

Messenger

OF THE

GERMAN REFORMED CHURCH.

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Communications.

FOR THE MESSENGER.

I have just read the remarks made on my communication by the editors of the Messenger of Truth, and also the 6th No. of *UXUS*. Were I disposed, as those writers seem to imagine, to indulge in personal disputes and invective, I could not desire a more favorable opportunity than is presented by their several articles. But that is not my object; and I shall not follow their lead, further than their own course renders unavoidable.

The editors of the Messenger of Truth have treated my communication in a remarkably singular manner. They do not trouble themselves to inquire whether the spirit of their correspondent's later writings was obnoxious or not to the censure I directed against it; but very adroitly manage so as to make it seem as though I were the originator of the ill feelings and the *dis-union* which they now anticipate. They give no intimation that the ill tempered, and, for an advocate of union, certainly ill judged expressions and insinuations of *UXUS*, were the provocations that drew forth my animadversions. No, not a syllable of censure is cast upon him, no allusion is made to any fault or mistake of his, while the whole sin of creating irritation is very skillfully transferred to my shoulders; and those of their readers who have not seen what I wrote, are left to infer that I had "hurled" the first "missile." I am even twitted with the want of charity and kindly feeling, though my offence consisted only in pointing out the want of those qualities in *UXUS*—which is a very different matter, if my reviewers could but comprehend it. Now, I would ask, is this candid!—is it fair?—is it what was to have been expected from men who profess to be impartial? They had previously published for *UXUS*, two articles of evil

spirit and irritating tendency, to the true character of which they seem to have been blind, and to be so yet. But when my remarks came under their notice, the astute reviewers at once perceived a personal controversy and *dis-union* in prospect! What a pity they were not thus sharp-sighted some three or four weeks earlier, when the fourth [and fifth] numbers of *UXUS* were submitted to their critical acumen. They might then have nipped the controversy in the bud, and saved themselves the trouble of belaboring me for the heinous enormity of indicating and reprehending the aberrations of their correspondent, with whose "character and person" they allege, I am "positively unacquainted!" It is true I do not know who *UXUS* is; neither do I care to know. His "character" and temper are sufficiently developed in his fourth and fifth numbers, to make an acquaintance with his "person" undesirable and unnecessary. Those numbers are on record; and I am content to draw attention to them—to have them read, is all that I desire. If that be done, neither his own subsequent *squirming*, nor the kind efforts of his patron publishers to transfer his fault to me, will save him from condemnation.

Having thus noticed the strange manner in which the reviewers have treated me, I shall abstain from further remark—advising them, if they be really averse to personal controversy, to keep themselves carefully out of the whirl of the vortex in future, by refraining from forwardly *writing* at others. Were I to imitate their example, I could easily retort upon them all that they have alleged against me; but when, and how, would we end?

When I took up the pen before, *UXUS* had published four articles. The first three were written in a tone and temper nowise objectionable. They were sufficiently conciliatory and temperate in manner and language; though in my judgment, they are erroneous in the facts assumed, weak in argument, and inconclusive. To this point, however, I shall probably revert hereafter.—But the fourth number, on which I animadverted, is pervaded by a very different feeling, and must have been concocted in a very different mood. I indicated my objections to it with sufficient plainness before, and shall not now reiterate them. Subsequently he published a fifth number, still more overweening in its spirit, and equally unprovoked and uncalled for. He even improved on his former imprudence and Quixotism; and seems from his rapid progress in the "objurgatory style" to have been in a fair way speedily to "outherod Herod." In it he introduces us anew to those from whom he apprehends the defeat of his favorite project, and, with an

overflow of sweet charity, designates them as "DESIGNING, RIGGOTTED, SELFISH, AMBITIOUS, 'NARROW-HEARTED, SELF-CONCEITED MEN,' who 'by dint of ECCLESIASTICAL INTRIGUE, have assumed some importance in the church.'" Of the existence of such, to be sure, he professes to be ignorant—they are mere suppositive beings, men of straw creatures of his own morbid imagination; but against them nevertheless, if they dare show their doomed heads, he avows his readiness to "hurl our [his] missile regardless of learning, age, or standing in the church." [I quote his own words, as italicized by himself.] He seems to have suddenly mistaken himself for some little Pope in miniature, who had the thunders of the Vatican at command, and might now advance himself from the humble employment of "pinching pigs' tails" to the more dignified business of fulminating *bulls* at pleasure against the contumacious!—Such is the temper in which *UXUS* latterly labored to bring about a *union*! What avails it if, in his previous numbers, he was milder and more conciliatory—that furnishes no excuse for his subsequent folly and mad mistake. Not being myself an advocate of that project, I have no special reason to complain that he has thus permitted zeal to outrun discretion; and I leave it to his friends to thank him for the *service* he has rendered the cause.

Even now, in his sixth number, he does not appear to be yet conscious, at least he does not confess, that he erred in the tenor and temper of his later essays. He can still "vicerminate" and call for proof! Certainly no one, not specially biassed, could read his fourth (and fifth) numbers, and be at a loss to find exceptionable passages and expressions, or mistake the pervading spirit. In those two numbers he unquestionably forsook the proper track, and must blame himself if he has received a rebuke. Had they (or rather the first of them) not appeared, I should most probably never have written a line on this "vexed question." If I have probed his sore places rather roughly, I regret it; but I should regret it somewhat more, if I found him manifesting some little regret himself for having furnished the occasion.

UXUS wonders on what grounds I suspected him of insincerity; and this, though he had previously by indirection and without cause impeached the sincerity of others! Could it not occur to him that I might have been led to the suspicion by his own rule—"mala mens, malus animus!" Whether my suspicions be groundless or not, I at least am guiltless of throwing them out as vague insinuations, "*voices ambiguas*," against which those whom they affect can turn no shield of defence, innocent though they be.

I did not intimate, as *Unus* supposes, that doctrinal differences alone keep the churches from uniting, but I consider them, dormant as they may long have been, as presenting the *chief* obstacles; and I have no doubt it will be so found in the end. They, with other causes, have kept the churches asunder for centuries past; and that circumstance alone should be sufficient to induce the preliminary inquiry whether they are of themselves irreconcilable. It was at no period doubted that if those obstacles could be removed, a union might take place. Then why pass to secondary causes, and overlook the primary. Both deserve attention; but these deserve it most. To consider them and to devise plans for their removal, is, however, the business of those who desire the union. They have been repeatedly desired to present the basis on which they think the junction could be formed: but they have invariably evaded compliance, by desiring those to submit the propositions who are either opposed to the union, or indifferent about it. Nay, even when the ground work of a plan was suggested by the editor of the Reformed Messenger, it was received with coldness and passed over in silence! *Unus* thinks it is the proper business of the Synods. I dissent. The Synods may, under favorable circumstances, aid in carrying the plans for a union into effect; but they cannot primarily form it. They may appoint a joint committee to arrange and submit the details of a plan for deliberation and discussion; but this amounts to the same thing. Those who advocate the union and extol its beauties and benefits, must ultimately make known their scheme, and may as well do it at once. To write about it and about it, in endless circumgyrations, will be fruitless labor. The propositions and basis of a compromise must come from those who are anxious for the treaty and alliance. As *Unus* expects to retain the same "garment" he now wears, after the union is formed, I am curious to know how that is to be done. Will it be by *consubstantiation*, or does he intend that each shall continue wearing his Lutheran or German Reformed body-dress, and merely put an "evangelical" cloak over the whole? If so, will he favor me with a sight of the pattern uniform?

Seriously, let those who desire the union, cease talking about *bigots* and *aspirants*, *insincere friends* and *secret enemies*, *ecclesiastical intriguers*, *designing*, *selfish*, *ambitious*, *self-conceited* and *narrowhearted men*, and go calmly to work to inform us on what terms and principles they think the union can be formed. When they have done this, the subject will assume a tangible shape; and we may then proceed to consider to what good the connection may be conducive.

In conclusion, I would congratulate *Unus* on the somewhat improved temper in which his last number is written. Occasionally, it is true, the old heaven shows itself; but with that I am not disposed to find fault, as he may now be thought to have had some provocation—which was not the case before. Henceforth, dropping all "personal controversy" and "inveective," for fear of wounding the nice sensibilities of my logical critics, I shall probably take a future occasion to look again into *Unus's* earlier numbers, for those same "three substantial and unanswerable reasons" which he holds in such paternal es-

teem. Meantime, with all disposition for *harmony*, though little inclination for *union* (till convinced that union is feasible, advisable, likely to be permanent, and calculated to be advantageous—not to the *policy* of the combined *sects*, but—to the interests of religion in general) I sincerely wish him well.

ALTER.

THE CIRCULAR.

We have received a copy of the Circular addressed to our clerical brethren and the Consistories of their respective Congregations, by the Committee consisting of the officers of the late Convention in York, and the Executive Committee of the Trustees of the Theological Seminary, from which we extract the concluding part.

"It is for no light purpose that the committee solicits the aid and co-operation of the brethren on this occasion. We have now a Seminary, established by a resolution of Synod, and to which its support is solemnly pledged. The want of such an institution in our church has been too long felt and acknowledged to require from us now any specification of its importance, and the good effects resulting from it, struggling as the one we have ever had to do, against difficulties and trials, and discouragements of every degree and character, are already so manifest that we have all encouragement to hope for the most auspicious results from such an organization as will extend and diversify the sphere of its usefulness. It has hitherto been but partially and imperfectly organized—it is yet experiencing only "the day of small things;" but it has already sent forth young men qualified to do credit to themselves, their church, and their vocation. Endow it properly, supply it with the requisite Professors, augment its Library, provide the accommodations and aids which other similar institutions enjoy and offer, and it will speedily rank with them, and take away from us and our ministry, and our church, the reproach that is our shame. A liberal endowment, an active support, kind fostering attention, and a generous interest in its success and prosperity should be felt by all who in their hearts cherish a sincere attachment to the religious principles and mode of worship which has been handed down to us by our Reformed Ancestry.

But we have yet an additional and most powerful motive for speedy and effectual exertions in the cause. We have now established, in connection with the Seminary, a Classical School, in which young men may be suitably prepared for admission into the Seminary, where they may obtain that preliminary instruction without which all their subsequent studies must ever be prosecuted under burdensome disadvantages and with irksome toil. We have a Classical School, where the children of our lay brethren will be enabled to obtain such an education as will qualify them to pursue creditably the various callings of private and public life, or to engage in literary and scientific avocations with all the advantages which minds early disciplined and well stored with fundamental truths must ever possess. This school is now under the care and direction of a gentleman soundly learned, and thoroughly versed in the best modern systems of mental culture,

able to impart, with facility to his pupils, instructions from his own rich stores, delighting in the employment, and solicitous mainly to demonstrate his own competency and skill by the proficiency and progress of those committed to his charge. The rapid growth of the school, under his auspices, and its steady increase are the best evidences we could desire that his abilities and devotedness are properly appreciated, and will be abundantly rewarded by the patronage of the public. But shall we suffer him to struggle unaided and alone through the difficulties and troubles of an arduous and but too often a thankless undertaking? Shall we not extend to him also a helping hand, knowing that, while helping him, we in fact take the most efficient steps to help ourselves? Above all, now that his worth and merits are becoming more and more extensively known, shall we incur the hazard of losing his invaluable services by neglecting to attach him to us and our institutions by some practical demonstration of our interest in his success, some tangible proof of our willingness to co-operate for his support?

As preparatory to an entrance into the Theological Seminary, a Classical School arranged on the most approved plan, and under the superintendence of an adequately qualified principal, such as Dr. Rauch has, beyond all question, proved himself to be, is all important. We can never hope to have our congregations supplied with ministers able to acquit themselves with credit by the side of those of other denominations, until we provide for them the means of acquiring an education such as students entering other Seminaries are invariably expected to possess, and without which they cannot be admitted. Times have greatly changed within the last quarter of a century, and that which was once thought "good enough" will scarcely pass now. In these matters we must take the world as we find it. An educated society will not listen with patience even, much less with gratification, to an illiterate preacher; and those denominations that had less attachment to what is denominated "book learning" and scholastic education than any other, nay, which were absolutely prejudiced against it, have found it indispensably necessary, in the onward current of affairs, to change their opinions, and make haste, by adapting themselves to the circumstances of the times, to retrieve the losses they were rapidly sustaining. So it is now with our own. Our members are every where, where they can command the means, beginning to educate their children in a manner far superior to what was customary heretofore. This is right, and proper, and laudable; but it imposes on us also the necessity, the imperative duty, of providing means and facilities for giving also to the students of theology who are to be their future pastors, an improved education. Unless we do so, we hazard the loss of many or most of our younger members, and will in process of time but too surely lose many of our churches. These facts and probabilities furnish matter for most serious reflection: let them be pondered well; and let the energetic measures and decided course which they indicate, be promptly adopted and pursued, and we shall be secure from dissensions, divisions, and losses, from the causes, from which we cannot otherwise

hope to escape. Improvement is the distinguishing feature of our time; and while others and all around us are improving, we must strive to keep pace with them by improving likewise. This we may do creditably and with advantage by a laudable and generous emulation, and cherishing a spirit determined not to permit others to excel us in well doing, if by any effort we can excel their efforts. For this purpose the Classical School is vitally essential to our church, alike for the education of young men intended for the ministry, and for that of such as incline to other pursuits. Every consideration, therefore, of policy and duty should impel us to make vigorous exertions to sustain and extend it. It should at once be placed on a footing in every respect calculated to make it efficient in its fullest range. We possess now in Dr. Rauch, what, if we suffer ourselves to be deprived of, we may never be able to supply so well again, namely, a principal inferior to none, and superior to most in point of qualifications, ardently devoted to the cause of education in general, well calculated to attract the affections of his pupils, and to inspire them with a fondness for their allotted studies; a man of whom we may justly boast, in whom we may repose the most entire confidence, and who is known to be warmly attached to the principles and tenets and most anxious for the prosperity of the Reformed Church. Hence every individual who has at heart a regard for the permanent welfare of our church, who is solicitous that the opportunities and advantages enjoyed by the students and youth of other denominations should be provided for ours also, ought cheerfully and readily to second every effort for the endowment of this school, and exert his influence in every quarter to supply it with pupils. To do this can be attended with no inconvenience to any; it demands from none any new sacrifices; it requires no means or abilities beyond what all are known to possess; and the performance of the service will require itself by the consciousness and conviction of having discharged faithfully a most interesting and important duty, the good effect and results of which will be felt and acknowledged more and more as experience in the lapse of years shall enable those for whose benefit these exertions have been made, to estimate them duly.

To the subject of the second resolution of the convention we also ask your serious attention. Though the number of Theological students now in the Seminary seems large in comparison with what was usual so late as ten or fifteen years ago, it is still much too small to supply the demand created by deaths in the ministry, and by the increase of population. Applications are received for a much larger number of ministers than the Seminary can furnish. These are generally from places where small salaries only can be given, but where the ministrations of the Gospel are much needed, and where in a few years flourishing congregations, fully able to support their pastors comfortably, would be formed, if they were now provided for. The Reformed Church has never yet, since her existence in this country, been well supplied with ministers of the Gospel. Many congregations have been destitute during a long series of years, and they have consequently suffered much in the loss

of members and the decay of religion. Some of them, having repeatedly applied to the Synod for relief, and obtaining none, have ceased to ask for it, and are either gone over to other denominations or become extinct; and, in not a few instances, their members have been the prey of visionary sectaries.

We shall never be able to supply the destitute portions of our church, and of the population which demands our care, until we have many more preachers to send out annually into the field of labor, and consequently until we have a much greater number of students in the Seminary. A sufficient increase of the number of preachers can be expected only from the operation of a well organized system of beneficiary education. This is the remedy to which all the other churches resort, and which we also must adopt, if we desire, that our trusting in God for the supply of our wants shall not be in vain. Young men of piety and talents, who are willing to devote themselves to the office of the ministry, could be found, and some are known even now to be waiting, if funds to sustain them were furnished. However the fact may be accounted for, it is from that portion of the community which has little of the world's treasure that ministers of religion must for the most part, or in a great measure at least, be obtained, and, in a country like ours, these cannot be suitably prepared for their office without the aid of beneficiary education. It was the unanimous opinion of the brethren who composed the late meeting, and it is ours also, that the most efficient agents to raise funds for this benevolent object are the female members of the church, who associate for this purpose in education and sewing societies. Female piety has always been conspicuous in the church since the day when the women who were the followers of Jesus, stood with his sorrowing mother at his cross, while all but one of the chosen twelve had forsaken him. Christianity has done much for the weaker sex in liberating them from the thralldom to which heathen barbarism had subjected them; and they in their turn are both able and willing to do much for Christianity. Let them be rightly informed of the urgency of this cause and the need of their benevolent action in its behalf, and we are persuaded that they will not be wanting to their duty. One female society has raised in one year, by collections and the product of its labor, about NINETY DOLLARS. Another has contributed in the same time, THREE HUNDRED DOLLARS. Eight hundred dollars would support ten beneficiaries through one year. How easily could this sum be raised by such a system! Yet our treasury is empty, and the beneficiaries who are now prosecuting their studies here, are without any means to sustain them! We therefore earnestly and affectionately request that this object receive your early and zealous attention.

For the Messenger.
SUNDAY SCHOOLS.

MR. EDITOR,

Having been long under the impression that our Sabbath Schools are in some measure defective, inasmuch, as they do not impart to the children of our Church sound scriptural knowledge, I take this opportunity of suggest-

ing through your paper, to the members of Synod, the propriety of framing a catechism suited to the youthful mind, the doctrines of which shall be founded on, and in accordance with those of the Heidelberg Catechism. This Catechism has been admired by most of the Protestant Churches of Europe and America and has been acknowledged by even the most scrupulous, to be a highly valuable and unexceptionable work. But the answers to most of the questions are too lengthy to be committed and too deep to be understood by children. All will admit that the bible or union questions admit of a variety of answers and may be suited to answer the tenets of many denominations. I will admit that they give much scriptural knowledge and sound learning, where they are required to commit the lessons, but we do know from experience how disposed children are to forget even what they have committed, unless they are constantly revising what they have gone over. Why, let me ask, does a teacher require his pupil daily to recite his Latin and Greek Grammar, did he not know how prone the human mind is to forget those things that are most necessary to be kept in view, through the whole course of a classical education. And this same rule applies to Arithmetic, and every part of the English language, as well as of the ancient Classics. The Scriptures are the ground work of our faith and hopes of salvation; and the same portions are necessary again and again to be repeated in order that they may be the more permanently impressed on the memory. The Heidelberg Catechism, in a condensed form and in a very perspicuous manner, contains the method, in which God conducts the sinners from the paths of sin and iniquity into the glorious light of the gospel, by discovering to him his misery, the way of deliverance through a crucified Redeemer, and the gratitude that is due to his Creator, Preserver and bountiful Benefactor. Let no one however imagine that we esteem the Catechism above the Bible; for we would rather see all catechisms destroyed than eulogize them above the oracles of God. But we esteem the catechism, and we ought to teach it to the children of our Church, because we believe its doctrines to be in accordance with Scriptures of the Old and New Testament, and because it explains to us the way of Salvation in a brief and comprehensive form. It is probably well known that our Heidelberg Catechism has stood the test of nearly three hundred years. It was composed, at the command of Frederick the third, called the Pious, Prince Palatine, by Ursinus and Olevianus, both famous divines and professors in the university of Heidelberg in 1563. The learned Trigland, in his history of the Church, says: "I well remember, what I have also frequently and upon different occasions heard related, that the divines of Great Britain highly extolled that little book, and said that neither their churches nor the French had such a suitable catechism; that the men who had composed it, had been unusually assisted by the spirit of God at the time, that they had in sandy other matters excelled several divines, but in composing that Catechism, they had excelled themselves." This book though assailed by the Papists and ordered to be suppressed by anti-Papists, interlined with heresies by its enemies

who endeavoured to palm a spurious catechism upon the church of the reformation as the true one, has been preserved and handed down to us, unimpaired and in its primitive purity, and is now, I may say, the acknowledged standard of the Dutch and German Reformed Churches. "This Catechism" in the language of an eminent divine "has been the deathwound of those who were given to change." Shall we not then preserve this precious gift and teach it to the rising generation, that it may be handed down unadulterated to the generation that may be blessed to witness the dawn of the glorious millennial day? Many say we have children of other denominations in our schools and if we introduce our Catechism, we shall lose them. To such I would say "Provide for your own household first;" and if your number is decreased, you will have the well grounded hope, of preserving the harmony of our Church and the unity of the Spirit. Is the safety of our Church to be placed, in the power of those who differ from us; or is the Sabbath School to be the nursery of the Church, and to raise up those to whom she shall be committed as the future fathers and mothers in Israel? I fear, as an humble member of the Church, if our Catechism is thus set aside, that soon she will be numbered with those spoken of in the Revelations, and not one stone be left upon another to designate the spot where the German Reformed Church once stood.

PHILOS.

For the Messenger.

MR. EDITOR,

Agreeably to the request of the S. S. Union, a special meeting of the friends of S. Schools, was held in the lecture room of the German Reformed Church, on Thursday evening the 28th of June, in order to adopt suitable measures for an exploration of our Borough, and its vicinity on the 4th of July. The Borough, was divided into districts, and two persons were appointed to visit the different families in each district, to urge upon the parents the necessity of sending their children to some Sunday-School, to take an account of those children attending, and of those not attending any Sunday-school, and to report at an adjourned meeting. The Committee reported statistically as follows:

	Chil. going.	promised.	refused.	doubt.
Main st.	301	62	22	8
George st.	174	25	19	
Beaver st.	81	20	3	
Water st.	76	19	2	
Duke st.	56	going & prom	6	
Half and King st.	26	do.	5	
Philadel. st.	58	15	0	
Freystown	76	2	0	
Buttstown	67	14	10	
	913	156	67	8

Total 1144.

P. S. by inserting the above, you will oblige a friend to S. S. G. L. B.

Correspondence.

Extract of a letter address to the Editor by the Rev. W. T. Sprole, pastor of the German Re-

formed congregation in Race street, Philadelphia.

Philadelphia, July 20th, 1833.

DEAR SIR,

I have as the Corresponding Sec'y of the German Reformed Home Missionary Society, the pleasure of informing you, that such an association has recently been formed in our Church, and now proposes correspondence with such associations and men, as may see fit to co-operate with them in the spread of intelligence, and the work of reform.

Our constitution and bye-laws cannot fail to interest, and commend themselves to every believer in prophecy, and to all such as own that there is efficacy in the prayer "*thy Kingdom come.*"

At the quarterly meetings of the society, foreign and domestic intelligence will be spread before the members, as an incentive to increased exertion.

Our main object in addressing you at present is to solicit so much of the statistics of the whole German Reformed Church, in our country, as you may find leisure to communicate.

So far as the society have acted, it appears to be their paramount object to send to the valley of the Mississippi men of the right stamp, & who can preach in two languages. In that rich and growing field it is known to us that very many of our brethren wander as sheep without a shepherd, and are in danger either of being lost in the vortex of infidelity, or embracing what is equally fatal, the poison of universalism. Please attend to the forgoing request, that your reply may furnish us with some interesting facts against our next stated meeting.

Our own church is at present deeply engaged in carrying out the plan of operation which has been advised by the society, and has commenced already to experience that the "*Lord loveth a cheerful giver.*"

By order of the Society,

WM. T. SPROLE,

Recor. Sec'y.

THE MESSENGER.

YORK, AUGUST, 1833.

We have given publicity in this number to an extract of a letter received from the Rev. W. T. Sprole of Philadelphia, which we are sure that our brethren will read with pleasure. We regard the generous activity of the congregation to which our esteemed brother ministers as a most satisfactory proof of his usefulness in it, and a pleasing indication of its future prosperity. That congregation is the oldest, or among the oldest in our connexion; and we shall be pleased to see it again take the lead in enterprises that have for their object the common welfare. We shall be obliged to our brother for a copy of the Constitution of the Missionary Society in his church.

The PERSPECTUS of a "LIBRARY OF GERMAN LITERATURE," inserted in our present number, has strong claims on public favour, and, especi-

ally, on the good will and active patronage of the German community. We have long wished to see the literature of Germany brought into more general notice in this country, and have regretted that the heavy expense at which books of this description must be imported from Europe, or procured in our book-stores; and the difficulty of even then obtaining what we want, have generally excluded them from our libraries. The German language has not, indeed, the smooth flow and soft melody of the English, but it is by no means destitute of these qualities, while it possesses a copiousness, a variety, and a force of expression that characterize it emphatically as the language of thought and of sensibility: and in no country on earth do we find richer intellectual fountains than those which Germany opens, and which are continually diffusing their treasures through the productions of the German press. Without foreign commerce, without national weight in the balance of power, without participation in domestic politics, the people of the numerous German states have their empire and the fields of their enterprise in the regions of mind, and must seek in these that employment of the active powers which the inhabitants of other countries obtain in other pursuits.

Of the qualifications of Dr. Rauch for the editorship of such a work there can be no doubt. We are intimately acquainted with him, & are persuaded that no other person has superior claims. In the ability and faithfulness of the enterprising publisher also the most unhesitating confidence can be placed.

We congratulate our brethren on the facilities which are now placed within their reach, and the pleasing prospect that opens to them of procuring for the language and the literature of the land of our fathers that consideration in the new world to which they are so justly entitled.

UNTS, a writer in the Messenger and Recorder published at Chambersburg, has requested us to insert his reply to ALTER. In justice to ALTER we cannot comply with this request until his article shall have appeared in the Messenger and Recorder; when, as we know the name of ALTER, we shall expect to be made acquainted also with that of UNTS.

Religious Intelligence.

EXTRACT OF THE PROCEEDINGS OF ZION'S CLASSIS.

Agreeably to a resolution adopted at its last annual meeting, Zion's Classis convened at Abbetstown, Adams county, Pa. on the 2nd Sunday of May; and having been regularly organized, among other, the following business was transacted.

1. Rev. J. Mayer who had removed into the

bounds of the Maryland Classis, within the past year, presented a request, as being not only his, but that of his congregation, to be permitted to continue, in future, a member of this classis.

Whereupon resolved, that Rev. J. Mayer with his present congregations, be considered members of this classis, until the Rev. Synod shall decide in the matter—in as much as Synod alone has a right to fix the boundaries of a Classis.

2. Resolved that the Secretary be instructed to request Rev. Mr. Hableston (who was not present) that, agreeably to the resolutions of the Synod, he leave the congregations in which he at present officiates, in as much as the Taneytown charge, to which they belong, is now supplied.

3. Application being made by the congregation in Abbotstown, now belonging to the charge formerly under the pastoral care of the Rev. F. W. Vandersloot, to have permission to connect themselves with the Hanover charge, and to be supplied in future by the Rev. S. Gutelius.—Resolved, that the Rev. S. Gutelius be permitted to officiate in said congregation until the charge to which they now belong can be supplied; and that they be advised affectionately by Classis to continue in the connection in which they at present stand.

Resolved 2dly, that during this time the congregations of Pigeon Hill and Wachler's, belonging to the same charge, be supplied by Rev. D. Zeigler and J. Cares for York.

4. Among others the Committee on Correspondence reported two letters from vacant congregations; one from the congregations in York co. formerly under the pastoral care of the Rev. J. Mayer, and the other from the congregations in Cumberland co. formerly under the care of Rev. G. Leidy; requesting Classis to send them supplies.—The letters having been read, it was resolved that the Secretary inform said congregations that for the present it is not in the power of Classis to do any thing for them, but that every effort shall be made to grant their request as soon as possible.

5. In reference to the resolution of the Rev. Synod that each Classis be requested, wherever it be found practicable, to take up at their annual meetings, collections for missionary purposes, it was *Resolved*, that this Classis in future comply with this resolution.

6. In relation to the Theological Seminary and Classical School it was *Resolved*, That every clergyman of this Classis pledge himself to contribute, and collect contributions, for the Seminary and the Institution connected with it, as far as he is able, and to pay over the amount at the next meeting of Synod; and to do this not only in the present year, but annually, as long as our institutions need it and he continues able to do it.

7. *Resolved*, That the Rev. B. Schneek be earnestly requested through the officers of this Classis, to devote himself in future, agreeably to the wish of the Ex. Committee, *exclusively* to his agency for the Institutions of our Church, viz: the Seminary and Classical School.

8. In reference to the proposed Convention to be held in York on the 3d Sunday of June *Resolved*, That in as much as something of this kind seems to be necessary, we the members of this Classis attend proposed convention at the proposed time and place.

9. The Classis having been requested to express its opinion on the subject of a union of the Reformed and Lutheran churches, all the members who were present declared themselves favorable to a union on the basis of mutual concession, agreeably to the principles adopted by their brethren in Prussia, Baden and several other countries and some imperial cities of Europe.

10. The delegates chosen to represent the Classis in the next Synod are Rev. S. Gutelius, D. Ziegler and J. Cares—and the Elders Messrs M. Danner, P. Winebrenner and Wm. Heyser.—Alternates, Rev. F. A. Scholl, L. L. Hinsch and J. Scholl.—Elders, Messrs J. Albert, H. Wirt and Geo. Small.

11. The place appointed for the next meeting of Classis is Landisburg, Cumberland co. Pa.

A spirit of harmony, brotherly love and zeal for the welfare of our Zion was apparent throughout the whole meeting.

DANIEL ZEIGLER, *President*.

J. CARES *Secretary*.

From the Am. Tract Magazine.

20,000 DOLLARS FOR TRACTS IN FOREIGN LANDS.

At a meeting of the Executive Committee of the American Tract Society, New-York, June 17, 1833, the following resolutions, after careful consideration, were unanimously adopted:

Resolved, That in the opinion of this Committee it is desirable that the sum of at least \$20,000 be remitted during the Society's current year, for Tract operations in Pagan and Foreign lands.

Resolved, That the following amounts be appropriated, and remitted to the respective stations as soon as adequate contributions shall be received, and favorable opportunities be afforded for transmitting them: viz. For the use of

American Baptist Mission in Burmah,	\$3,500
do. do. Siam,	500
American Mission, China,	2,000
Do. do. Ceylon,	1,800
Do. do. Bombay,	1,000
Do. do. Sandwich Islands,	1,500
Do. do. Syria,	500
Do. do. Constantinople, Asia Minor, and Armenia,	1,500
Do. do. to Jews in Turkey,	500
Missions of the United Brethren,	500
Mission of Am. Board of Com. for For. Mis. in Siam,	500
Do. do. do. in Greece and the Greek Islands,	600
Do. do. do. among the Cheetaws and other Indians,	400
Mission of Dom. and For. Mis. Soc. Prot. Episcopal Church, in Greece,	800
Do. do. do. do. do. Green Bay,	200
R. v. Josiah Brewer, Smyrna,	300
Rev. Mr. Sutton, for Baptist Mission at Orissa, India,	300
Rev. Richard Knill, and William Ropes, Esq. St. Petersburg, Russia,	1,200
Lower Saxony Tract Society, Hamburg,	500
To be designated hereafter for France, and elsewhere, as additional information may be received.	1,700
Total,	\$20,000

The Committee have been induced to adopt the above proceedings, by the following among other considerations:

1. *The openings of Providence at the various stations indicate that the way is preparing for operations through the Russ, and especially*

in the form of Tracts, far more extensive and efficient than have yet been made. For statements illustrating this point, they refer to the last two Annual Reports of the Society; and in respect to the immense empire of CHINA, to the interesting communication of Rev. Dr. Morrison, just received, which is hereto appended.

2. *God has evidently awakened in the church an unusual interest and spirit of liberality in reference to this work.* To this not only an extensive personal intercourse with clergyman and laymen, but the whole current of information received through the Society's agents, its correspondence, and the press, give testimony.

3. *A desire to anticipate the wants of our missionary brethren, and thus incite them to more vigorous exertions.* Too long have they been left to struggle with very limited means, and no sufficient evidence that, if they entered extensively on Tract operations, the expense would be sustained. Some of them have expressed the great encouragement derived from the Society's recent communications; and at most, if not all the stations, a new impulse has been given to their efforts, especially in the preparation of approved *original Tracts* adapted to the wants of the people.

4. The injunction, *Work while it is day*, also inspires the Committee. God is opening doors of usefulness; and they wish, in his strength, and under the guidance of his Spirit, to go up at once and possess the land which he has spread before them; and they affectionately invite all who desire the coming and kingdom of our Lord and Savior Jesus Christ to consecrate to this work their ardent supplications to Him, and their *liberal contributions*.

The Committee feel constrained to add, that in what may be done for foreign lands, they would deeply deprecate *any diversion of effort from our own country*. It is not the spirit of the Gospel, while laboring for those abroad, to neglect those perishing at home, and perhaps at our very doors. Our interest in the heathen should rather stimulate us to cultivate the feelings and increase the resources at home, which alone can succor them. Every new source of information at the same time shows the spiritual wants of our country to be greater than had been before conceived. Ministers to supply the destitutions cannot be soon raised up. The Sabbath School system imparts its blessings mainly to the young. By what means shall millions, dispersed throughout our whole country, be brought under the influence of the Gospel, if not through the press, accompanied by the prayers and personal labors of the people of God? This work the Society is prosecuting with unabated zeal, and with a system by which, if fully carried out, every destitute family may be reached. The whole country is divided into *Agent's fields*, in fifteen of which faithful men are laboring to rouse the churches to effort, and effect the supply of the whole population. At least fifteen more qualified men are now needed for fields yet unoccupied. It is hoped also that able *evangelical writers* (from some of whom several valuable Tracts have recently been received) will feel their responsibility to prepare new publications adapted to the spiritual wants of our great community; and that all will cheerfully con-

crate to this work in *our own*, as well as other lands, not only their earthly substance and their believing prayers, but their *self-denying, undivided exertions*.

By order of the Executive Committee,
JAMES MILNOR, *Chairman*,
WILLIAM A. HALLOCK, *Cor. Sec.*
New-York, June 17, 1833.

LETTER OF DR. MORRISON.

CHINA, Feb. 5th 1833.

To Rev. William A. Hallock, Cor. Sec.

DEAR SIR:—My friend and fellow-servant, Mr. Bridgman, has shown me your letter concerning Tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language? It is the fact. The same Chinese book is read by all the various inhabitants of the numerous provinces of this vast empire, although in some instances their speech is wholly unintelligible to each other. And as I have stated elsewhere, not only China, but also in Corea, Japan, Loochoo, and Cochinchina, the same Chinese books are intelligible. I myself, as well as my late brother Dr. Milne, have verified this fact by actual experiment.

You ask next *why it is so*, that men speaking different dialects in China read the same language? One remark will enable you to answer this question—How is it that all the nations of Europe and America, English, French, Spanish, Italian, &c. &c. whose languages are so different, can read the Arabic figures? The figures retain the same form and the same value when presented to the eye, however differently they may be pronounced.

You ask again if it be the fact that Buddhism has been introduced into China by the Press? The fact is this, that from the beginning there have been Missionaries and priests of Buddhism, but they have never *preached*—they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The school and the Press are the only means. It has not been the usage to have public lectures or preachings.

The five Chinese-language nations which I have enumerated above, contain *probably much more than one third of the population of the Globe*. They have long known the use of letters, have possessed a literature, and have used the press for at least seven hundred years, but their literature is either idolatrous, or atheistical, or profligate. The reader of grave compositions can learn little but either irreligion or gross superstition, and the reader of light literature can learn little but folly or licentiousness. The first great requisite for the regeneration of China, humanly speaking, is a large increase of Christian Chinese students, in order to form good writers to create an instructive and religious literature for China. And the next requisite is, cheap movable Chinese types. Concerning these Mr. Bridgman can give you more information. How far your society will be able to co-operate directly I cannot say, in supplying these requisites, but I sincerely hope that the members of it will devise liberal things concerning China.

May God our Savior direct to the use of such means as he will own and bless; and may God

the Holy Ghost breathe upon this valley full of dry bones, that they may live!

I remain, dear sir,
Yours faithfully,
ROBERT MORRISON.

SYNOD OF THE GERMAN REFORMED CHURCH OF OHIO.

This Synod held its last annual meeting, we presume, agreeably to its appointment, on Whitsunday of the present year. We have not yet received a copy of its minutes, and shall esteem it a favour to be furnished with one by any one of its members. From the minutes of its proceedings in 1832, which have but lately come into our hands, we extract the subjoined information.

The Synod consisted at its meeting in 1832 of sixteen ministers, one of whom was superannuated and without a charge. Fifteen ministers had under their care *eighty-eight* congregations, to which they preached statedly; whence it is manifest that their ministry must be extremely laborious, and not unlike that of the most toilsome missionary in foreign lands. Eleven vacant Congregations which were wholly destitute are reported, besides which others are mentioned in the reports of missionaries.

The clergymen connected with this Synod and their places of residence are as follows:

- Rev. T. Winters, who ministers to 6 congregations, Germantown, Montgomery Co., Ohio.
—George Wise, 8 Congregations, Lancaster, Fairfield co., do.
—David Shearer, 6 congregations, Shanesville, Tuscarawa co., do.
—David Winters, 6 congregations, Dayton, Montgomery co., do.
—Jacob Descombes, 8 congregations, Trenton, Butler co., do.
—John Pence, 4 congregations, Springfield, Clark co., do.
—Henry King, 7 congregations, Tarlton, Pickaway co., do.
—John W. Hamm, 7 congregations, Manchester, Stark co., do.
—David Long, 4 congregations, Somerset, Perry co., do.
—Henry Diefenbach, 4 congregations, Hillsborough, Highland co., do.
—Benjamin Faust, 7 congregations, Canton, Stark co., do. [since deceased]
—Jacob Larose, without charge, superannuated, Miamisburg, Montgomery co., do.
—David Muck, 6 congregations, Meadville, Crawford co. Pennsylvania.
—Philip Zeiser, 8 congregations, West-Greenville, Mercer co. P.
—John Keller, 5 congregations, Buffalo, Erie co. New-York.

Henry Hiestand, 1 congregation, New Orleans.

One congregation, New Providence, in Montgomery co. Ohio, is regularly supplied by Rev. T. Winters, J. Pence and D. Winters. The vacant congregations are in Ohio, Indiana and Illinois.

Other ministers of our church residing in Ohio and the adjoining portion of Pennsylvania are members of West-Pennsylvania Classis in connexion with our Synod.

The following missionary reports, though of an old date, will serve to throw light upon the state of the church in that region. We respectfully suggest to our western brethren the expediency of collecting all the information they can obtain on this interesting subject. We should take much pleasure in giving it a place in our paper.

REPORT OF MR. WISE.

In accordance with a resolution of Synod, held in Uniontown, Stark county, Ohio, I commenced my mission to Sandusky on the 17th October, 1831, and preached the next evening at Mr. Samuel Warlen's near Delaware: also the next evening 14 miles up the river, at Daniel Warlen's. From thence I proceeded to Crawford county, and confirmed 6 persons, whom the Rev. Mr. Shub, Lutheran Minister, had previously instructed; held preparatory services, and on Sabbath administered the Lord's Supper to 32 communicants in Mr. Dibler's house. These members have made arrangements for the building of a house of worship. On Monday I preached in Bucyrus; from thence I proceeded to Thompson, Seneca county, in an entirely new settlement, and preached on Wednesday evening in the house of Mr. John Boyer. Here are 23 German families of our Church. Thence I proceeded through Sandusky to Mud creek, and preached at Mr. M. Fatch's; on Tuesday, 3 miles from thence at Mr. Meehling's, to a large concourse of people. Here are 25 German families. The same day I preached in Sandusky. The next day up the river at Mr. Bower's. The following day 3 miles south of Port Ball, at Mr. Mein's. The next day in a school house, in the English language. On Saturday I preached in Tiffin; and on Sabbath in Sandusky school house. The people here desire a stated Minister. The people at Mud creek and Hopewell, request the next missionary to instruct their youth, and administer the Lord's Supper. I could not go to Finley on account of high waters, and bad roads, however much I desired it; thence I returned homeward, and arrived the 10th of November, having been absent 25 days, travelled 409 miles, preached 13 times, baptised 17 infants, confirmed 6, and administered the Lord's Supper to 32 communicants, received in collections, viz: at Diblers, \$1 62½; Bucyrus \$7½; Meehlings \$1 25; Sandusky 50 cents; Bowers 75 cents; Tymochty \$1 16; together \$6 13½ cents.

GEORGE WISE.

REPORT OF MR. DESCOMBES.

In accordance with my appointment, I com-

menced my mission to Indiana on the 12th of September, 1831. The following day I preached at Bonta's Fork, Preble county, Ohio, and in the afternoon on Seven miles; both these congregations are served by the Rev. Mr. Gruber, Evangelical Lutheran Minister. On the 14th, I went to Walnut level, Wayne county, Indiana, to Mr. Hausinger's, and preached the next day, and received a collection of \$1 25—this growing and promising congregation is also supplied by the Rev. Mr. Gruber. As these people wish a minister who would locate himself among them, I promised to present their case to Synod, and, as they say, six congregations might be gathered in this neighborhood. I designed to go to Wabash, but was prevented by bad roads, therefore turned my course southward, and arrived the 16th at Brownsville, Union county, where I appointed catechising on my return, and prosecuted my journey to Dearborn county. Here I preached the 18th, and collected \$1 00; this congregation I formerly attended regularly, but now only occasionally. I proceeded towards Vevay, preached on the way, at J. Goodman's, 9 miles from Hartford, in both languages; there are but few Germans here, and the German language is almost extinct, yet they earnestly desire to be visited. I proceeded the 21st to Vevay, but found no Germans there; I went the same day to Madison, in Jefferson county, 18 miles distant to Charlestown. I preached on the 24th at Mr. Giltner's, and received \$1 41 1/2 cents, in the afternoon at Michael Giltner's and received 50 cents. Formerly these congregations were served by the Rev. Mr. Zink, Evangelical Lutheran minister, but inasmuch as these congregations are weak, and have been vacant for a time, the young people have attached themselves to the prevailing sects. The last named congregation recommended me to Lute's neighborhood below Charlestown, where I preached the 25th in the evening. Here the United Brethren, under the name of "New Reformed," have proselytized the few members that belonged to the German Reformed and Lutheran Churches; they are however now undermined by other sects. A minister of our order, who is apt in both languages, might however, meet with good encouragement in this and the adjacent neighborhoods. I then went to Louisville, Kentucky, finding no members of our church there, although I had received an invitation to visit Brunerstown, which for want of time could not be complied with; therefore I returned through New Albany, towards Corydon, in Indiana; on the way I called at the house of Mr. Jacob Tennines, and left an appointment at Summers church for my return. On the 27th, I preached in the neighborhood of Corydon, and on the 28th at the house of Mr. Schock, in both languages, and received \$1 31 1/2 cents. South of Corydon, there is a respectable congregation, where the Rev. Mr. Moritz, of the Lutheran church officiates. From there I turned towards home in order to preach on the 29th at Summer's church, but to my astonishment there was no appointment made for me. The Rev. Mr. Moritz also officiates in this congregation. From here I went to Mr. Wyman's on Blue river. This man represented the deplorable condition of the Church there, informing me that it was not worth my while to leave an ap-

pointment, inasmuch as Rev. Mr. Moritz had received the most unkind treatment from other sects, when he last preached. I desired an interview with Pastor Moritz on the state of religion in Indiana; but when I came to his house he was absent. It appears to be the desire of the people that the Synod of Ohio would send them relief by ministers. As the Rev. Mr. Moritz fights alone here, it is impossible for him to withstand the storm, particularly while his calls are so numerous. From there I continued my journey to Bloomington, and preached at Kimmeling's, on Salt creek, and received 56 1/2 cts; here are but few Germans, but they desire to be visited. On the 6th of October, I came to the Bluffs on White river, and on the 8th and 9th, held services, and received \$3 of a collection. These people desire much to have a stated minister among them, who, together with Salt creek, Brown's, six miles north of Indianapolis, and Martinsville, would be able to support a pastor. After preaching on the 11th at said Brown's, and receiving a collection of \$2 75 cents, I turned my course to the Germans on Blue river. Here I preached in Shelby county, at John Sapers, on the 13th; the above named Germans wish to be visited yearly. On the 18th I arrived again at Brownsville, and the following day commenced catechising, according to promise, preached once more before I left, and closed on the second of December with the confirmation of 12 persons, and on the next day administered the Lord's Supper to 30 communicants, and received a collection of \$3 75 cents.

As I had now finished my mission, I accepted a call from the Brownsville and Walnut level congregations, to become their pastor, with a desire to be received under the care of Synod; which fact they, through their deputy, make known.

Feeling bound to thank the Lord for his Fatherly care while on my journey, I close: having been absent 6 weeks and 6 days, travelled 24 miles, preached 24 sermons, baptised 22, confirmed 12, administered the Lord's Supper to 30 communicants, and received in collections \$15 45 cents.

JACOB DESCOMBES.

Butler County, June 1, 1832.

From the Christian Observer.

SACRED AND ROYAL BANK OF PIETY AT MADRID.

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the churches of Madrid. "The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826

1,030,395 souls, at an expense of -	£1,720,437
11,402, ditto, from November 18-	
26, to November, 1827	14,276
1,041,797	£1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or Bible Society's Annual Report. It is no wonder that Roman Catholics found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their missionaries, schools, catechumens, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by—, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labours, 14,276 souls had gone to heaven at an expense of 34s. 4d. each." The newspapers, last year, mentioned a late Spanish law-suit, in which the heirs of a rich man sued the church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the Pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The Council for the Church, in answer to this allegation of non-performance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest impostor which the world has ever produced. Would that the publication of such facts as the above would put Protestants upon their guard against the seductions of a superstition which is said to be making many converts in our highly favoured land.

The Sunday school cause prospers in many places in Virginia. The resolution which the American S. S. Union has recently passed, to establish Sunday schools throughout the South, is well received. Interesting public meetings have been held in various places already. At Petersburg, Mr. Osborn, the late mayor, presided. The Rev. Messrs. Baird, Plumer, and Welch, made addresses; and about \$2,200 were subscribed to promote this grand object.

At Richmond, Gen. Wm. H. Broadnax presided, and addresses were made by Rev. Messrs. Welch, Plumer, Armstrong, Baird, S. Taylor, and Hinton. More than \$2,500 were subscribed, which sum has since been increased to upwards of \$4,000.

At Fredericksburg, Judge Loman presided at a meeting, which was addressed by the Rev. Mr. Baird, and the Rev. Dr. Henshaw, of Baltimore. About 600 dollars were subscribed.

Miscellaneous.

In this city, it is matter of notoriety that there are many thousand children—the number is stated by Mr. Taylor at 13,000—who can neither read nor write. Yet it is equally matter of notoriety, that *abundant provision already exists* for the instruction of all these, if they could only be made, or their parents and guardians for them, to embrace it. The Commissioners of Common Schools in this city employ an agent at an annual salary of \$300, whose sole business it is to go about in all sections of the city, to induce parents to send their children to school—free of all charge—and the Common Council have done their part in aid of this effort, by an ordinance “excluding from the participation in public charity, when it may be required, all out door poor, whether emigrants or not, who, having children between the age of five and twelve, neglect or refuse to send them to some one of the public schools.”—*N. Y. American*.

University of Berlin in Prussia. According to an article of the 7th of May last, the University of Berlin has *forty-six* regular and *forty-four* extra professors, *forty three* private tutors;—altogether *one hundred and thirty-three* teachers. There are *eighteen hundred and thirty-two* regular students, and from five to six hundred persons who follow courses of lectures. Such is a University in Europe.—*Nat. Gazette*.

Literary.

PROSPECTUS
of a new periodical to be entitled
THE LIBRARY OF GERMAN LITERATURE.
to be published by
SAMUEL WAGNER.

The high estimation in which German literature is now held in this country; the increasing demand for German books—which are seldom republished here; the difficulty of procuring them from abroad; and the high price when imported; have induced the belief that a periodical on the plan of Waldie's and Greenbank's “*Libraries*,” containing choice productions of distinguished German authors, would be sustained by adequate patronage. Under this impression the prospectus of such a publication is now submitted to the public.

The plan of the proposed German periodical will, in its outlines, be similar to that of the publications referred to, now so extensively known and highly approved, embracing works in nearly every department of literature that partake of a popular character and are calculated to interest and instruct the general reader—*Biography, History, Travels, Voyages, Treatises on Education, Natural, Moral and Mental Science, Essays, Tales, Poems and Belles-lettres*—reading in general.—It is intended to be issued in weekly numbers, each to contain 48 compactly printed royal octavo pages, making nearly 2500 pages a year. The size of the type to be used, (small, yet clear and easily legible) and the arrangement of the form, will be such as to enable

the publisher to present, in the course of each year, the matter of at least fifty volumes of ordinary size, which, if procured direct from Europe, would cost more than one hundred dollars.

The “*Library of German Literature*” will be edited by Dr. F. A. Rauch, Professor of Sacred Literature in the Theological Seminary and Principal of the Classical School at York, and formerly Professor of Moral Philosophy in the university of Giesen in Germany.

Dr. Rauch's intimate acquaintance with the whole range of German literature, and his highly cultivated taste, are a sufficient guarantee that the selections will be made with care and good judgement, and that none but works of acknowledged merit and unexceptionable character will be published in the “*Library*.”

Arrangements will be made for a regular supply of new publications as they issue from the press in Germany; so that the editor will have at command not only the approved standard works in the language (which are new to most readers in this country, as well as rare) but also the more recent productions of ever-teeming German genius and talent.

The study of the German language has long been pursued with ardor and advantage in England;—and among the English population of our own country, it has for some years past been steadily acquiring favor. In the eastern states particularly, a knowledge of it has already come to be regarded not only as a valuable acquirement, but as a desirable accomplishment. It now ranks among the regular studies pursued in their Universities and Colleges, under the guidance of special professors and teachers; and all men of liberal education are expected to possess an acquaintance with it. That this favorable regard will become yet more extensively diffused through our country, can scarcely be doubted by any one conversant with the language, and aware of the rich and varied literary treasures which it presents to the research of those who seek for knowledge, and are anxious to extend the field of their mental enjoyments. To furnish facilities for the gratification of this taste, and provide opportunities for the indulgence of this desire, is the design of the proposed publication; and it is confidently anticipated, from the acknowledged merits of the literature of which it will be the vehicle, that it will obtain an extensive circulation among English readers also, as well as among the German portion of the community—from whom its main support must of course be derived.

The numbers for each year will be divided into five volumes, each averaging about 500 pages, to which double titles will be furnished, so that they may be bound either as distinct collections, or as a connected series.

TERMS.

FIVE DOLLARS for 52 numbers—payable in advance.

Clubs and agents remitting twenty dollars, will be supplied with five copies.

The usual discount will be allowed to agents, postmasters, or persons who collect subscribers and remit the amount.

A specimen number will be issued in a few weeks, which can then be obtained gratuitously from the publisher, for examination. [Applications by mail to be post-paid.]

The second number of the “*Library of*

German Literature” will be issued as soon as sufficient patronage is obtained to warrant the regular publication of the work. The payment in advance will then be considered due. Remittances may be sent at the expense of the publisher, if made in bank notes at par in Philadelphia or Baltimore.

THE WORKS OF DR. JOHNSON.

Mr. George Dearborn, publisher, corner of John and Gold-streets, New York, has just completed his elegant series of the works entire of the late Dr. Samuel Johnson, the giant of English literature. Boswell's life of Johnson in two large volumes commenced the series which is now complete in two splendid volumes more, filled with the writings of that celebrated man, and including every thing which ever came from his pen with the exception of his Dictionary. The first of these two last volumes contains the Rambler, Adventurer, Idler, Rasselas, Tales of the Imagination, Letters, Irene, a tragedy, Miscellaneous Poems;—the second contains Lives of the Poets, Lives of Eminent Persons, Political Tracts, Philosophical Tracts, Miscellaneous Tracts, Dedications, Opinions on Law questions, Reviews and Criticisms, Journey to the west of Scotland, Prayers and Meditations.

Mr. Dearborn has rendered a rich service to the American community, by his splendid edition of the works of that man, who will be regarded as one of the great masters of style wherever the English language is spoken. The cheapness of these volumes will make it an object for every young man who is forming a library of English classics to procure Mr. Dearborn's edition. Some years since the American edition of Johnson's works, sold for fifteen dollars a set, and even this edition did not contain all that will be found in Dearborn's two volumes, which may be obtained for four dollars.

There is a likeness of Johnson in one of the volumes, and a fanciful engraving in the other illustrative of the egress of Rasselas from the “Happy Valley”—also an essay on the Life and Genius of Johnson by Author Murphy, Esq.

N. Y. Weekly Messenger.

MEETING OF SYNOD.

The stated annual meeting of the Synod of our church, will be held at Easton, Pa. on the last Sunday in September. The Lord's day will be occupied as usual with religious duties, and the Synod will be organized for the transaction of its ecclesiastical business on the succeeding day.

DONATION TO EDUCATION SOCIETY.

Rev. B. C. Wolf, . . . \$10.00

THEOLOGICAL SEMINARY.

Christopher Nickel, Shenandoah co., Virginia, 2d instalment on his subscription, \$10.00

RECEIPTS FOR THE MESSENGER.

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