

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, PA. MARCH 15, 1835.

VOL. 4.—NO. 6.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church
By Daniel May,

On the South side of Main street, directly
opposite the Bank.

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

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

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

Postage for the Messenger for any distance not ex-
ceeding 100 miles, 1 cent; for any distance above 100
miles, 1½ cents; but if within this state, 1 cent.

Communications.

SYNOD AT PITTSBURG.

*Continuation of extracts from the minutes as
far as received. Reports of committees re-
ferred to in the extracts already published.*

Missions.

The annual report of the Board of Missions,
which was transmitted to Synod, does not ap-
pear in these minutes, nor has a copy of it been
furnished to the editor by the officers of the
Board. In Synod it was referred to a commit-
tee of five members, and the following is the
report of that committee.

The committee on the "Report of the Board
of Missions and the accompanying papers,"
report,

The committee to which was submitted the
Report of the Missionary Society and the ac-
companying papers, Report, that they regard
the subject of Domestic Missions as closely
connected not merely with the prosperity and
enlargement of our church; but owing to pecu-
liar circumstances in many parts of the coun-
try, with its very existence.

In the west, the German population rapidly
increasing by almost daily accessions from the
land of our fathers, claims our sympathy and
immediate attention; and in the east, owing to
the growing prevalence of the English language
and the successful missionary operations of our
sister English churches, the rising generation
have need that provision should be made for
their wants, lest in becoming useful members
of their own church where their services are
so much needed, they be drawn off and entic-
ed away to contribute to the prosperity and
well being of other churches that can well do
without them. This should be guarded against

because when intelligent and active members
are withdrawn from a religious community, it
leaves the mass that remains behind so much
the less fitted for usefulness and enterprise.

A great and increasingly heavy obligation to
provide for the wants of their people rests upon
the German Reformed church, and the solemn
question, how shall it be met, and in what way
can it best be discharged, ought to present it-
self to the mind of every one of its members.

In trying to answer this question, the com-
mittee are persuaded that "combined action is
powerful action." They therefore do not hesi-
tate to declare it as their opinion, that the best
way to maintain the integrity of the church, and
to promote its prosperity and enlargement,
would be to entrust its missionary operations
to the management of an intelligent, zealous
and active Board of Missions.

At the same time, the committee are convin-
ced that owing to the great extent of territory
embraced within our borders—the almost un-
iversal destitution that prevails, and the nume-
rous and diversified wants of our people, it is
almost impossible for a General Board of Mis-
sions to be fully informed of the claims of each
particular neighborhood, upon their attention;
or, that such a Board, owing to the difficulty of
procuring support for missionary purposes am-
ong a people just opening their eyes to the
importance of the subject, unless some special
object of interest is presented to their view,
should be able to provide for them.

This can be done best by missionary associ-
ations formed by the respective Classes. They
can most readily know the destitution within
their own limits, and they can most easily pro-
cure the means of supplying it.

The committee, therefore, would recommend
that no discouragements should be thrown in
the way of efforts on the part of the Classes, to
provide for the wants of the people within their
own bounds. On the contrary, they think that
there is a growing necessity that they watch
most vigilantly for the preservation and safety
of that portion of the Lord's heritage entrusted
to their care, as well as provide for the wants
of those who are yet wandering as sheep with-
out a shepherd.*

In conclusion the committee after having given
the subject a careful consideration, recommend
the adoption of the following resolutions.

* From the reports of the Treasurer, it appears that
the Board of Missions is indebted the sum of \$88 70;
from the report of the editor of the Messenger, we
learn, however, that if the monies due for that pa-
per were collected, they would not only more than
cover this debt, but also afford a clever sum for the
use of the Board.

1. *Resolved*, That the Synod rejoices in ev-
ery effort that is made to promote the cause of
Missions.

2. *Resolved*, That the *Classes* be requested
to form themselves into Missionary Associa-
tions, auxiliary to the Board of Missions, and
whilst they should by no means neglect to pro-
vide for the destitution within their own bor-
ders, they do all they can to sustain the opera-
tions of the parent Institution.

3. *Resolved*, That the report of the Treas-
urer of the Board of Missions is unsatisfactory,
and that hereafter he be required to report ev-
ery item of money received and expended by
him, to be published in the Minutes of Syn-
od for general information.

4. *Resolved*, That Synod advise that the
"Messenger" be published weekly, as soon as
there is sufficient patronage to sustain it.

5. *Resolved*, That the Report of the Board
of Missions be accepted.

B. C. WOLFF,
J. REBOUGH,
P. S. FISHER,
PHILIP MIXSELL,
J. KAMMERER.

The Report was accepted.

Theological & Classical Institutions in York.

REPORT OF THE BOARD OF VISITORS.

This report is confined to the examinations
which took place in the spring of 1834, and other
transactions with which our readers are al-
ready acquainted. The Synod having antici-
pated its usual time of meeting in September,
the summer session in these institutions had
not closed when the meeting of Synod was
held, no examination had taken place, and, con-
sequently, no report embracing that session
could be made to Synod.

The half sheet of printed minutes sent us
contains no other matter, not already published,
which would interest our readers. We shall
furnish more as we receive it.

After the above was in type, we received an-
other half sheet of letter-press, from which we
extract the report on the state of religion. Not
having room left for other matters, we must de-
fer them until our next.

*Report of the Committee on the state of Re-
ligion.*

Nothing can be of greater interest to the
christian, and especially to the watchman on the
walls of Zion, than authentic intelligence con-

cerning the true state of our Redeemer's kingdom. In this interest the members and ministers of the German Reformed church participate; and in a very high degree, when the intelligence relates to that part of the church with which they are immediately concerned.

Your committee, are desirous therefore, to submit to them a correct statement of the present condition of our church; the changes that have taken place during the past year, and the prospects for the future, whether favorable or unfavorable, so that measures may be taken to avert threatened evil and to secure indicated good.

From the report on the state of religion at the last Synod, it appears that the Reformed church, notwithstanding much that was unfavorable in her circumstances, was still prospering. From the reports to the several Classes at their last meetings, it appears that nothing has taken place to mar this pleasing statement; on the contrary, the sun of our prosperity which at first but seemed to gild our horizon, and to shed around us a feeble light, is now seen advancing in the heavens, shining more and more unto the perfect day.

Your committee would first remark that from the minutes of Classes, it is manifest that a tender concern for the welfare of the church is felt and cherished. Their meetings have been regularly and well attended, and a willingness to labor for the good of the church everywhere prevails. The desire seems to be to know how to accomplish this high and holy end; not only as it respects the promotion of vital godliness among ourselves, but as it regards the spread of the gospel abroad. From such exhibitions the committee are permitted to indulge the best hopes for the future.

From the reports on the state of religion to the several Classes, it appears that peace and harmony prevail in the congregations. Difficulties of such a nature as to require the interposition of Classes with a single exception have not occurred. The services of the sanctuary have been well attended. The spirit of devotion that slumbered in some places, has been aroused. The offering of praise and thanksgiving has arisen from altars resuscitated from ruin, and the labors of ministers of the word, have been crowned with blessings. The number of communicants has encouragingly increased. Congregations have been strengthened, and houses of worship erected.

It is worthy of remark, that during the last year, many places destitute of pastors have been supplied, and that several congregations have been gathered where the people had been straying about like lost sheep. In all this we discern the hand of our heavenly Father, who ever and anon accompanies his preached word with the influence of his holy spirit, and causes it to bring forth the fruits of righteousness.

For these favors your committee cannot forbear the expression of their sincere gratitude to the great head of the church; nor in view of this can they deny themselves the indulgence of the most delightful hopes. Our church arises from the dust—she is putting on beautiful garments—her form is more comely—her beauty more attractive—the spirit of the prophets

moves her—Zion thy king cometh.

The committee would also remark, that new institutions for the promotion of the kingdom of Christ have been established, and that those already existing have been sustained with zeal. The Missionary Society has not, it is true, been able to accomplish all that we could have desired; but it presses its claims forcibly upon us, and will we trust, prevail with many to do more in this blessed cause in time to come, than they have done in days that are passed. To its interesting report the attention of every one is respectfully and earnestly invited.

Sunday schools have also been established in many places, and have been greatly blessed.—Our religious paper is issued bi-monthly, and we have the prospect that we shall soon be able to publish it weekly in the newspaper form. In all this there is much to cheer the heart of the minister; to infuse new courage into his soul, and to induce him to labor with untiring zeal in his sphere of duty.

It must not, however be suppressed, that notwithstanding these encouraging indications, there are many things amongst us, calculated to grieve the heart of the christian. There are in connexion with the Reformed church, congregations, and even whole districts, not deficient in the means of doing good, that take but little part in the promotion of Christ's kingdom. Ignorance in some places prevails, and correct views of christian benevolence, and the pressing wants of our people, are not entertained.

A large portion of the Ger. Reformed church, especially in the west, remains, as it were, in its native wildness. Here and there is a cultivated spot that brings forth abundantly. Other places remain uncultivated, and the spontaneous productions of the soil degenerate to tares. Everywhere we find members of our church, who are not in connexion with any congregation, or belong to one without a pastor, and are exposed to all the evils that must naturally ensue where there is no preached gospel. Surely it is necessary to do no more than mention the condition of those who are without the means of grace, to cause every member of the church, in whose heart is cherished one spark of christian charity, to sympathize in their spiritual distress, and to realize it as a duty to do something for their relief.

In conclusion, the committee remark, that although there appears to be an increase of vital piety in the congregations, there still remains too much indifference to the great subject of religion. Both as respects the knowledge and the practice of its duties, we are greatly deficient.

The committee, therefore recommend that a day of fasting and prayer be appointed by Synod.

B. C. WOLFF,
W. A. GOOD,
D. KAEMMERER.

The report was accepted, and it was

Resolved, That the next Good Friday be set apart and observed as a day of fasting and prayer.

For the Messenger.

MR. EDITOR,

In reading the Messenger, Vol. 4, No. 1. a

communication on the important subject of Missions particularly arrested my attention. The author's remarks on this subject should wake up the dormant energies of every minister and layman in our church, and cause them to bring into speedy action the means requisite for the faithful discharge of that obligation which evidently rests upon us as a part of the church to whom was given the command: "Go ye therefore and teach all nations." Where honorable exceptions exist they ought in justice to be made, and therefore I am unwilling to cast censure on all the ministers and congregations of our church, for not paying more attention to the subject of missions. Some of them certainly deserve our grateful acknowledgement for establishing and sustaining our Theological Seminary and Classical School, and for educating a considerable number of indigent young men for the gospel ministry. These have not been "standing idle all the day," though their attention and zeal in their Master's cause have not immediately been directed to swell the amount of missionary achievements. But I am constrained to say that there are ministers & congregations in our connexion, who, while they, from time to time, pray in their public assemblies: "Thy kingdom come," have done nothing at all beyond their own immediate bounds, towards the bringing about of this glorious object. Such then ought to profit by the thrilling appeal in the communication referred to above.

I agree fully with your correspondent R. as far as his remarks go to shew the duty of cultivating our vast missionary field; but, Mr. Editor, in regard to his plan for doing this work, I must confess that I cannot agree with him. He tells us that this work belongs to our church, and the "Dutch Reformed," and the reasons he advances in support of this opinion are, "the language, doctrinal standards and national predilections" of these two churches. But you have, in your comments on this part of his communication, so fully expressed my opinion, that I deem it superfluous to add any thing more with regard to my disagreement with him in this matter. See Messenger No. 1. of the fourth volume, under the head "Missions."

In these comments you farther say: "As far therefore as missions among our own people are to be prosecuted, the missionaries must be our own, and the congregations exclusively under our control."—"It is to such an institution only as the American Home Missionary Society that we can reasonably look for assistance in missionary operations on these terms?" and you add: "It has manifested a willingness to co-operate with the German churches without interference in their creeds or their jurisdiction, over the congregations."

What then, say some of our church members. If aid can be obtained on such liberal and advantageous conditions, is the reason that so many of our congregations are left vacant? So many of our members left to seek the bread of life within the pale of other christian denominations, and what then is the reason that some of our ministers, settled in some of our new and weak charges, utter complaints, & make the distressing declarations that they must leave their beloved flocks on account of their incompetent

support & seek their bread elsewhere? I believe the inquiry to be a proper one, and being acquainted with some of the reasons, I deem it not improper to make them known. Though in so doing I may incur the displeasure of some who may feel themselves aggrieved. But to such I say, the procedure concerning which I am about to speak, was done in the presence of your Creator, Redeemer and Judge, and if you under his eye felt no hesitancy in so doing, surely you ought to find no fault with me for merely giving it publicity. Pardon this digression. I shall now give the answer to the above questions. When our Board of Missions had received an official and very favorable reply, to its appeal to the Board of the American Home Missionary Society, for aid in our missionary operations; when it had the assurance that aid would be afforded it, unanimously adopted resolutions expressive of its gratitude to God for the cheering prospect thus opened, pledging itself to use all honorable means in its power to effect a speedy arrangement with the A. H. M. Society, and making it the duty of the chairman to lay this pleasing intelligence, together with the resolutions adopted by this Board, before the General Synod, which was soon to meet at Harrisburg. To this duty the chairman attended, and Synod placed all the documents relating to this matter into the hands of a committee, which in due time presented a favorable report. O! that I could stop here! Synod received the report, and thus the subject was opened for discussion; but when the vote was taken on the question: Shall this report be adopted? to my astonishment it was rejected! Yea more, the report itself was privately taken away from the Synod's table and torn to pieces! By whom this was done I do not know, nor do I wish ever to know who it was that would commit such an outrage on the dignity of Synod. By this act the Board was prohibited from receiving the co-operation of the A. H. M. Society. But why did Synod lay such a restraint on the Board? It is in my power to tell you, but I hope sincerely that I may never receive an inducement to raise the curtain higher. However I am constrained to say that the very lengthy discussion which preceded elicited nothing to justify this act of Synod.

But for this injudicious act, our Board of Missions might at this time, be aiding some of our poorer charges in sustaining their suffering pastors; and prevent their being compelled, for want of support, to leave their little flocks destitute—But for this act, some of our vacant congregations might even now enjoy the blessings of the preached Gospel—yea even this day the Board might have an efficient agent in the field gathering and organizing our scattered members into congregations, collecting funds, establishing auxiliary societies, and rendering such general aid as is indispensable to efficient missionary operations. And is the Board doing nothing in regard to all these things? No: it is like a subdued army; its last and only hope was wrung from its hands;—its superior said, You shall not accept the generous offer from a beneficent society abroad, and says too, at least in practice if not in theory; I will not give you the means to carry on the work; for our

more than exhausted treasury, has since the above mandate was given, not been replenished by a solitary dollar.

By such a course the church is not only failing to improve one of her most exalted privileges; is not only losing ground; but immortal souls are suffered to sink down into the chambers of death, unpitied, and we fear, unprepared, to meet their God. And to whom must the blame in some degree, eventually attach? I answer with solemn regret: To those who have been "standing idle," and still remain "idle," and to those who have by their opposition or cold indifference prevented the co-operation of the American Home Missionary Society.

* In justice to the brethren constituting the Synod of our church, I will state that only about one-fifth of them were present.

Lancaster, Pa. Feb. 20, 1835.

MR. EDITOR,

With my last I expected to have closed troubling you with matter from my pen. But, dear sir, pardon my intrusion, if such it be. I am again tempted to say a word, and that on an article that appeared in the Messenger of the 1st inst. taken from the S. School Journal, under the head of "Infidelity in the United States"—What an awful and alarming account does not that present to the reader! The first I heard of that account was from the mouth of a very zealous pastor of this city who read it from his pulpit. During the reading my blood chilled, and where is the living mortal, possessed of but a limited portion of love to Christ, who, upon reading that description of the horrible depravity our fellow mortals in our sister states and cities have fallen into, that must not at once exclaim, as our dear Savior did on his first crucifixion, (for this may be called a second) "Father forgive them, for they know not what they do." Infidelity is making inroads upon us with rapid steps, which an attentive observer could easily have seen for some time past. That was the reason I addressed you on former occasions, encouraging our brethren, both of the ministry and the laity, to become more and more zealous in the great and glorious cause of Christ. Mr. Editor, I fully concur with you, as to the causes of the moral deterioration in our country; indeed from accounts lately read both private and public, it is not at all astonishing that atheism is fearlessly and openly avowed, and the doctrine of a God, of revelation, of the divinity of a Savior, of the immortality of the soul, is publicly denied and held up to ridicule and abuse. Many in our days who profess to be followers of Christ, are, as it were, carrying brands to the fire; as you very truly remarked, "the vices of some, and the unchristian conformity to the world of many" preachers are promoting the work of infidelity. Would to God I might think and say differently: but facts are stubborn things. Would such impress on their minds the words of sacred writ; "And God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

Yet, Mr. Editor, I have one more cause to

assign for the rapid increase of infidelity in our country, and particularly among our rising generation; that of parents neglecting their children in their tender age. The writer of the article taken from the S. School Journal says, "What a time for parents and Sunday school teachers! But I would add: What a time for ministers, all teachers, meaning weekly teachers too, and parents! Let us strike at the root whence infidelity originates. I would ask, Have not children in general been shamefully neglected, to be instructed in that one thing needful? Every candid observer must answer in the affirmative. It is true Sabbath schools have been established in many places; but are not religious instructions almost totally destroyed in the week-schools? Is not the Testament and catechism laid under the table, and trampled under the feet? Are not books which tend to make wise for this world, brought and taught, in preference to the one which is to make wise unto salvation? Is not the injunction, Bring your children up in the nurture and admonition of the Lord, totally disregarded by many parents and masters? Although we are told that "the things which are revealed belong not only to us, but to our children forever, that we may do all the works of the law." Ask a master, Do you have your pupils to read the Scriptures? What is his reply? "O no it makes the Scripture too common to teach them to those who are so young." This reply is an answer which has been given by a schoolmaster. First teach what will fill the mind with worldly affairs, and then enforce the Scripture; that one thing needful. O! mistaken idea! How contrary to the divine law, in which we are strictly told, Train up your child in the way he should go, and when he is old he will not depart from it. The critical time in which we live, calls loudly upon all pious pastors, teachers and parents, to arise with renewed vigor and fervent prayer to God, in behalf of our dear rising generation. If religion is valuable for us it must be equally valuable for our children. Should this fall into the hands of any who have hitherto neglected the religious instruction of their offspring, permit an unknown friend earnestly and affectionately to entreat them, to omit no longer the highest of parental duties, and to urge the solemn consideration that they must ere long appear at the tribunal of their Maker, to account for their conduct towards those immortal beings entrusted to their care. Thus, ye parents, be careful to trust your children to teachers who are guided and restrained by religious principles.

A FRIEND.

March 4, 1835.

MR. EDITOR,

In the last number of our Messenger you suggest the expediency of presenting the arguments for the religious observance of the Lord's day more at length in another communication. The object of the piece, which I translated, was indeed only to show the relation of the Christian Sunday to the Jewish Sabbath; and this being ascertained, I extracted only that part of the original, which treats on the subject alluded to by you, partly because it did not please me much, partly for the purpose of saving space.

The question was not nor cannot be: Whether we should celebrate the Sunday, and what day we should select for this purpose? but whether our Sunday is identical with the Sabbath? Although the author of the piece translated by me, denies this, he urges the necessity of seeking the basis of our Sunday in the Sabbath law, not according to its dead letter, but according to its spirit, and maintains that our Sunday ought to be held infinitely more holy than the Jewish Sabbath. It has always seemed to me that the different views on this subject ran to extremes, and that the danger was either to take our Sunday merely as the Jewish Sabbath, or to deny all relation between them. The author of the piece, translated by me, appears to have avoided these extremes, and to have shown a way, in which both parties might be brought nearer each other, and therefore, without subscribing the full contents of my translation, I thought it fit to be communicated. My main purpose having been reached, I deemed it unnecessary to proceed farther, as the title of the piece did not exactly urge it.

Nevertheless I shall with great pleasure prepare at some convenient time another communication on this subject, since you desire it, and at the same time devote a few lines to elucidate the necessity of celebrating the other holy days, as received by the German Reformed church. Z.

Correspondence.

Extract of a letter addressed to the Editor, dated February 26, 1835.

REV. AND DEAR SIR:

You will please to add the names of Messrs. to the subscription list of the G. R. Messenger. They have both paid in advance. I shall remit the same to you by the first private opportunity.

I am sorry, sir, that it is not in my power to give you a larger list of names. I am in hopes of getting still more; one may encourage another, and I may thereby be enabled to get more. I have already sent you five subscribers, and the annexed make seven. Dare I use the freedom of requesting an additional number to be forwarded to me; as I intend it for a family of ladies belonging to the church, who would become subscribers, but their means would not afford to pay for a paper; and for them I would wish it. I should not ask it, but in this case, though the conditions of the Messenger give me a claim to this freedom.

I think after the first of April I shall be more fortunate in procuring subscribers. I shall, however in the meantime try to procure as many as can be obtained, as it is highly requisite that the friends of the church should be up and doing, in this critical age in which we live.

[We shall with great pleasure comply with our correspondent's request, and with every other of the same character. His zeal for the common good is worthy of imitation. If it were generally diffused through the church its effect would be incalculably beneficial.—Editor.]

Extract of Letter, dated February 2d, 1835

"I am also fully persuaded that if a piece were to appear in the Messenger, stating the difference between us and the Presbyterians on doctrinal points as set forth in their confession of faith, it would be attended with good consequences. There is an impression abroad in our church that we are German Presbyterians, and that the only difference between us and the English Presbyterians (as they say) is in the language. And I also know that Presbyterians deepen this impression wherever they can, with advantage to their church. I can see no impropriety in acting on the defensive.

"I was much pleased with your remarks some time ago on Missions, and the difference between us and the Reformed Dutch church. I have been thinking a good deal on our Missionary Board becoming auxiliary to the A. N. M. Society, and I can see no impropriety in becoming auxiliary. There are many places which will be lost to us if they are not supplied with ministers of our church, before we can get our people liberal enough to give in support of missions to any considerable amount. What then will become of those places which we cannot occupy? In all probability the ground will be taken up by others who preach the English language. Now why not rather form some plan that we can even get pious men who preach in the English exclusively, but may gather churches under our banner? Why may we not send English preachers as well as other denominations? And I am also fully persuaded that if our church government and doctrine were rightly understood, and our preachers well qualified, that many would prefer the German Reformed church to any other. And I also know that many of our people, rather than have no preacher of our own, will accept of one who cannot preach in the German language.—Time bids me stop." Yours in Christ.

MESSENGER.

YORK, MARCH 15, 1835.

Examination.

The examination in the Classical and Theological schools in York will commence, as stated in the advertisement of Rev. D. Ziegler, Sec. of the D. of Visitors, on the last Tuesday in this month and be continued on Wednesday and Thursday the 1st and 2d of April. Circumstances which have occurred since that advertisement was first published, & which are not under the control of the Faculty, have made it necessary to change the time for the exhibition from Wednesday to Tuesday evening, and consequently to appoint the sermon by Rev. W. T. Sprole on Wednesday evening.

The Spread of Infidelity.

Our correspondent who, subscribes himself "A Friend," advertising to our remarks on this subject in the Messenger of Feb. 1, calls attention to one of the causes of the increase of infidelity in our country which well deserves the notice of all who have it in their power to apply the proper remedy. It cannot be denied that the education of children and youth

has a very intimate connexion with the moral and religious character of the community. The state of public virtue and the prosperity of religion will always be in proportion to the attention which is given to the religious education of the rising generation. "As the twig is bent the tree's inclined." Youth is unquestionably the time when right principles ought to be implanted and right habits formed. These are the elements of the character which are exhibited in manhood; and if they are wrong it is impossible that the character should be right. Nor can it be denied that the education of youth is very generally mismanaged or totally neglected. A large portion of the children in our towns are left to grow up in the streets, like stock in a farm-yard, unrestrained and untutored: their bodily necessities are provided for, but their minds and their hearts are neglected: they grow up as animated matter, with physical constitutions, perhaps, vigorous enough, if not undermined by early vices, but with no knowledge nor fear of God; no susceptibilities for religious impressions; and virtuous influences, and fit subjects only for infidelity in some of its various forms. Whoever has noticed the behavior of boys in our streets and has listened to their profane and vulgar language, will hardly expect that they will be any thing but practical infidels.

But where the education of youth is attended to, it is for the most part adapted only to give its subjects a fitness to act their part in this world, and to secure a portion to themselves in the universal scramble for its enjoyments. If religion be considered necessary for success in the contest, some religion will be imparted; but whatever is deemed sufficient for this object, is thought to be enough for them. It is admitted that religion is good in its place, but it is hardly thought of that it ought to have possession of the heart; that the main object of pursuit throughout life should be "the kingdom of God & his righteousness;" and that the religion which has not this place, is no safeguard against the power of sensuality and the inroads of vice, and easily gives way to the infidelity which a sinful life renders necessary for the mind's repose.

Our schools of every grade have too little of religion in them, and some of them are perfectly heathen. The books which are read are seldom chosen with reference to their religious tendency: they are often in this respect pernicious: the works of polluted heathen writers are put into the hands of youth, that they may learn the author's language and cultivate a classic taste; and no adequate provision is made to guard them against pollution from the heathenish sentiments and impure imagery which are thus placed before them. Boys, whose religious principles are not well established before they are sent to such a school, are more likely to attend to the author's sentiments than to his language or taste; and to have their hearts corrupted, than their understanding enlightened by what they learn. The example also of instructors, the practical disregard of religion which is sometimes exhibited by men who are charged with the education of youth, has a bad effect upon such minds, and accelerates not a little the progress of corruption.

With regard to primary schools in our country, particularly in our own state, though there are doubtless many exceptions, the system which prevails, if it deserves the name, is among the worst that could be chosen. The common object in the community is to

procure only the most necessary instruction, and at the cheapest rate; and to this every other consideration is usually postponed. Religion, except perhaps some of its external forms, which amount to a mere mockery, is out of the question. Even good manners are so little regarded, that a school is but too often a most unwelcome disturber of the peace of the neighborhood. Children who were well governed at home, grow vicious when they are sent to school, and in too many instances learn little else than vice. This state of things, we fear, is sustained by public sentiment. No one, indeed, is pleased with the disorder and vice of our schools, but the majority are willing, nevertheless, to take these evils with the cheapness of the system; and indeed their commonness has so blunted the public sensibility, that their enormity is not perceived; or not, at least, seen, as it ought to be.

The Sunday-School system, if it were even every where introduced, and every where what it ought to be, is but a feeble corrective for this evil. It is certainly of great value, and deserves more attention than it has yet received; but the effect of a few hours of religious discipline on the Lord's day is easily swept away by the currents of vice which are left to flow from all the sources that are opened during the rest of the week. The proper remedy is in the gospel ministry and in the press, especially the religious press. While all other means of reformation receive due attention, let these be zealously and judiciously employed; and with God's blessing, the public mind may become awakened and its habitual feelings changed.

Day of Humiliation and Prayer.

The Synod of Pittsburg have appointed *Good Friday*, the day which is set apart in our church to commemorate the crucifixion of the Savior of the world, to be observed as a day of humiliation and prayer. That day is associated with every thing that is most precious in the gospel of Christ, and in the hope and consolations that refresh and tranquilize the heart, and invites, at the same time, to deep humiliation before God on account of the sin which required so great a sacrifice. We trust it will be kept in mind, and solemnized in a becoming manner throughout our church; and we hope that every minister of the church will endeavour, as much as in him lies, to make it truly profitable to his people.

Ecclesiastical Notice.

The Rev. D. Zacharias has accepted the call to the pastoral care of the Ger. Ref. congregation in Frederick city, Md. He will remove to his new charge, it is said, in April next.

Donations to the Theological Library.

The following donations were received several months ago, and ought to have been sooner acknowledged. The notice of them has been continually crowded out by the pressure of other matter and other cares. The donors will please to accept our thanks in behalf of the institution.

By Mr William Hoffman, Boonsborough, Md. Calvin's "Institutes of the Christian Religion," in German, translated from the Latin and French, to which is added his Catechisms and Liturgy. Folio.—

Printed at Heidelberg in 1572.

Historischer Processus Juris. In welchem sich Lucifer ueber Jesum, daruin dass er ihn die Hellen zerstreuet, eingenommen, die Gefangenen daraus erlost, und hingegen ihnen Lucifer gefangen und gebunden habe, auf das aller heftigste beklagt, &c. &c. Folio. Frankfurt 1601. This curious work is in the form of a report of an action of trespass by Lucifer against the Savior of the world, with all the intricate and interminable formalities of German jurisprudence, in law-latin and law-german, with citations, interrogatories, depositions, testimonies, demurrers, pleas, replications, rejoinders, &c. &c. pursued through nearly 800 pages in folio. The author Jacob Ayer, L. L. D. a lawyer of Nuremberg, observes in his title page, that nothing like this work had ever been published before. He might have added that nothing like it would ever be published again.

It is designed as a formulary in legal proceedings and a guide to young attorneys. The author wished to make it more interesting and acceptable by giving it the form of a real action and adapting it to the theological taste of his times. It is based upon the old catholic dogma of Christ's descent into Hell, which is represented as a forcible entry and trespass, and the action is brought for restitution and damages. The whole work is a singular exhibition of mental eccentricity, and of the manner in which a capricious genius may waste its energies in "a laborious doing of nothing."

"Kurzer Bericht von der Hauptsumma des christlichen Glaubens-Symbolum, Apostolheum genannt." Without title page, printed at Strasburg in 1561.

By Mrs Susan Bucher, Harrisburg, Pa. "Die Bibel Alt und Neu Testament, nach dem Text in der heiligen Kirchen gebraucht, durch Dr. Johann Ecken, mit Fleiss auf hochdeutlich verdolmetscht." This is the German version of the Bible, made from the Latin Vulgate text, by the celebrated antagonist of Luther, John Eckius. We esteem it as a valuable curiosity.

Miscellaneous.

From the Philadelphia.

THEOLOGICAL SEMINARY, YORK, PA.
February 10, 1835.

REV. AND DEAR SIR,

Calls have frequently been made upon you for the exercise of your benevolence, and they have not been made in vain. Aware of this your liberal disposition, I am encouraged at this time to put in a plea for the bestowment of a particular favor.

You, in all probability, have some knowledge of the existence of a Theological Seminary and Classical School, in this place, connected with the German Reformed Church. In behalf of many of the students of these institutions it is, that I now address you. The Theological students, in connexion with some of the students of the classical department, who also have the ministry in view, have, for some time, had a society of inquiry in existence among them. The object of this society, like that of similar societies in kindred institutions, is to collect facts relative to the condition of the heathen world, the state of the church at home, the movement of the benevolent institutions of the day, &c. and thus to ascertain the wants of the whole church and the requirements, which she makes of those who are preparing for the gospel ministry. We consider the accomplishment of this object, not only as necessary to enable us to arrive at a knowledge of what is duty, but also, as indispensable to a proper preparation for the office to which we aspire, in what field soever we may be

called to labor. Here afore we have struggled under great disadvantages in the prosecution of our design, from the want of proper sources, whence to derive our information, and, knowing no other remedy, we have at length come to the conclusion, to throw ourselves upon the benevolence of editors of religious periodicals, for the relief of our necessities. At a late meeting of the society it was resolved to open a reading room, and to invite such editors as may be disposed to favor our object, to send us their publications, and the undersigned was instructed to write to several of them on this subject.

As the most of us, like theological students generally, are in very dependent circumstances, we feel ourselves unable to pay for any thing more than the postage on such periodicals as may be sent us, and must, therefore, depend entirely upon the good will of the respective editors to send them, free from the expense of subscription.

Will you have the goodness to forward the "Philadelphia," and to us in any other way you may think proper? and all will be most gratefully acknowledged.

Direct to "Society of Inquiry, Theological Seminary, York, Pa."

Yours in the bonds of the gospel.

SAMUEL R. FISHER.

REMARKS.

We comply with the request of the preceding letter with great cheerfulness; because we regard the classical and theological institutions at York, Pa. as being of great importance, especially to the numerous German population of this commonwealth, Ohio, and Indiana. We would at the same time remind our young friends, not only in this, but other societies to which our paper is sent gratis, that they can return the compliment of the proprietor, by procuring for him occasionally a subscriber who is both able and willing to pay for our weekly sheet. The expense of it to the publisher is great; but to any flourishing farmer in this State, his whole expense for subscription money and postage for a year, need not exceed \$2 50.

RELIGIOUS PROSPECTS Of Catholic Switzerland.

It has been recently stated that the Catholic cantons of Switzerland are undergoing an important change in religious sentiment. "It would not be surprising if we should hear in a few months that all the Catholic cantons have declared themselves independent of the pontifical authority." Such is the announcement made by the intelligent correspondent of the N. Y. Observer—a Protestant minister of the Gospel in France, who appears to watch the signs of the times in Europe, with a discriminating eye.—Formerly the Swiss catholics were very zealous in the cause of the Pope—they were the first to take up arms in the time of Luther, to suppress the reformation by deeds of rapine and death. It was in a fatal conflict with Swiss Catholics in which Protestants were defending their religion on the battle field that Zwinglius fell on the plains of Capel. But the times have changed. The Court of Rome has lost her authority and glory in the eyes of the Swiss Catholics.—And this important change is ascribed to the progress of light among them, to their intercourse with the French, the circulation of German books, the love of political liberty, and the oppression which they suffer from the large drafts of money which the abbots, priests and monks continue to extort from them. The Swiss Catholics are poor—their country is poor and mountainous, and while many of them with difficulty gain the means of subsistence, their priests live in wealth and effeminacy.

This state of things among the Catholics and the progress of true religion among the Protestants of Switzerland make that country a highly interesting spectacle at this time. The efforts made to expose the delusions of Socinianism, to circulate bibles and religious books of an evangelical character, to rear a pious & able ministry in their new seminary at Geneva, and to send forth missionaries to the heathen, are cheering indications that Switzerland may soon be regenerated by the Truth and Spirit of God.

S. Rel. Tel.

From the New York Observer.

THE SALT OF THE EARTH.

Here is something else which Christians are. All that they are cannot be told in a single sentence. It requires many. Some content themselves with a *partial* representation of the Christian character. But the proper plan is to bring together all the bible has to say about it, and then aptly to arrange the parts so as to present a full and perfect delineation. Many seem to think that every definition of religion in the bible is intended to exhaust the subject. It is a great mistake, and one which I fear, is fatal to many.

Christians are the light of the world, as has been already said. But this is not all they are. They are also the salt of the earth; and the same individuals are both these. They do not merely *shine* for the benefit of the world. They act upon it in another, more immediate and more energetic manner. They are not merely light to it, but salt to it also. They *preserve* it.

Here let me remark, what a *useful* people Christians are! What are more useful—I may say, indispensable, than light and salt? How could we get along at all without them? Well, Christians are *these* to the moral world. They enlighten it.—They discover moral excellence to it. Yea, they preserve it from perishing. The world would not *keep* but for Christians. They are the salt of the earth. How soon Sodom was destroyed after Lot left it! He was the salt of Sodom. That one good man saved the city, while he remained in it; and if there had been nine more, they might all have remained, and Sodom should have been spared. Well may I say, how useful Christians are to their fellow-creatures! And I may add, how *variously* useful they are! If they were merely light to the world, they could be very useful; but they are also salt to it.

Moreover, what a *disinterested* people Christians are! It is not to themselves mainly that they are so useful, but to others. Not a man of them liveth to himself. Light shines not for its own advantage; and salt exists wholly for the benefit of other substances; and how completely it spends itself on them, and loses itself in them! Such are Christians. They please not themselves. They seek not their own. This is what we are, if we are Christians.

And now I have another grave reflection to make. How different Christians are from the residue of men! How *very* unlike them! *Others* are not the light of the world, and the salt of the earth. No, they are the world—the persons that require the light—the dark objects.

They are the earth, which needs the salt for its preservation. They are the corrupt mass. Now, light is very unlike the objects it illumines; and salt very unlike the substance it preserves or seasons. If it were not, it would not at all answer the purpose intended by its application. Well, just as unlike other men, unregenerate men, the men of the world, are Christians—as unlike as are light and the world, or salt and the earth. But some may say, this is *figurative* language. What if it is? Figures mean something. They mean as much as *literal* phraseology. And the meaning of figures is as easily come at, as that of any other kind of language. But St. John speaks on this subject without a figure, and he employs one of the strongest and most striking expressions I have ever read. To many ears it does not sound at all charitable. He says, speaking in the name of Christians, "We know that we are of God, and the whole world lieth in wickedness," or to translate the original more literally, and to make the contrast still more striking, *in the wicked one*. This is his account of the difference between Christians and others. Christians are of God. All other men are in the wicked one. Nor is it wonderful that Christians are so very different from others, when we consider that they become such by being *created* anew in Christ Jesus. Such a work of God upon them must needs make them very unlike those who are not the subjects of it. Creation makes a vast difference in things. The first creation did. The second does also. The new creature differs widely from the mere creature. The Christian is eminently distinguished from the man.

Christians are exhorted not to be conformed to the world. It would seem impossible that *real* Christians should be conformed to it. It would appear to be as contrary to their nature to be conformed to the world, as for light to resemble darkness or salt any insipid or corrupt substance.

But the world say they do not see the mighty difference between Christians and other men. Perhaps it is because they do not look at the right persons. It is no wonder they do not see a mighty difference between some professors of religion, and the rest of mankind, for no such difference exists. It is not to be seen. It is not every professor that is a true Christian.—There are some that pass for Christians, of whom it may be said that the light which is in them is darkness. Such are not the lights of the world. They need themselves illumination more than any others, for the darkness which is in them is *great*. Again, there are those in whom, according to the case supposed by our Savior, the salt has lost its savor—its *saline* quality. Yes, there are *insipid* Christians. That such should not manifest the difference which exists between real Christians and others, is surely not to be wondered at. These differ from others rather in being worse than better than they. What is so worthless as salt which has lost its savor? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Just so it is with graceless professors of religion. They serve no good turn, but many an ill one.

But some are not entirely without the *saline*

principle; yet have it in great weakness. They are, if I may so speak, only a little *brackish* with it. Let such give diligence to grow in grace. And let us all see to it that we have salt in ourselves, that we may be in this respect also what Christ says his disciples are, "the salt of the earth." M. S.

CHILDREN—THE MOST IMPORTANT PART OF THE COUNTRY.

To Christian Parents and Sabbath School Teachers.

See the relations of these children to our country. There are in our country about five millions under fifteen years of age. Twenty-five or thirty years hence, they will control the nation. How will they control it? When all the intellectual and physical energies of the nation shall have fallen into the hands of these children, what bearing will they be made to have on the moral, religious and political destiny of the world? This nation is probably destined to have, for good or evil, more influence on the religious and political principles and interests of the world than any other. It will, it must, have a mighty influence in controlling and guiding the awakening energies of the world; and our solemn inquiry should be, Shall our country lend its aid to regenerate and save the world—or pollute and destroy it? What would be the result to the cause of CHRIST, should the energies of this nation ever be guided by the spirit and principles of infidelity? The thought of such an event shrouds the world in awful gloom. May God in mercy remove far away that evil day! But who is answerable to God and the world, that the power of this nation shall never thus become an engine of death?—We, sir, the present generation of Ministers, Christians and Philanthropists. But how are we to prevent it? What can we do? Our children are the hope of our country, and the very jewels of our nation; and these jewels must be polished and fitted to that bright crown of glory which is ever to adorn our Savior's brow. These children must be brought to Jesus; must have their hearts imbued with the spirit and principles of the Gospel, and be prepared to consecrate themselves and their country to God. Under God, this is our country's last hope. Mere intellectual power cannot save us. Mere physical power cannot save us. Increase our intellectual and physical power a hundred fold, it could not save us or help the world. Without the guidance of *Christian* principle, it would be like increasing the cunning and physical force of the ferocious tiger. Bring these children to Christ, if you would save your country and make it a blessing to the world.

Boston Recorder.

From the Cincinnati Journal.

CHRISTIAN EXAMPLE.

Let your light so shine, said the Savior, that others may see your good works, and glorify your Father who is in heaven. Such is the duty of a Christian. Not to keep his attention solely on the inner man, but to have his external conduct as unblamable and unreplicable as the hidden springs of love in the soul. The great importance attached to keeping the heart, has often led christians to think little of their exter-

nal appearance; and yet it is worthy of remark, how much Jesus Christ and his apostles insisted on the necessity of a perfectly unblamable life as the principal evidence of piety, and the greatest means of doing good. And it must be so. All the influence that Christians exert directly on the world, is by their example. No ray of holiness shines into the darkness of earth but such as is reflected from Christians. They are to be the living radiations of holiness, and to move among men as the embodied illustrations of the beauty and excellency of the religion of Christ. As Christ exhibited all the fulness of the Godhead bodily, so Christians are to be the transparent medium through which the light of Christ shall be visible to men; to hold forth the word of life in their conduct and conversation. The world cannot look in and read the heart. They cannot tell what religion is by hearing the secret feelings of the soul described. They think, and justly too, that if the fountain be indeed pure, the stream flowing from it will be so; and if the life is not the living image of the professed experience of the soul, they doubt the reality of feeling, &c. so expressed. Why is it that so many think there is no sincerity in the professions of Christians? Why do they think that religion is merely a delusion of excited feeling? Because they so rarely see the life corresponding with the profession.

Do you suppose any one who lived with Paul, and had daily opportunities of watching his life, doubted whether he was sincere? whether there was indeed a glowing principle of love to Christ and to men in his heart? What carried the gospel so triumphantly forward in spite of persecution, in primitive days? It was the concentrated influence of thousands of glowing, consistent Christians, bearing down by their pure and holy lives, all the opposition of men; and by the illumination of their heavenly example, dispelling the darkness of error, and flashing light into thousands of hearts. It was as if for the first time, the heavens had been lit up by ten thousand stars, beaming with mild and steady lustre, on a before dark world—turning every eye upon them, and holding them in admiration by the clearness and beauty of their light. What in Catholic countries has made the great mass of cultivated intellect infidel? It is that they have before their eyes a religion professing to come from heaven, and yet as exemplified in the lives of its ministers and votaries, earthly, sensual, devilish. Never, till the church of Christ shows to the world the spirit of Christ; never, till Christians, as they move among men, carry conviction to all who meet them, that they are actuated by a higher, holier spirit than that which prompts the children of this world to action, will the full power of religion be known and felt on earth. When this day shall come; when every Christian, like a polished mirror, reflects the image of Christ to the view of the world, then, and not till then, will Zion put on her beautiful garments, and shine forth, fair as the moon, and terrible as an army with banners. I wish I could make every Christian feel how much depends on his example; how much good he may do by shewing a perfect model of religion to all around. I say not, my brother, that your in-

fluence is small and limited. Let your light shine clear and unobstructed in the sphere of your influence, and you may do immense good. Suppose you were wandering in a dark and stormy night, and had lost your path, and knew not where to go for shelter. As you ascend a little eminence, you see far in the distance, a twinkling light. Your heart beats with renewed hope as you press on towards it, hoping to find refuge from the storm. You at last reach it, and find shelter beneath a hospitable roof. You see that the light that guided you was a little candle. It inspired you with hope and led you on safely to rest; and if there had been hundreds for miles around, benighted and lost, they too might have been guided by its ray. Christians you may be but a little light, a single candle, but if you let your light shine into the surrounding darkness, you may guide hundreds of earth's poor wanderers to a haven of rest.

You need not be a great lighthouse to guide vessels over a rough ocean, but your steady flame may fix many an eye on you, and make them follow you. Till together you come to the bright world of endless day. Will you not do it, Christian brother? Will you not honor your Savior by your holy life, that he may take you to heaven, and make you shine forth as the stars, forever and ever, in the kingdom of your God.

Batavia, Feb. 9th, 1835.

G. B.

The form without the power of religion.

The same heresy has led another class, in every age, to confide as blindly in the forms of religious worship, forgetting that these have no significance or value, any farther than they are actuated at the time of their use by the sentiments of devotion they assume to express. How many keep up an idea of religion in themselves, merely by a certain round of religious duties, private and public, which they are careful to observe, from day to day, and from week to week.—And this feeling constantly tends to clothe certain forms of worship in their view with a sort of divine efficiency that is supposed to make them worth a great deal of salvation in and of themselves, independently of the life and of the power of the truth. Thus there has always been manifested in the church, a disposition on the part of multitudes to establish some sort of necessary, inherent connexion between some particular ceremony and order in the church and the great benefits of religion. A marvellous relief it is to the spirit of our fallen nature, when it can thus roll off from itself at once the idea of a truly spiritual worship—the most oppressive of all thoughts, so far as the mind itself is not spiritual—and flatter itself that the whole object of it is answered, just by cleaving to a certain system of observances, or standing in a certain form of ecclesiastical relations, through the medium of which the favor of God and all the accompanying blessings are imagined to be obtained. How cheerfully all manner of services will be gone through, when proposed on these terms! And how zealous and bold men will be in maintaining the honor of their forms, when by so doing they can purchase for themselves the credit of being staunch advocates for the truth! And yet what can be more absurd than to substitute what is but the mere co-tune of the religious life at best for the presence of that life itself? What more at war with the genius of Christianity, than to make its very essence turn upon a certain form of words in singing, or a certain method of praying, or a certain manner of dispensing the sacraments, or a certain ecclesiastical economy connected with the means of grace? Admitting that the forms I embrace are in their place as forms scriptural and proper, still how extravagant for me to exalt them to the rank of religion itself, and to contend for them

and confide in them in such a way as to make them my religion out and out.

The heresy, of which we speak develops itself in another case, by causing persons to rest in the forms of religious doctrine, instead of having the doctrines realized in their own inward life. Like every other part of life, religion may be reduced to the form of a science, and contemplated objectively as a system of notions by the speculative faculty. It is highly important too that pains should be taken to have it clearly understood in this way; just as it is important for the common purposes of life, that men should have some knowledge of the philosophy of nature as it holds in the external world. Plainly however, this is something quite different from religion itself. Yet, alas, in how many cases do we find the one substituted for the other! An orthodox creed is taken for the life of holiness, and zeal for the tenets of a particular sect is counted an argument of love for the truth and subjection to its power. And yet, what mistake can be more unnecessary? Notions of truth have just as little to do with the substantial nature of religion, as the forms of worship have. My notions may be correct as notions, and yet if they leave me ignorant in my own soul of the great facts to which they pertain, they cannot be said to constitute to me at all the truth for which they are made to pass. I may be orthodox under this view at every point, and yet an utter heretic at last as it regards all religion; not apprehending a single doctrine according to its true nature, not holding one fact that enters into the living history of Christianity. A dead orthodoxy is as much treachery to the truth, as a false creed; and it may even happen, that a man shall hold correct opinions in this way, and yet be a greater heretic in fact than another who has fallen into many speculative errors; merely because this last owns the power of a living sense as the ground work of his thoughts, which in the case of the other is wholly wanting. One solitary sentiment felt in the soul, is worth a whole system of divinity, lodged in the understanding; and nothing can be more heartless than contention about notions, when the power of them is not realized within. In this case it is of small account whether the right or wrong opinion prevail; for with respect to the truth, nothing is gained or lost either way.—The controversy relates to shadows merely, and not at all to realities. Yet precisely of this character have been by far the largest part of the religious controversies that have prevailed in the church.

Pitts. Friend.

INTERESTING FROM BURMAH.

The Gospel is making progress—attention and inquiry are awakened in Ava, “the Golden City.” Mr. Kincaid writes, as we learn from the the Missionary Register, that “several men of intelligence and learning have carefully read the Christian books and pamphlets, and acknowledge their conviction of the gospel.—The distribution of these publications is awakening attention and inquiry in the Golden City. One native, who began publicly to denounce idols, was imprisoned for a month. At the funeral of a Portuguese, Mr. K. read some passages of the Scriptures on the resurrection, which excited much notice in the crowd. The government has appointed a man to report the persons who call on the missionary, and the number of books he gives away. He is confident, however, that it will be restrained from driving him out of the city.

Mr. Cutter and his press arrived in Ava from Rangoon, on the first of January, 1834. On the 9th, the monthly concert was observed at sunrise. On the 11th, Messrs Kincaid and Cutter visited a Roman Catholic village near the city of Ummerapoora, and had a public argument with one of the priests—an Italian. On the 15th, the number of persons who heard the

Gospel in the course of a day was from seven to eight hundred; and from two to four hundred tracts were distributed. Two young Burmese were baptized on the 20th. On the 28th, two native assistants reported that they had been preaching to large numbers in Ava. "The gospel is now sounding out into every town around." On the 16th of February, Mr. Kincaid writes that the government had acknowledged the missionaries had a right to print their books and "praise their own religion." They objected, however, to their publishing any which reviled the Burman creed. Six children have learned to read, and the wives of Messrs. K. and C. could soon have a girls school if they had the necessary books, and a supply of the articles required in teaching to sew.

Maulmein.—Mr. Judson writes from Maulmein, that nine had lately become connected with the church there, and five or six others had applied for admission. One of the new members is a petty chief, who "possesses more personal influence than any Karen yet baptized in these parts."

EARLY SUNDAY-SCHOOL IN PENNSYLVANIA.

The American Baptist of the 20th ult. contains a letter to Rev. Dr. Brantly, dated Ephrata, Lancaster county, Penn. Feb. 3, 1835, in which the writer (Wm. M. Falkenstock, M. D.) makes the following statement:

"To Robert Raikes is, certainly, due the credit of having projected and successfully introduced the present general system of Sabbath-school instruction. His attention was attracted to the subject in the year 1781, and by his devotion, it was soon introduced into common use among all denominations of Protestant Christians. Yet it may be interesting to the friends of the cause in this hemisphere, to learn, that a Sabbath-school was in successful operation, in this county, between thirty and forty years before the first school was opened by Mr. Raikes. It was instituted some time between the years 1740 & 1747,—exact period cannot be ascertained,—but it flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population who attended the school, which soon displayed itself, in what now is termed a revival of religion. The scholars, who also attended the regular day school, were found meeting together daily, between school hours, to pray, and exhort one another. On this discovery, a temporary room was provided, where they met regularly twice a day, under the superintendence of one of the brethren. The excitement increased to excess, and the pastor, BEISER, considering it a zeal not according to knowledge, discouraged the building of a house for meetings separate from the society, which had been commenced and partly under way. The materials for the house were provided, as is recorded in the minutes of the society, in the year 1749.

Ludwig Hacker, who was the projector, was the teacher of the common school, in Ephrata, and who, in union with some of the brethren of the society, conducted the school; to give in-

struction to the indigent children who were kept from regular school by the employment which their necessities obliged them to be engaged at, as well as to give religious instruction to those of better circumstances. Hacker came to Ephrata in the year 1739, and it is presumed that the Sabbath-school was commenced soon after he took up his residence among them. After the battle of Brandywine in the revolutionary war, the Sabbath-school room, with others, was given up for a hospital, which was occupied as such for a long time; and the school was never afterwards resumed.

I have ascertained from an aged brother (72 years,) Thomas Davis, who now resides in Chester county, that he went to the Sabbath-school in Ephrata, and that he was about twelve or thirteen years of age when it was discontinued; which corresponds with the above, making it terminate in 1777; four years before Robert Raikes first gathered the children together in the suburbs of the city of Gloucester, for the purpose of Sabbath-school instruction which has proved to be such an incalculable blessing to the whole human family.—S. S. J.

PROPOSALS

For a new publication to be entitled THE ANNUAL OF THE REFORMATION, for the year MDCCXXXVI. by Benjamin Kurtz of Baltimore. The Embellishments of this work will embrace the most approved portraits of Luther, Melancthon, Zwingel, Calvin, and probably of others of the most conspicuous Reformers; also a view of Luther's cell in the MONASTERY AT ERFURT; of his burning the POPE'S BULL without the gate of Wittenberg; his appearance before the Diet of Worms, &c. with fac similes of the hand writing of Luther, Calvin and Melancthon.

The Literary Department will comprise short biographical sketches of the individuals whose portraits are exhibited; a historical description of the other scenes represented, a dissertation on the necessity of the Reformation, and its influence upon the world in general; a parallel between the Reformers by the celebrated Bretschneider of Europe; Luther's first visit to Rome by CHANCELLOR NIEMEYER of Halle; the prophetic dream of the ELECTOR of SAXONY; (Frederick the Wise;) several sketches of the heroic sufferings of MARTYRS to the cause of the Reformation; a number of choice original poetic articles, and a variety of other appropriate matter calculated to make this publication one of the most interesting and instructive of the kind that has ever issued from the press in this country.

The Editor has received the promise of a number of distinguished gentlemen of different Protestant denominations to contribute to the pages of the ANNUAL OF THE REFORMATION, and assures the public that every reasonable effort will be made to render it worthy of universal patronage.

TERMS.

1. This work will contain between three & four hundred pages, 12 mo., the paper and typography shall be of superior quality.

2. The price will be varied according to the quality of the paper and binding.

First quality,	\$2 50 per copy.
Second do.	2 00 "
Third do.	1 50 "

It will be delivered to subscribers on or before the 1st day of January, 1836, at which time payment will be expected. A reasonable discount will be allowed to those who purchase by the dozen.

✂ Editors with whom we exchange and others, will confer a favour which we will thankfully reciprocate; by giving the above a few insertions.

For the Messenger.

DIED.—on the 5th of February last, Mr Jacob Grim of Augusta co. Virginia, in the 85th year of his age, beloved and respected by all who knew him. He was exemplary in his walk and conversation, and a constant and diligent attendant upon the ordinances of God's house, esteeming we have reason to believe, "a day spent in His courts better than a thousand elsewhere." He gave the strongest evidence of being a friend and benefactor to the poor, by taking four children into his family and bringing them up as his own. Full of years and ripe for eternity, as we trust, he has gone to enjoy the blessings of the upper sanctuary and to sing the higher anthems of redeeming love to his Inmate God, to Messiah's praise. He was buried in the grave yard of the Ger. Reformed and Lutheran church of St. John's. "Mark the perfect man and behold the upright: for the end of that man is peace."

Also on the morning of the 27th ultimo, Mrs Magdalena Shultz wife of our Elder Shultz in the 69th year of her age. The deceased was truly beloved and respected by all who knew her, as was very evident from the large and respectable number, who paid the last tribute of respect, in attending her body to the grave, notwithstanding the inclemency of the weather and the intense coldness of the atmosphere. She was a member of our Ger. Ref. church and we trust not a were professor of religion, but one, who had her lamp trimmed with grace and burning with the oil of good works, ready and waiting for the call of her Lord and master. She had been confined to her room and bed, for the last twelve months, during which time, she bore, with christian fortitude & patient resignation to the will of God all his dispensations towards her. She leaned upon Jesus as the beloved of her soul and as her only stay and staff, while her heart and flesh were fainting and failing her. Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, for they rest from their labours and their works do follow them."

EXAMINATION.

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

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

The Exhibition will take place on Tuesday evening.

D. ZIEGLER, Sec.

NOTICE.

By order of the President a meeting of the Board of Missions of the German Reformed church will be held in Hanover on the last Monday in March, (30th,) at 1 o'clock, P. M.—A general attendance of the members is expected.

E. HEINER, Sec.

[Receipts in our next.]