relation to men. A holy day is one which they devote to God alone. This appears plainly from Exod. 20: 8, 11, where the command: "Remember the Sabbath day to keep it holy," is founded upon the fact that God had blessed it. God first blessed the seventh day, and then sanctified it. His usual mode is first to give and then to demand. It is easier for human infirmity to keep a day holy when it has been first blessed.

Nevertheless we maintain, that the Sabbath was a mere theocratical institution, and not obligatory either before the time of Moses, or after the time of the old covenant. God, immediately after the creation, blessed the seventh day and sanctified it; but from this it does not yet follow that he communicated his counsel immediately to the human race, nor that he designed the Sabbath for all men. The realization of it might surely imply circumstances which subsisted only in the theocracy, and neither before nor after it. If we can prove that this counsel did not concern the time which preceded the theocracy, it will be evident also that we cannot conclude from the fact of its existence that it concerned the time which succeeded the theocracy; but this destination of it must be shown or disproved from the nature of the thing.

Now here it strikes us immediately that in the text nothing at all is said of a command nor even of God's communicating to men his blessing and sanctifying of the seventh day; and the fact becomes more striking by a comparison of Exod. 20: 8, and the other places in the Pentateuch where the Sabbath is spoken of, & where we have immediately: "Remember the Sabbath day, &c." How necessary it is to distinguish between a counsel and the communication of it, and a command concerning it, appears also from the fact that this counsel presupposes the fall of man, as in a state of innocence he could not be commanded to observe it. Where there is no sin, the whole life is a continual worshiping of God; there is no danger that occupation with earthly things will cause an immersion in those things; there is no necessity of setting apart fixed times, which every christian even needs the less, the more he is advanced in holiness. But if the purpose was not immediately communicated after it was formed; it cannot be presumed, before enquiry, that it was revealed at all before the time of Moses.

That it had been communicated, cannot be proved in any way. It has indeed often been said (Comp. Iken, de Institutis Legis Mos. ante Mos., vol. 2, p. 27.) that without a Sabbath it would have been impossible to divide time into weeks, which division is found already in the earliest times (Gen. 29: 27. 28.—c. 7: 4, 10, 9, 10, 12.) But the origin of the week may be explained otherwise and more naturally. It is the mere subdivision of the month, and instead of the 7 days and 3 eighths of a day—which is the quarter of the month—they adopted the whole number 7, which was more convenient. (Comp. Ideler, Chronol. Th. 1, p. 60.) This interpretation is recommended by the analogous origin of days, months and years, and by the fact, that the division of time by weeks of seven days is not found with those nations that have preserved most of the remnants of original tradition, whilst on the other hand it is found with those who, like the Chinese and the old Peruvians (Ideler, 1, p. 87.), have almost no connexion with the traditions of past ages. It has further been stated, that the seventh day was holy with the most different nations on earth, although their sanctification of that day could not have been derived from the Jews. If such were the fact, the Sabbath, no doubt, must have been appointed from the beginning. Dwight p. 37.—Spencer, Bed, vol. 2, p. 34. All the places, however, which have been gathered by Dwight and Spencer, have been thoroughly examined by Selden, (De Jure Nat. et Gent. L. III c. 10, etc.) by Gomarus, De Sabb. c. 4.) and by Ideler, and it has been shown that the seventh day was not celebrated in any nation, except the Israelites, and that even where the seventh day was celebrated, this was not the seventh day of the week. Suppose then, the Sabbath had been appointed from the beginning, it might be expected that its celebration could be found also among other nations besides the Jews, and the more so, the more important other remnants of the original tradition are. At all events, the circumstance that the Sabbath had not been celebrated by any other nation except the Jews, will add a great deal of weight to the more important fact, that such a celebration is not found before Moses.

Finally they appeal to the narration, contained in Exod. 16: 22—30, to show that the Sabbath had been kept before Moses' law was given. The Israelites, they say, gathered on Friday a double portion, because they were not allowed to seek for manna on the Sabbath. But this appeal is based on an erroneous conception of the narration, which, when correctly understood, proves the Sabbath to be an institution of Moses. The gathering of the double portion was not the work of the people's choice, for they gathered always as much manna as they found. On the Friday a portion double of that which usually fell, was found. Only in this manner can we explain the circumstance, that the chief men of the people came astonished to Moses, asking what they should do with the excess. This astonishment can only be explained by the people's entire ignorance of the Sabbath, for otherwise they would easily have understood this phenomenon. How little, however, the people were acquainted with the whole mat-

ter may also be seen by the fact, that they went out on the Sabbath to look for manna, expecting certainly to find it. Taken in this manner the whole occurrence forms a remarkable parallel to another. At the first Passover the command to eat unleavened bread was not yet given to the people, but God ordered all the circumstances so, that, without their previous intention, they were under the necessity of eating unleavened bread. This divine regulation served as a sanction to the Mosaic institution in the future celebration of the feast. In a similar manner God himself sanctified the Sabbath, before he commanded the people to sanctify it. In what more efficient manner could the people have been led to acknowledge this command?

After it has been shown that the celebration of the Sabbath before Moses, has every argument against it and none for it, those places grow in importance in which particular stress is laid upon the fact, that the Sabbath was given to the Jews. Exod. 31: 12. "And the Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me & you throughout your generations: that ye may know that I am the Lord that sanctify you." Ezekiel 20: 12. Neh. 9: 14. If there were decisive proof that the Sabbath had been kept before Moses, we would have to suppose that it is here so far represented as a new institution, peculiar to the Theocracy, as it received a new signification. The difficulty, however, would then be, to ascertain this new signification; for it is entirely different with circumcision which as a seal and pledge of reception into God's kingdom of grace, was to receive the higher signification, the more richly grace developed itself in the process of time. The Sabbath on the contrary is principally based, not on redemption, but on the creation; if it therefore existed already before Moses, it could not be considered as an especial grace of God to the Israelites; not as a seal of the covenant; not as a pledge of their election; which signification it has, when viewed as a Mosaic institution. For if it was given only to the Israelites; if they alone were commanded to celebrate the memory of the creation of God; if consequently the blessing resting on the celebration, was also designed exclusively for them, then the Sabbath was a sign of their being the chosen people before all other nations on earth. Hence the Sabbath had such an importance in the Theocracy, and whosoever violated it, did what was in his power to annul the covenant between God & Israel & by this act excluded himself from the elected people. Ex. 31: 14—"Whosoever doeth any work on the Sabbath that soul shall be cut off from among his people."

But suppose, for a moment, the Sabbath had been kept holy before Moses, it would not follow from this, that it ought to be observed after Christ, any more than that the law forbidding the eating of blood, which was given to the posterity of Noah, is binding upon us.

The truth is that what commands soever occur in the time before Moses, all stand in the same relation to the N. Testament, as the Mosaic law itself, under which name they are comprehended in the N. Testament. In either of the two cases, the decision, whether a command is

still binding upon us or not, depends on the question, in what relation it stands to the nature of the N. Testament. We will for this purpose consider two arguments here, reserving others for future investigation. 1. The purpose for which the Sabbath was appointed, was the remembrance of the creation, Gen. 2: 1—8. Because God, in creating the world, wrought six days for us, we shall devote to him the seventh. But the benefit which we received from God through the creation of the world, has been obscured by the redemption. To make a celebration chiefly devoted to the memory of the creation, the principal celebration of the christian church, would place the redemption below the creation, contrary to the Scripture and christian consciousness. Such a conduct, whatever christian appearance it might wear, would lead to deistical principles, and could only be defended by such. 2. The rest on the Sabbath whatever other design it may have served, agreeably to Gen. 2: 1—8, compared with the fourth commandment, was to be, primarily and chiefly, an imitation of God. It was a symbolical act. While the people conformed to the example of God in laboring and resting, they imitated the creation, and virtually acknowledged that it was the work of God's omnipotence. But this symbolical representation appears clearly to have been calculated for a certain condition, which ceasing, it lost its signification. On us it could not make that impression which it made on the people of antiquity, and especially in the east; for the christian religion being possessed of means, infinitely more efficacious in producing a sense of God, does not need any longer these poor elements of the world.

Now we may proceed to investigate the second principal argument for the continuance of the Sabbath, which is taken from the Decalogue. As the command to keep the Sabbath, is found in the Decalogue, it is urged, it must belong to the moral law; if so, Christ cannot have abolished it, for he abolished only the ceremonial law.

Before we proceed farther in our investigation, we must ask: What is the Decalogue? In what relation does it stand to the remaining part of the law in the Old Testament? The English Theologians say, the decalogue was entirely separated from the remaining legislation of Moses; it contains only the moral law, & is binding upon the whole human race, and in all times. The arguments on which they base what they maintain, are these: The rest of the law was written by Moses in a book; the decalogue on the other hand, was first spoken by the voice of God, amidst very awful exhibitions in nature which directed the attention of mankind to its importance; then it was engraved with the finger of God on tables of stone, as a symbol of perpetual endurance.

But these arguments do not prove what they are intended to prove. Full justice is done to them if, what every one is willing to agree to, the decalogue be allowed to be the substance of the whole legislation of Moses. It was important, at the first establishment of the covenant, that the main points in the regulations of the new house should be inscribed in large letters upon its portals. The decalogue contains the lineaments of the whole succeeding legisla-

tion, which only serves to complete it, so that Calvin is perfectly right, when he connects with each command of the decalogue whatever else relates to the same subject throughout the whole Pentateuch; for example, with the fourth commandment, he connects not only whatever else relates to the Sabbath, but also all that concerns the Sabbath year, the jubilee and the festivals. From this, that the decalogue contained the lineaments of the whole legislation, the reason appears distinctly why the tables of stone, being a symbol of duration, were made use of, and also the reason why Christ and the apostles very often quote the ten commandments by calling them merely the law. For if they were the most important part of the legislation in the O. Testament, it follows that as the substance they must outweigh the external covering; but by no means that there was nothing external in them; nothing that was local and temporary; nothing that had a particular relation to that nation, to which they were originally given. It appears from many reasons, that they had such a particular relation; that the ten commandments are not, as a matter of course, to be regarded as belonging to the Christian church; and that, considered as laws, they no more belong to it than the other contents of the Pentateuch. Even the introductory words, *Exod. 20: 2*, "I am the Lord thy God, who brought thee out of Egypt, &c.," are sufficient for our purpose. These words establish God's right to give laws to the Israelites, and their obligation to obey him.—God did not place this right upon his general relation to the human race, but upon the particular relation into which he had entered with the Israelites. He had redeemed them, with a great price from their severe masters, the Egyptians, not that they should live to themselves but to God. We have not this reason for the obligation, and therefore not the obligation itself. This was perceived by Luther, who as well as all the Reformers discerned the nature of the decalogue with much greater clearness than many Theologians of later times.*

All the laws of Moses form an inseparable whole. In one sense the whole has been abolished by Christ; and in another the whole law, the ceremonial part as well as the moral, has been confirmed; for the distinction between the two is merely an invention of those Theologians, who were afraid that the denying of the obligation of the Mosaic moral law would be a denying of the moral law in general, from which that of Moses was taken.

These are the principal arguments, which are brought forward by those who defend the perpetuity of the Sabbath. The secondary arguments, which they add, are so inconsiderable that they do not require a minute refutation. The perpetuity of the Sabbath, they say, is plainly taught in *Lev. 23: 3*,—8, where the Sabbath is still to be a divine institution when the Lord's house shall be a house of prayer for all nations. But from the same text we might, with equal justice, maintain that the temple, the sacrifices and burnt-offerings were also to continue. If we must admit that the prophet, agreeably to the prophetic manner, represents the idea common to both the O. and N. Testament, in a manner peculiar to the Old Testament; that he signifies the kingdom of God,

by his chosen dwelling place, the temple, in the Old Testament; that he signifies the gracious acceptance of devotion proceeding from a pure heart by the gracious acceptance of the sacrifices offered in this place; what right have we to adhere to the literal sense with regard to the Sabbath? The leading thought of this passage is, that a time will come, when admission into the kingdom of God will no longer depend upon external conditions; when, on the contrary, all who fulfil the internal conditions, will be sure of acceptance. The former appears from *v. 5*, where, in opposition to *Deut. 23*, the promise is given, that even eunuchs shall be received into the house of the Lord; the latter from *v. 4*, in the words "And choose the things that please me," and from *v. 6*, in the words "That join themselves to the Lord to serve him and to love the name of the Lord." In *chap. 1: 13*, the Sabbath is considered as something indifferent, like the moon or new moons; in *chap. 58: 13* it is pointed out as the essential part of the celebration of the Sabbath, that we shall desist from our own doings, in order that the Lord may do his own work in us. The prophet consequently did not regard here so much the external dress, as the internal substance. Whether this outward dress also was to continue under the new covenant, or only the internal substance, is a question concerning which as little can be concluded from this text as concerning the perpetuity of the temple and the sacrifices. After we have considered what remains on this subject, we shall shew what are the grounds of the Christian Lord's day. Z.

LANCASTER, Pa. January 20, 1835.

MR. EDITOR,—Having already intruded too much on your patience, yet I flatter myself with the thought, that you will allow me the privilege of addressing a few words to the young friends of the Ger. Ref. church through the medium of the Messenger, as we are again hastening to that period at which young people are admitted to membership in our church.

In many, and perhaps all the G. R. churches, my young friends, has the invitation been sounded in your ears; your Pastors call you, & loudly too, to come forth and learn the way to inherit eternal life; they are ready to receive you to their fold, to give you the necessary instructions preparatory to confirmation. They call unto you in the words of your dear Saviour: "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." Let none of you say, there is time enough for me, next year will do. My young friend, perhaps many had your excuse this time twelve months, and perhaps at this time have not the golden opportunity to embrace; have since then been called to bid adieu to the world they then valued most. Therefore, my young friends, reject not the present, value religious instructions as the first best gift: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Let your prayers be like that of David: "One thing have I desired of the Lord that will I seek after: that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord; and to inquire in his temple." Youth, my young friends, is the time to serve the Lord, and to become acquainted with his will. Let scoffers mock; if Christ is your friend, you will have one to stand by you in all the events of life, & at the close of your pilgrimage here on earth, when heart and flesh shall faint and fail, he will be your staff, and sustain you until you reach the promised land. Our divine Lord has said, who-

soever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." May many of you be found of the former class, confessing the Lord Jesus Christ, that the world may see who you are. And those of you, young friends, who have hitherto lived carelessly, may you come forth in the language in which the young Ruler addressed the Messiah: "Good master, what good thing shall I do, that I may have eternal life?" See the bright example our dear Saviour has left us. It was his delight from his youth, to do the will of his heavenly Father: see him at the tender age of childhood accompanying his parents to the feast of passover in Jerusalem; see him at that age, sitting in the temple, anxious to gain knowledge; his mother who had been in search of him said, "Son, why hast thou thus dealt with us?" He answered, "Wist ye not that I must be about my Father's business?" May you learn from this bright example, to delight in the temple of the Lord, to go frequently, and that with a spirit of prayer to the courts of your divine master, there to learn the will of your heavenly Father, that you may have cause to say, it was good for me that I went up to the house of God. May it become your delight to fall at the feet of Jesus, and learn of him, as Mary did, of whom the Lord has said, "But one thing is needful, and Mary has chosen that good part, which shall not be taken away from her."

Thus, my dear young friends, may you well consider these imperfect remarks. Although by an unknown friend, they are addressed to you out of pure motives, and a desire that they may encourage you to lay hold on eternal life, that you may make your calling and election sure. Forget not to bend your knees frequently, and to worship him, who is a spirit, in spirit and in truth, that your days may end in peace, as David said, "Mark the perfect man, and behold the upright, for the end of that man is peace." A. FRIEND.

CORRESPONDENCE.

Tiffin, Ohio, Jan. 14th, 1834.

REV. AND DEAR SIR:

I send you 6 subscribers for the Messenger who will commence with the first of Jan. 1835. My members are unwilling that the expenses of the Messenger should be increased under our present embarrassments, not only in the building of our church, but in every other necessary improvement, peculiar to a newly settled country. Our taxation is heavy, and will be for a few years more, until we get our church completed, our county buildings up, our farms opened and necessary improvement at home. However I hope that our present inability will be no difficulty in the way. Should the Board see their way opened, to enlarge the Messenger, I will do for it what I can; for I do feel myself under solemn obligations for the support of our dear Institutions, which, in a certain sense, involve the salvation of so many precious and never dying souls.

Our church is inclosed, but not so as to worship in it yet. We are under the necessity of moving along slowly in this undertaking, which is not very inconsiderable in this new region, where ten years ago the bear and the wolf were prowling upon our town plot, and the savage pursued his prey. But the bear and the wolf have departed, and the Indian has gone where

*Brevity makes it necessary to omit here a great part of the original, in which from several commandments of the Decalogue it is proved, that they were designed especially for the Israelites.

the buffalo lingers; the wilderness has surrendered, and a flourishing town is surrounded by an equally flourishing country.—I have had an accession to the church of 20 members since last September. At our last communion in October, there were a hundred and two regular communicants at the Lord's table; we had a most precious time indeed. I have yet the first communicating member to consign to our mother earth since I came into the state, which will be two years next June. And is this not something extraordinary? Although the Cholera and other diseases have prevailed here during the last six months to a considerable extent, yet the angel of death has hitherto passed over our members. Truly the Lord has been good towards us in this particular. His name shall have all the praise and glory.

For the Messenger.

January 31st, 1835.

MR. EDITOR,

I have a long time wished that some person would communicate to you something about the situation and increase of the "Reformed Zion" in Lyckon's and the adjoining valleys, in DuPuin, Northumberland and Perry counties, Pa. When our present Pastor, took charge of the congregations in these valleys, in the year 1819, there were but four. But in the space of sixteen years, by his untiring activity and faithful performance of his duty as an apostle, he has succeeded in organizing and forming five new congregations, of which the greater part are in very straitened circumstances. He preaches at twelve different places every four weeks, on Sabbaths he is obliged to preach three times on the same day during the year, and he often keeps evening lectures through the week. These new congregations, truly, are but in their infancy yet; but by the diligent care of our pastor, they are gaining ground, and coming into a prosperous condition. He has at this time the labor of two preachers upon his hands, and is poorly rewarded for one man's labor. If preachers in the church in general, are supported by Missionary Societies for organizing congregations, they should not neglect him, and reward him for his labor.

MILLERSBURG.

MESSENGER.

YORK, FEBRUARY 1, 1835.

Infidelity in the United States.

We invite attention to an article under this caption taken from the Sunday School Journal. It presents a disgusting picture of human folly and depravity, but, we fear, is only a specimen of what might be said of the state of things in other places besides the capital of New England. We have long since believed that infidelity is making a rapid progress in our country, and that the fond expectations, which are entertained by many, of a speedy submission of the world to the influence of the gospel, are far from being well founded. Infidelity, in some form or other, has already in a great measure overspread the land, and manifests its presence both in high places and in low ones. Sometimes, throwing off the mask, it stalks forth with reckless boldness and glories in its shame; but more usually it wears the semblance of religion, and conceals its deformity under that imposing disguise. An attentive observation has left upon us the impression that of late years the cause of religion has made but little progress in our country. It is true indeed that the piety which exists often seems to be more intense than was usual in former years; but, if we are not greatly mistaken, there is less of it now than there was in earlier times. Great mistakes are made in estimating the amount of good that is effected by the

agencies and measures that are employed. The impressions which are made, are, in many instances, very illusory: what is called a revival of religion frequently terminates in a state of greater deadness than had preceded it; and the religion which remains, after the excitement, and the operations which produced it, have ceased, is too often a spurious feeling, without knowledge and without holiness.

Among the causes of the moral deterioration in our country are the rapid increase of our population, the prodigious influx of foreigners, who are often of the worst description, the increase of wealth, the use of ardent spirits, the pursuit of office, the violent political contests that keep the country in a perpetual state of agitation, the disgraceful yet common practice of misrepresentation and abuse in electing campaigns, the spirit of the political press whose sole object is to promote the interests of a party, &c. To these we must add the capriciousness, the angry contentions and the mutual animosities of religious men, who seem more anxious to expose one another's infirmities than to be conformed to the image of Jesus Christ; the ignorance and incapacity of some preachers of the gospel, the vices of some others, and the unchristian conformity to the world of very many; and lastly, we must add the extravagance of enthusiasts in their measures of reformation. Revivals of religion are brought into disrepute, the temperance cause is exposed to ridicule, by the excesses of men who are devoted to their interests, but, in the ardor of their zeal, do not know where to stop. Excess in any cause will produce a reaction and terminate in it; and it would be extraordinary if the extravagance which has characterized some of the religious operations of this age should not create an opposing current of infidelity. When zealous promoters of temperance seriously discuss the question whether wine ought to be used in the communion of the Lord's supper, because all our wines may contain some portion of alcohol, and one of these substitutes tamarind water for wine, and another milk, must not every one, who is not under the influence of this sort of intemperance, turn away in disgust? And if similar things are done in attempting the conversion of sinners, must not their effects be the same? We must not be surprised, therefore, if infidelity be among the fruits that are produced by the very means which enthusiastic men employ to effect a moral reformation. Christians themselves are much to blame for the unhappy state of things subsisting in the community. The gospel is indeed "the power of God to save them that believe;" but by the mismanagement of which we speak it is converted into a snare and a trap by which many a precious soul will be ruined forever.

The Church in North Carolina.

We have a private letter from one of the brethren in N. Carolina which repeats the earnest appeal in behalf of the southern church. The congregations vacated by the death of the worthy brother, D. B. Lerch, need the earliest relief they can obtain. All the churches in that region have suffered severely by their long continued destitution. They are reviving & will yet grow, if proper attention be paid to them, but much of the loss that has been sustained can never be repaired. The little flocks under the pas-

toral care of Rev. J. H. Crawford, in Guilford co. have formed an education society & have a beneficiary under their care who is preparing for College. This is a good example, and rebukes severely the supineness and parsimony of so many large and wealthy congregations in Pennsylvania, who have hitherto done nothing, or very little, for this object.

The Christian Intelligencer.

This paper, the organ of the Reformed Dutch Church, after quoting with warm approbation the communication of our correspondent R. on the subject of Missions, in the Messenger of January 1, notices our comments upon that article in the following terms:

"THE GERMAN CHURCHES.

After writing the article, entitled "*Missions in the German Reformed Churches*," we saw the comments of the editor of the Messenger on the communication of his correspondent, which was signed "R." and from which we quoted. R. had stated likewise that the highest judicatories of the two churches had already adopted such incipient measures as might result in an efficient cooperation. That the General Synod of the Reformed Dutch Church had, in accordance with the touching appeal of the Delegate of the German Reformed Church, expressed a willingness to aid and co-operate, and had adopted measures to enable the two churches to come as soon as practicable to some definite plan of co-operation.

The remarks of the editor of the Messenger in relation to the facts thus stated by R. are of such a character, and such things alleged as facts that we deem it proper to lay the principal part of his remarks before our readers. We feel somewhat disposed to speak in language that might perhaps be unpleasant, but we trust that the editor of the Messenger will on reflection perceive the impropriety of this attempting to influence the judicatories of the church, and especially by means of such unworthy insinuations.—There are several points which we leave for him to settle with his own constituents."

We are sorry that the Christian Intelligencer should be at all "disposed to speak in language that might be unpleasant," and should be prevented only by the hope that we "will perceive the impropriety" of commenting as we have done on the article of our correspondent. We assure our worthy brother that we reflected before we wrote, and have made no statement which is not the result of long observation and cool reflection. We are not aware that, in so doing, we have given to that brother any just cause of displeasure. We do not acknowledge his right to limit the freedom of discussion in our own paper on a subject vitally affecting the interests of our own church; nor do we acknowledge in the judicatories of the church an authority to put a seal upon the lips of her members, and to forbid the free expression of opinions on any subject, upon which those judicatories may think proper to act. When an important measure is in agitation, all the light that can be obtained should be shed upon it; but we cannot perceive how this will be done if one side only be heard; yet, if we understand our brother rightly, our comments would not have been regarded as an improper "attempt to influence the judicatories of the church," if they had been on the other side of the question, and in unison with the argument of our correspondent. What he means by "unworthy insinuations," and the several points" which he leaves us "to settle with our own constituents," we do not know.

Rev. P. S. Fisher, G. A. Leopold and J. L. Sanders are entitled to our thanks for their exertions in behalf of our paper. We earnestly solicit the aid of all our brethren, both of the clergy & the laity, who take an interest in the prosperity of our church, to extend the circulation of the Messenger by procuring good subscribers. Very much depends upon the disposition of the ministers of the church who, it is to be presumed, exert a greater influence among their people than private church-members. It is for them chiefly to say whether the paper shall be well sustained or not. Where they have made the trial, they have usually succeeded, and, not infrequently, beyond our expectations as well as their own. Many members of the Reformed church have never heard that such a paper as the Messenger exists.

DEATH OF DR. MORRISON.

Intelligence has been received of the death of this eminently useful missionary at Canton in China. His labors in that important situation in preparing the way for the introduction of Christianity into all the countries where the Chinese language is spoken are well known to the friends of missions, and will long endear his memory to them. No particulars have yet been received.

To Correspondents.

OMEGA is received, but must be deferred until we shall have time to make his manuscript more legible than it is. The writer should have paid more attention to our previous notices. No MONEY PREACHER shall receive attention as soon as practicable. He is chargeable with the same fault, though not in the same measure. We beg these brethren, and all others, to remember our requests when they write again.

Several communications are necessarily deferred until our next. Among them *Chambersburg*.

Miscellaneous.

From the S. School Journal.

Infidelity in the United States.—If any new argument were wanting to show the importance of the union of Christians in diffusing the Bible and Bible instruction, it may be found in the progress which avowed infidelity is making in this country. Few persons are aware of the extent of the machinery by which Satan is at this moment working the corruption of thousands. Infidel, lascivious, and profane books and pictures were not long ago comparatively rare in this country. They were then introduced and sold secretly, and were to be found only in the lowest resorts of the immoral. By degrees they have emerged from this obscurity. The most licentious prints are now sold at public auction, and are eagerly purchased by lais, and those who design to retail them at private sale. Immodest pictures are opened to public exhibition, and the only caution the press gives to the world is that the sexes shall visit them at different hours! Thus encouraged, the print shops are no longer afraid to fill their windows with unequivocal and undisguised obscenity. Books of atheism and all other kinds

of pollution are now stereotyped, and can therefore be no longer dependent on clandestine sales; and one of the first and most respectable publishing houses in this country has issued a large volume of several hundred pages, which even the indulgent daily press pronounces "utterly unfit to go into any decent house."

What a time for parents and Sunday school teachers! What vigilance, and prayer, and faithfulness are called for on behalf of the young! How necessary is it that *teachers should give systematic and regular instruction on the evidences of religion*. This is too much neglected. It is supposed to be certain that the Bible is believed. Some think that children are too young to doubt on the subject. One thing is certain, that if a child is not taught the proofs of revelation and of Christianity, he is fearfully exposed to the influence of the infidel doctrines which are abroad, and which there is scarcely a possibility of his avoiding. The editor of the New England Spectator says:

Go to the superintendents of the Sabbath schools in Boston, and they will tell you, scepticism and infidelity are there found, even among the boys of the school.

We believe the same would be found true of many schools, if a rigid inquiry were made.

An article has just appeared in the New England Magazine, which promises to be the first of a series, giving facts respecting the state of infidelity in that part of our country. We have only room this week for the following extracts from the account of the manner in which infidelity is now openly preached in Boston.

The old Federal street theatre has been prepared and dedicated as a Temple of Reason; the pit has been floored over on a level with the stage; in the centre is a pulpit, and in the rear of this, flanking it on both sides, and extending across the stage, are seats for the singers.—The pulpit is hung with black; "on the front is inscribed, in Greek characters, 'KNOW THYSELF';" and on the drapery overhead is inscribed, in flaming letters,

HE THAT WILL NOT REASON, IS A BIGOT;
HE THAT CANNOT REASON, IS AN IDIOT;
HE THAT DARES NOT REASON, IS A SLAVE.

On the Sabbath, as if in mockery of those who assemble for Christian worship, the doors of this temple are thrown open, and the congregation begins to collect; the boxes are occupied and marked as private pews; the seats in the pit fill up promiscuously with men and women, and when the church bells cease tolling, the service commences.

First the minister rises and invites the attention of the congregation to the singing of a hymn, which he reads—say the 97th hymn.—The music strikes up a waltz, perhaps, or some quicker tune: the singers rise and sing as follows:

Gather your roses while you may,
Old Time is ever flying;
And that same flower which shines to-day,
To-morrow may be dying,

Wisely improve the present hour,
Be innocently merry;
Slight not the pleasures in your power,
Which will not, cannot tarry.

Let virtue ever be your guide,

While merged in fleeting pleasure;
All other objects else beside,
Can prove no lasting treasure.

Though time must fly, though flowers may fade,
And pleasures prove uncertain.
In pleasure's path we'll ever tread,
Till death shall draw the curtain.

After this the minister rises, and invites the attention of his flock to the reading of a portion of the Bible of Reason.

The writer then gives some extracts from the work as a specimen, but we may not copy such blasphemy. He then proceeds.

After reading this portion of their scriptures, the minister gives out another hymn or song—for their hymn-book contains both—and the singers strike up, perhaps the 124 song, which runs thus:

Away with melancholy,
Nor doleful changes ring
On life and human folly,
But merrily, merrily, sing so gay, &c.

After this the minister rises and commences his sermon, the nature of which may be imagined from the nature of the source of the texts. The general tenor is to ridicule the Christian religion, to persuade the congregation that there is no God, no future state, and no soul; in short to preach the doctrines of the French infidels, but not with the dazzling ingenuity of a Voltaire, or the subtle logic of the encyclopedists; not by fair argument, and established premises; but by bold assertion, impudent assumption, unblushing falsehood, coarse ridicule, and profane jests.

After the sermon comes another hymn, and then the congregation is dismissed with the announcement that, "the weekly ball will be held in this place on Wednesday evening!"

In the entry-way is spread a table, on which are paraded for sale a numerous collection of books, pamphlets and tracts, from the Bible of Reason, elegantly bound for two dollars, down to one cent publications, abounding with blasphemy, ribaldry and obscenity. Among these books are some which take away even that poor inducement to virtue—a fear of the consequence of crime. They strike at the very foundation of society.

The correspondent of the Magazine remarks:

Ten years ago, and who would have foretold that atheism would be fearlessly avowed, and the doctrine of a God, of revelation, of the divinity of a Savior, of the immortality of the soul, should be publicly denied, nay, held up to ridicule and abuse? But now we find an extensive party, numbering perhaps fifty thousand, who openly and violently assail Christianity, and attack our system of morals; a party which employs as its organs five newspapers, sundry periodicals, and whose presses in New York, Philadelphia, Wilmington, Boston, &c. groan with immense editions of the works of atheistical writers. Writers whose open and avowed object is the overthrow of the Christian religion; who deny the immortality of the soul; who say that, "the grand rule of life is to avoid suffering, and to procure enjoyment; and that all good or evil is to be measured by this standard."

Catholics in the Great Valley. The Illinois correspondent of the Christian Watchman, who appears to be both intelligent and judicious, gives us his opinion, as follows:

I will say to you, that all which can now be done by all Christendom, would not save the Valley from having a majority of Catholics in ten years. You can have no idea of the floods of Germans, principally from Austria, that are pouring into the Valley, all Catholics. In St. Louis alone, the large church is filled every Sunday, at 10 o'clock, with a German audience who hear mass, and have afterward a sermon in German. All these emigrants came the present year. They are nothing to the numbers that have gone into the country. Every steam-boat brings more or less. Accounts that may be relied on, say that large bodies are coming next year from Austria, the Catholic Cantons of Switzerland, and the different states of Germany. Congress, you know, has granted a township of land to a body of Poles.—Their agents are here finding a place to locate their grant. That township will be a rallying point for that people, and the agents state that many thousands of their countrymen now scattered over Europe, and thousands now in Poland, intend coming to this land of liberty, during the next five years. They are all *staunch Catholics*. Ireland, has just begun, in earnest, to come out of her hive. Many thousands of her Catholic children may be expected now, every year. Catholic countries will now send us thousands where they formerly sent us one. The reason is plain. Catholic emigrants tell me that multitudes are coming now that would rather have starved than come, many years ago. We have now priests, and Catholic churches, so that our children "will not become heathen," or in other words, *Protestant*.—This is the reason given by them, and is undoubtedly the true one. I have no doubt but that the emigration from Ireland alone, for the next five years, will yearly, average fifty thousand to the Valley. Every one acquainted with the subject rates it much higher than one hundred thousand. But Germany, Switzerland and Poland are emigrating by *wholesale*. In a very short time, all these can vote, and the Catholic influence is now felt here powerfully, and will shortly be *decisive*. Emigration alone, in ten years, will give the Catholics a complete ascendancy. But every other thing works in their favor. Their schools in the Valley are numerous even now, and educate our richest and most influential citizens, children of the *Protestant* class. These schools are filled to overflowing. Among non-professing Protestants the Catholics are popular, and thousands consider them the only bulwark against a union of church and state, which they think the Eastern Christians are laboring to bring about. The violent publications in our religious papers aid the Catholics much. They are silent, and appear to the *world's people*, to be most cruelly *persecuted*. How imprudent are many pieces that appear! "No Catholic ought to hold any office in the United States, for none can be believed on their oath." This and the like do immense injury. Non-professors, who are Protestants by name, can see no difference between a Catholic and a Protestant;

both are equally good neighbors and good citizens, and such grades are put down as persecution. The Catholics of American birth, scattered over the West, are very good citizens, and it is bad policy to rail against the Catholics, *en masse*. Depend upon it, the course that has been pursued in this respect has been very detrimental to Protestantism. Not all the wealth of the "Propaganda," its priests and Jesuits, could have done as much for their cause in the West, in ten years, as the "burning of the convent" in Charlestown. Popular feeling is much excited here, on this subject.

We reiterate our views, expressed a few weeks ago, that God sends them here to let us convert them, and that the only prevention is to send and convert the Roman Catholic nation to evangelical piety. As an esteemed friend writes us, "We should endeavour to do them good, and convince them by our example and our efforts that ours is the best way."—*N. Y. Evangelist*.

From the N. York Evangelist.

Most Christians are satisfied with the hope of personal salvation. But this is by no means the great object for which they are continued on earth. The object is to secure the salvation of others; hence we say, piety that will save *us*, is not enough—not enough for the purpose for which we are preserved as Christians.

Ardent and elevated piety is demanded.—Before the church will accomplish much towards the conversion of sinners there must be a higher standard of personal piety.

1. The Bible does not demand piety alone, but a *high degree* of holiness—*ardent piety*. It places the standard of religion high, yea it demands perfection in holiness and would allow of no sin.

2. The temptations to which Christians are exposed demand ardent piety. Few Christians pass through this world without greatly dishonoring religion. They yield to temptation from the weakness of religious principle. The love of the world often becomes stronger than the love of God.

3. The duties and employments to which they are called, require ardent piety in Christians, lest they become a snare to them. The various duties of private, domestic, and public life are liable to draw away the soul from God and destroy the culture of holiness. Hence few Christians honor their profession as they pass from youth to the active duties of public life.

4. The remaining imperfections of our nature demand ardent piety. Those indwelling sins cannot be overcome and rooted out by ordinary efforts and attainments in religion.—Hence many Christians seem to have more of the old man of sin than of the new man of righteousness.

5. The sacrifices which the cause of Christ demands require ardent piety in Christians. It requires time, labor and property. And many Christians have not religion enough to overcome sloth and avarice. Their love of ease, & selfishness is stronger than their love for Christ; and they make no such efforts, sacrifices and consecrations as the gospel demands.

6. The constant dangers to which Christians are exposed demand ardent piety. Always in danger, they should always be prepared.

7. The perfect holiness of Heaven demands ardent piety. How few Christians are prepared for heaven!

8. The good that has been done in this world, has been done by a few who are *ardently pious*. Look through the Bible and the whole history of the church, and it would seem that only a few men have ever done much good: the great mass of Christians seem to have lived in vain. The few that have done good, have been ardent piety.

9. The Bible makes its promises of grace and good, not to the pious, but to the *ardently pious*.

10. It is not to prayer, that blessings are promised, but to *importunate prayer, believing, persevering prayer*.

If these things are true, a vast change must take place in the church before the world will become converted.

Professed Christians may learn why they are not more often prospered in their religious efforts; so seldom heard when they pray.

Many professed Christians do more hurt than good.

If the church were to be greatly increased in her numbers without corresponding devotion of piety, and increase of holiness, she would be in danger of being ruined.

Too much cannot now be done to raise the standard of personal religion, and to increase holiness in the church.

We see why so much is said in the Bible on the necessity of cultivating religion in the church, as well as securing the conversion of sinners.

How far the church on earth is removed from the church in heaven!

Must not many professed Christians doubt the genuineness of their piety altogether?

PAL.

An Unnatural Son.—This afternoon, says the New-York Courier of the 17th inst. an application was made to the sitting magistrates, which for the honor of human nature, is one of rare occurrence in our city. It was a suit instituted by the Commissioners of the Alms House to compel *Garret G. Van Wageningen* to contribute to the support of his aged parents. From the testimony it appeared that some time since a judgement was obtained against the father, who was in possession of landed property worth between six and seven thousand dollars, for the sum of two hundred dollars.—Under this judgement the property was sold, and purchased by the son, subject to the equity of redemption: the confiding parents, happy that their child had it in his power to relieve their embarrassments, suffered the time prescribed by law to elapse, without using the necessary means to free the property from the judgement under which it had been sold.—Scarcely had the period arrived when the son applied to the Solicitor, who issued the judgement, for a writ of possession; but the gentleman struck with the enormity of the request under the circumstances of the case, refused to meddle in the business, whereupon Van Wageningen made application to another attorney who

obtained the writ and served it. The first measure which Van Wageningen resorted to after he was in full possession of the property, was to thrust both his parents out of the house, to starve or to live as best they might, refusing them even a single room for their residence. Before being called upon for his defence by the magistrates, the defendant plead that he was unable to contribute to the maintenance of his parents, but when the Bible was tendered for him to swear to the fact, he declined doing so, not, we suppose, because he respected its mandates, but from the fear of coming under the punishment which the law awards for swearing to that which is not true. The Court decreed that Van Wageningen should pay a weekly allowance of \$1 50 cents for the support of the father, and in the course of another hearing will determine the sum he must allow his mother.

TEXAS.

Rev. H. Stephenson of the M. E. Church has made two extensive excursions in the province of Texas, has formed or organized several societies, embracing 102 members in all. He has also held two Camp-Meetings, with good results. He says:

From all that I have been able to learn of the government, I am persuaded it does not, nor never will oppose any barrier to the introduction of the Gospel in Texas; but it is hard to conclude on any thing certain in reference to that government, as it is any thing else but stable and fixed in its operations. The Mexican Congress, in December 1833, passed a law that granted liberty of conscience, and that all might worship the Lord Jehovah according to their own judgement and conscience. Although this law has been loudly complained of as unconstitutional, I believe it is yet a law, and will remain such as long as the present incumbent holds the reins of government. I see no ground to fear any thing from any source that should or could hinder the introduction of the gospel. The harvest is even now white, and the loud cry comes from the farthest point of the American settlements. "Come over and help us; come teach us and our little ones the way of life!"

N. Y. Evangelist.

THE LATE DR. CAREY.

The following is a copy of the will of the late Rev. Dr. Carey, taken from an East India paper. It will be seen that except his wife's property, over which he exercised no control, he could bequeath his children little else than his library, and the benefit of his great example.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and sound mind, do make this my last will and testament, in manner and form following:

First—I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right or title to the property belonging to my present wife Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previous to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects and other natural curiosities, and a Hortus Siccus. Also the folio edition of *Horus Woburnensis* which was presented to me by Lord Hastings; Taylor's *Hebrew Concordance*, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will select from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—from the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of at private sale, and that from the proceeds 1,500 rupees be paid as a legacy to my son, Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—I was my intention to have bequeathed a similar sum to my son Jonathan Carey, but God has so prospered him that he is in no immediate want of it. I direct that if any thing remains to be given to my wife Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct that before every other thing, all my lawful debts may be paid: that my funeral be as plain as possible: that I be buried by the side of my second wife, Charlotte Amelia Carey; and that the following inscription, and nothing more may be cut on the stone which commemorates her, either above or below, as there may be room, viz:

"William Carey, born August, 17, 1761, died—

"A wretched, poor and helpless worm,

On thy kind arms I fall."

Eighthly—I here constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Sd.) WILLIAM CAREY.

(Sd.) W. H. Jones, Samuel McIntosh.

From the Philadelphian.

PROTRACTED MEETING AMONG THE GERMANS.

By invitation I attended a protracted meeting with Rev. John C. Guldin, in one of his churches, commencing on Christmas day. This church is called Bromback's church, and lies west of the turnpike to Reading, and about half way, perhaps, from this city to Reading.

I have not for many years seen the word of the Lord have such free course, and to be so glorified, as it was among those plain honest hearted Germans. We had service three times a day; morning, afternoon, and night. And though there was no moon-light, the people attended at night, from miles and miles around. Some of them walked several miles through the deep snow that fell during the meeting. The attendance was great and remarkable, considering the weather and the dark nights. I trust many were brought into the kingdom of God. That will be active and useful to the cause of Christ, while they live.

But what is better than all the rest, at the close of the meetings, a congregational meeting was called, to see if they could not have the gospel preached to them every Sabbath, instead of once in several weeks as it had been heretofore. And a vote was passed, to make an effort, and a subscription commenced on the spot, and a considerable sum subscribed, and a committee appointed to carry it through the

congregation; and if enough could be raised to support their pastor for either the whole, or the half of his time; then he was to be waited upon, to see if he would not give up all the other congregations, for he had five or six, and devote his time exclusively to them and their children; or at most he might have but one more church, and that near, that he might preach in both every Sabbath. And I fondly hope from the spirit they manifested, that enough would be subscribed to support their pastor at least half, if not all his time among them. And for this I feel truly thankful.—For the system of a minister's serving so many churches, awfully cripples, if not almost entirely destroys his usefulness. He scatters his seed or labor, so widely; a little here and a little there, that he seldom reaps much any where, and yet wears himself out in labor. For this good brother told me with distress of mind, that he had to ride through all kinds of weather; to funerals, visit the sick, &c. and from thirty to forty miles, from one extremity of his congregations to the other, so that little or no time was left him for study, unless he took it late at night, from eleven to twelve, one and two o'clock, when others were sleeping, and that this was greatly injuring his health, and I presume will shorten his days.

I sincerely hope that this may be the beginning of breaking up that system in Pennsylvania, of a minister having so many churches, and that other churches will see that they can support their minister without his having six, eight, ten, or twelve congregations, and then they and their children may expect some profit from his labour.

A more particular account of this meeting may be given hereafter by the pastor himself.

JAS. PATTERSON.

The Gospel in South Africa.

A British soldier in India, in the Company's military service, writes to his friend in England under date of Madras, June 11th, 1834, as follows:

"For six years and a half, I seem to myself to have been a wanderer on the face of the earth. Within that period, I have been on the top of the Himalaya mountains, and again living in the hut of a savage chief in Cafferland; partaking one year of the Lord's Supper at Easton, with native Christians in India, and the next with Hottentots, Caffres and Bushmen, in South Africa. Every where, however, my dear sir, I have found "that the same Lord over all is rich unto all that call upon him," and have experienced that, "of a truth, God is no respecter of persons, but in every nation, he that (through grace) feareth him, and worketh righteousness, is accepted with him."

"During my travels in South Africa, I saw a good deal of missionary operations, and you will rejoice, I am sure, to hear that the Lord is doing a great work in that benighted land. I could tell you of numerous most interesting facts, that came under my own observation; indeed I often stood and wondered at the amazing works and power of God. But what struck me most was the remarkable uniformity in the Holy Spirit's operations. The Savior, his love

and blood, were the grand topics, and under them you might have seen, as I saw, the Caffr. who was before his reception of the Gospel, but one remove from the ox he rode, enter, on embracing it, into the glorious liberty, and show all the glorious features of the sons of God! It really gave me some idea of the power of the Spirit of God, to see the marvellous effects he produced in raising these poor savages to the rank of rational creatures, as well as children of God."

SOCIETY ISLANDS.

Our readers have not forgotten the painful and disgraceful fact that American traders have carried rum to these islands; that the moral and religious prosperity of the islands have been checked, and almost annihilated by the traffic; and that the London Missionary Society communicated these facts to their friends in this city, who laid them before the public in the Recorder. A letter from Tahiti, very lately received at the Missionary rooms, states that Temperance Societies have since been formed there and have exerted such an influence, that the government had been induced wholly to prohibit the traffic.

Bost. Recorder.

PUBLIC WORSHIP.

We cannot but think that the great head of the Church designs to appear in his glory and build up Zion, by the means of his own institution. We cannot account for that simultaneous interest, which has been awakened in ministers and Christians remote from each other, in relation to public worship, on any other ground, than that the Holy Spirit has visited their souls, and directed their thoughts to this subject.—Some facts in relation to this matter have arrested their minds with all the freshness and force of a new discovery. It is referred to every Christian's observation to say, whether a large majority of those who have from childhood, habitually attended on the stated means of grace, have not either died in faith, or are now living in some good measure as the grace of God directs. The degree to which the means of grace have been made effectual to the habitual attendants, appears even surprising to those who have not previously turned their attention to this point; and nothing could more highly exalt the wisdom of God in his institutions than this fact. To the wanderer, or merely occasional attendant, the full blessing is not promised. It is those who honor God, whom he will honor. It is now felt by many to be a leading duty with many Christians to do what they can to prevail with their neighbors and acquaintances to visit the house of God.—*Christian Mirror.*

MISSIONARY DISTRESSES.

The Rev. Messrs. Lyman and Munson, missionaries of the American Board arrived in Batavia, Sept. 30, 1833. The former studied the Malay, and the other the Chinese language. On the 7th of April 1834 they were expected to embark for Padang on an exploring expedition to SUMATRA, BORNEO, &c. On the 16th inst. the ship Covington, Captain Holbrook, arrived at Baltimore in 142 days from Manila; and brings news of Sept. 24 from Batavia, that Messrs. Lyman and Munson sailed from that place in March to Sumatra, where THEY WERE MURDERED AND EATEN by the

native of the Batta country, in the interior of that island. Their bereaved widows were still at Batavia, waiting anxiously for an opportunity to return to America.

Sad death, indeed! Poor, miserable savages, how much do they need the gospel! Let us not be discouraged. These were not the first saints that ever went home to heaven by being eaten of wild beasts. These barbarians or their children must yet know and love Christ; and then they will bathe the memory of Lyman and Munson with tears of Godly sorrow. Yes, some of these cannibals may yet meet the departed spirits of these devoted missionaries in Paradise, as some of Christ's murderers repented and have gone to be with him in glory.

The wonder in our minds is, not that this distressing event has occurred, but that many similar things have not occurred before to the friends of missions; and to prove the Christian courage of those who devote themselves to missionary labors among the heathen. We hope the blood of these missionaries, like the blood of martyrs, will raise up a numerous crop of other faithful heralds of the cross.—*Philadelphia.*

Messrs. Lyman and Munson, whose reported murder by the cannibals in Sumatra, has been mentioned, possessed uncommon mental endowments, in addition to their high moral and religious qualifications, and were unquestionably among the most promising missionaries of the American Board. They were both young men, and had been absent from this country but about two years. Mr. Lyman was a son of the late Theodore Lyman, of Amherst, Mass., formerly keeper of an extensive hotel in Northampton. Some intelligent persons think it possible the report of the death of these missionaries is without foundation.

National Gazette.

The more you do for God in this world, the more God will do for you in the world to come.

Grace and glory differ, but as the bud and the blossom; what is grace but glory begun? What is glory but grace perfected?

It is better to have a good conscience, and be censured, than to have a bad one and be flattered.

Contributions to the Education Fund.

The Treasurer gratefully acknowledges the receipt of \$10.00 from the Rev'd H. L. Rice, being a collection taken for this purpose in his congregation at Chambersburg on New-years day—intended as the brother observes, "as a little New-year's gift." May we receive many such! He also acknowledges the receipt of \$5.00 from an unknown Friend. May the Lord reward him openly. The following letter enclosed it.

Middletown Valley, Md. Jan. 8th 1835.

My Treasurer.—You will please accept the enclosed five dollars as a donation to the Education Fund of the German Reformed church. I feel myself called on to aid in contributing a portion, as I am aware that the harvest is truly great and labourers are few; would to God that all the members of the church had a proper knowledge of and feeling towards this all important subject of spreading the gospel, in obedience to the command of our Lord and Master, and would act up to their privileges. I am conscious that we are at this time, as a

branch of the church, far below them, and behind other sister churches that are less competent to this great work; and my prayer further is that the whole universal protestant church may be up and doing in this critical age of the world, in which we live.

Theological Seminary,

MONEYS RECEIVED.

Mr. Henry Schneider,	-	-	\$ 51 50
Christian Etter,	-	-	10 00
Peter Koutz,	-	-	10 00
Daniel Bogar,	-	-	10 00
Jacob Young,	-	-	5 00
Rev'd George Leidy,	-	-	26 50
Mr. Jesse Close,	-	-	10 00
Elijah Close,	-	-	10 00
John Bear,	-	-	12 00
John Zimmerman,	-	-	10 00
David Beshore,	-	-	25 00
James Black,	-	-	2 00
John R. Smith,	-	-	1 00
Samuel Leiby,	-	-	1 00
George Zinn,	-	-	1 00
Jacob Loy,	-	-	50
J. W. Bosseman,	-	-	50
Jacob Smith,	-	-	50
B. Mac Intyre, Esqr.	-	-	2 00
David Supfer,	-	-	1 00
John Rice,	-	-	2 00
Jacob Barnheisel,	-	-	2 00
John Ritter,	-	-	1 00
George Loy,	-	-	1 00
Jesse Miller, Esqr.	-	-	2 00
Nicholas Jekes,	-	-	1 00
Mr Sower,	-	-	0 50

\$ 199 00

The above was collected by the Rev'd David Bussler, agent and is accounted for to the Ex. Committee.

W. WAGNER,

Secretary Ex. Committee.

NEW SUBSCRIPTIONS.

Dort. Jonas Jekes,	\$ 12 00
Mr Jacob Gass,	10 00
Frederick Dornan,	2 00

MONEYS RECEIVED.

By Rev'd B. S. Schnock from Messrs Daniel Arndt Conrad Schneider and P. Roßelsberger each \$1.50, Henry Hossler \$1.25.—By Mr Gideon Bantz Junr. from Robert [Andrew] McCleary and Catharine Heitschu each \$1.50.—By Rev'd George Glessner from Messrs Peter Crouse, Jacob Crouse, David Heafner, David P. Livers, David Besore, John Funk & George Leidy each \$1.50.—Rev'd Mr Bibighans bal. 25 cts.—From Mr Daniel Altright \$2.00 (part donation).—By Rev'd J. C. Bucher for Messrs Henry Coblenz for 1834 and 1835; Philip Coblenz for 1833, 1834; Isaac Brandenberger for 1834; Vachel W. Welsh for 1834; Peter Souder (balance) for 1834; and Jacob Weaver for 1834.—By Rev'd J. L. Sanders for Messrs Daniel Dildine, Samuel Mitchell, Daniel Miller, John Kime, Mrs Maria Shawhan and Rev. J. L. Sanders, each for 1835 \$1.50; Messrs John Kime, Jacob Kroh, Joseph Focannon & Rev. J. L. Sanders each 25 cents, balance for 1834.