

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

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By Daniel Hay,

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### Communications.

Spring Mills, Centre co. July 30th 1834.

REV. AND DEAR SIR,

In conformity with a resolution of our Classis at our last annual meeting held at Williamsport, the duty devolves upon me to forward to you an extract of its proceedings for insertion in the Messenger,—which I herewith transmit. Unavoidable and various engagements prevented me from complying with that resolution sooner.

I remain respectfully yours in the Lord.

P. S. FISHER.

MEETING OF THE SUSQUEHANNA CLASSIS,

This classis held its last session at Williamsport, Lycoming county Pa. on the 25th of May. On the evening of the 24th Brother B. S. Schneck preached in the English language. On Sabbath morning Brother J. Gerhart preached an appropriate sermon, after which the sacrament of the Lord's Supper was administered in conjunction with the Pastor of the Lutheran congregation. In the afternoon brother Willers preached a Missionary Sermon in the German language, and in the evening brother Wagner in the English language.

On Monday morning the brethren and deputed Elders met in the neat and lately erected church and organized themselves for business in the usual manner. Br. D. Willers was chosen Chairman and P. S. Fisher Secretary.

The following resolutions among others were passed by Classis.

1. Resolved. That the collections which heretofore were applied to Missionary purposes, be applied during the current year for Education purposes, and that the Treasurer be

directed to apply such funds to poor and pious young men (if any) within the bounds of this Classis:—And in order to carry the above resolution into effect, every Minister of Classis is called upon to take up collections and contributions in aid of poor and pious young men designed to prepare themselves for the ministry, and transmit the monies to the Treasurer.

2. With regard to the Memorial from the Synod of Ohio, to the Synod of the German R. Church in the U. S. praying to be again admitted as a Classis with powers to license and ordain in extreme cases, & the act of our Synod thereupon referring the same to the different Classes, it was

Resolved. That the request of the Synod of Ohio be granted to them, with this proviso:—That the Synod of the Reformed Church in the United States appoint a standing committee of examination from among the members of Ohio Classis, whose duty it shall be annually to report to Synod that the peculiar privilege granted to them as a Classis has been exercised only in the specific cases alluded to in the memorial.

3. Inasmuch as Synod exercises the sole prerogative (See Constit. Synod page 14) of licensing and ordaining such as are not recommended by the Board of Visitors of the Theological Seminary, therefore

Resolved. That this classis request Synod to grant to each Classis the power of ordaining licentiates who have been recognized by Synod as such.

4. In accordance with a resolution adopted by the last Synod to pay into the Treasury at least \$15 for a contingent fund, (p. 28) it was

Resolved. That this Classis will endeavor to carry the above resolution into effect.

5. Resolved. That this Classis most respectfully requests Synod to take into serious consideration, whether the welfare of Christ's kingdom in general, and the prosperity of the Reformed Churches in particular do not make it expedient and desirable that a Union of the Dutch Reformed and German Reformed churches in the United States be effected.

6. Whereas the deplorable condition of the Heathen Nations sitting in moral darkness, and the indications of a desire of a large portion of this benighted people to become acquainted with the Christian's God and Savior, seem to call loudly to the Sacramental Host of God's Elect to go and help them, therefore

Resolved. That the ministers of this Classis urge upon their hearers repeatedly the claims of the poor heathen upon their prayers and efforts.

7. Resolved. That classis herewith requests Synod to consider whether the time has not arrived, when the German Reformed Church, instead of contributing of their means with other churches, ought to concentrate their efforts as a Church in proclaiming to the Heathen, the glad tidings of salvation.

8. Resolved. That Synod be requested to appoint a committee for publishing the Liturgy of our church both in the German and English language.

9 On motion of Elder Tho. Furster, Resolved, That Synod be requested in conjunction with the Synod of the Lutheran church, to publish a small collection of German hymns containing chiefly such as can be sung to long-short and common metres.

10. Resolved. That no Brother of this Classis shall in future without incurring censure leave the bounds of this classis and remove to another without previously receiving his dismissal.

The following are the clerical delegates to the Synod to be held at Pittsburg:—

Rev D. Willers and P. S. Fisher; and their alternates are the Rev. J. Gerhart and B. S. Schneck.

From the verbal statement of the brethren with regard to the state of religion within their respective charges, the following succinct statement is embraced in the report of the committee appointed for that purpose, of which I merely give an extract—

"That there is cause for devout gratitude to the great Head of the church for the many unmerited tokens of favor which He has been pleased to bestow upon the feeble labors of his servants during the past year; the number of congregations and places of public worship have increased, and, what is much better still, an increased and increasing number of anxious and devout hearers attend upon the means of grace; peace and harmony generally prevail; vice and infidelity are becoming less prevalent; the glorious Temperance reform is advancing and beginning to reign with majesty and might and thus removing one grand barrier in the way of spreading Christ's kingdom; the benevolent objects of the day, altho' not so much patronized as might be wished, are yet gaining more and more the favor of the churches; and especially are the interests of our beloved Seminary cherished with greater solicitude than formerly.

The Brethren of Classis appear to be all of one mind in winning souls for Christ, by faithfully proclaiming the doctrine of Christ crucified.

The committee lament that a number of their congregations are destitute of the preach-

ed gospel stately from a want of Ministers—and call upon the churches and ministers to implore the Lord of the harvest earnestly and faithfully, that He would send more labourers into his field."

The next meeting of Classis is to be held in Milton, Pa.

A true extract,

P. S. FISHER.

### For the Messenger.

Mr. Editor. As your paper is the sole organ of the church, its columns are open, I presume, to any one of her members that wishes to express his opinion on matters involving her interests. I too have my opinion about some things and beg leave to be heard.

Inconsistency in any thing, on which a sufficiency of light is attainable, betrays unsoundness either of judgment or of principle, and is hence something of which no one likes to be accused; yet if in any case it be the cause of serious injury, every one is ready to admit, that we ought not to be backward in exposing it—I make this preliminary remark because it is on this subject I purpose to treat in this present communication.

It seems to me that there is a great deal of inconsistency in our church. Not as respects the doctrines she holds—her doctrines are consistent with themselves and, as I firmly believe, with the word of God—but as respects the verbal profession and actual conduct of many of her members, and especially of her ministers. All are ready to profess to be the friends of the church—to have her prosperity near at heart.—There is probably not one among her ministers whom you would not offend, by charging him with a want of attachment or of concern for her interests—As respects profession the language of each is with the Psalmist.

"I love thy Kingdom Lord."

Now no one certainly will pretend to deny that, where there are such professions, consistency requires that there should be corresponding diligence and activity, in the advancement of those several objects upon which her prosperity depends. And what is the truth as respects the conduct of the majority of our members and ministers? Does it correspond with their profession? Let facts as they are, speak.

No one will deny, I presume, that the prosperity of the church depends very much on the free and general circulation of our religious periodical; in as much as it is a fact that no church can prosper while her members, in general, remain ignorant of what is doing, or what is to be done, beyond their immediate sphere of observation. Before our church can be what she should be, and hold the rank she should hold, her members generally must be made thoroughly acquainted with her wants and their duty to relieve her, as well as with the most efficient means of effecting this. They must know how other churches feel on these subjects and what they are doing. And this can be brought about only by circulating among them freely such a Periodical or Periodicals as are devoted to the diffusion of this sort of knowledge—and to which none can surely be better adapted than our own—having for its special object the interests of our church. Such being the case, consistency requires of every minister at least, that professions of attachment to the church, to do his utmost to bring about such a circulation. And I am glad to see too that there are those who feel this, and who are disposed to act accordingly—They have done nobly and will no doubt do more. But while a few are active many remain inactive, have but very few subscribers in their congregations, & what is still worse, are making no exertion whatever to increase the list—nay, I verily believe that, had we access to the packet-book, we should find written underneath the names of some Post offices, naught but the solitary "Rev. \_\_\_\_\_," and that name in some instances perhaps crossed out because orders were received to discontinue it. How does such conduct correspond

with the profession of attachment to the church and a desire to see it prosper? Who can avoid seeing the glaring inconsistency?

Again it will be admitted that, if our church shall prosper, adequate provision must be made for the sustaining of her beneficiaries—Unless this be done we must indeed, as you have well observed, "relinquish the hope of supplying our church with a sufficient number of educated ministers, of doing any thing in missionary operations, of keeping pace with the general progress of things, and of sustaining ourselves as an independent religious community." Experience has long since taught us that comparatively few men of fortune are willing to leave all and be thrown upon the world as ministers of the gospel. As a general rule God chooses the "poor of this world" to the work of the ministry. Why he proceeds thus I will not pretend to explain—the fact being all I am concerned with—and one that must be obvious to every attentive observer.

And now how has this cause been hitherto sustained by those who profess to have the welfare of the Ger. Reformed church at heart? Examine the acknowledgements of the Treasurer from time to time as published in the preceding volumes of the Messenger, and alas! how few have been in the habit of contributing for this purpose! The names of many of our wealthiest congregations not once occur; and the probability is that the matter was never properly brought before them by those whose duty it was to do so. What little has been done, has been done by a few; some of whom are entitled to much credit, & I sincerely hope will not grow weary in well-doing.

How this cause is sustained at present we see from the statement of the Treasurer published in your last number. Near \$400 are pledged to be paid at the close of the session (which is near at hand) and nothing yet received! verily this looks like inconsistency. Do the ministers and principal members not see how greatly the interests of the church depend upon having this sum seasonably provided? Is it said that the Board who have given such a pledge may see how they obtain it? Well, I suppose they are in honour bound to do so, and if it is not contributed they must of course again loan, and thus make themselves legally responsible for the whole as they have already for a part. But is it to be expected, under such circumstances, that they will again pledge themselves on the strength of our implied promise to provide the means after we have thus proved faithless once and again? Surely not. And what will become of our Beneficiaries? Can it be expected that they will again return at the opening of next session, no provision having been made for them? Again I say surely not. However they may be attached to our church and may desire to labour in "building up her waste places," they cannot, they dare not sit down and wait for aid from us under prospects so gloomy, when they may be equally useful in other portions of the Redeemer's Kingdom which are ready to furnish them with the requisite means. By failing then to make up the above sum (by actual contribution by the close of the session) we forfeit all our beneficiaries—all of whom are promising young men, and some of whom might, for aught I know, become shining ornaments in our church.

But this is not all. If these (some of whom have been provided for by us as long as four or five sessions) are yet compelled to go elsewhere in order to finish their course of study, can it be supposed that others afterwards will be found willing to put themselves under our care, if we even, for the time being, offer them aid? Will they not have a right to question our faithfulness?

Now, sir, is it possible that any one can look at this matter and not see the deleterious consequence that must result to the church from a failing to meet the present demand without delay! And can any one who professes attachment to the Reformed church, see these consequences and yet remain inactive? If so, let him not be surprised if others doubt the truth of what he professes, and still more if they strongly question his religion.

A FRIEND OF CONSISTENCY.

P. S. Beside doing what I have been accustomed to do in the way of raising funds for this object, I hereby pledge myself to pay into the Treasury \$10. toward effecting the relief of the Board from its present embarrassment.

### Correspondence.

Extract of a letter from a young brother in the ministry, residing in Virginia.

Dear Sir.

"When I take a view of our church, so far as I am acquainted with her operations, I see great cause for thankfulness to the great head of the church for the favourable prospects which are opening before us. Our ministers for the most part are active and seem to be impressed with a sense of their obligations as pastors; but it is painful to say there are still a few who do not manifest that love to the cause of Christ and his church which they ought to shew. It appears as though they had become weary in well-doing and felt satisfied that they had done their duty to God and their fellow-men. However that may be, I will leave the day of judgement to disclose; but one thing I am convinced of: they are not doing their duty to that branch of God's church to which they professedly belong. They are the very men who ought to be most active in the cause—They are Fathers in Israel, and are looked up to by the young men who are emerging, as it were, into the field of gospel labour; and how important is it that their example be such as is worthy of fathers to set before their sons!

I hope the day is not far distant when, by the blessing of God upon the labours of his servants, our church will assume a fairer aspect than she has ever yet appeared in. Her night of slumbering is nearly past; the spell in which she has been long bound is broken; and it is to be hoped that, like the traveller refreshed by rest, she will go forth with redoubled speed. An extensive field for usefulness is now opened before us; our territories are extensive and densely inhabited, and all that is now wanting, next to the blessing of God, is a few active labourers of Christ in addition to those who are already engaged. The young men, who are occupied in the work, I believe, are generally active, and if prompted onward by the counsels and example of the fathers in the church, there is every reason to believe that an incalculable amount of good would be the result. All that can be done should be done. The destitute situation of many of our brethren demands it of us, and if we make a united effort and continue fervent in prayer, I have no doubt that in a very few years the German Reformed church will occupy a stand in this country, with regard to its internal character, not inferior to any other. Within her bounds there is talent, there is wealth; young men who can be called into her service are numerous. Let this talent be aided by a good education in our institutions, and both encouraged by a portion of the wealth of the church; and a few young men, thus equipped, going into the field carrying with them the mind of their master and the sword of the spirit, will be able to bring many precious souls to their Lord."

*Extract of a letter from a ministerial brother, dated —, August 16th, 1834.*

"Some even of the German families are willing to give up their secular paper, if the Messenger be issued once a week in newspaper form, embracing every kind of intelligence, but excluding politics. Such a paper comprising advertisements, foreign news, religious intelligence &c., would receive a very extensive and liberal patronage; and for such an one, issued weekly, I will procure at least ten additional subscribers, though my people are very German in their readings, and many of them have the Messenger already. A number are also very anxious to have a weekly German paper established again, like the one published a few years since by brother Zacharias and embracing all kinds of information excepting political subjects. If an English and a German paper of this description, adapted to family use, were published under the auspices of our Synod, I am persuaded they would find a liberal patronage. I will if spared, as I have always done, contribute my utmost to have them circulated; and we have a respectable number of young men, warm from the institution, who will do much more than I can do.

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### LITERARY.

*History of Neology in Germany &c. &c. by Rev. Dr. F. A. Rauch.*

This work which we announced some time ago as preparing, in the German language, by Dr. Rauch, has been translated into English & is now in the press at New Haven, Conn. The following notice of it is taken from the Christian Spectator published in New Haven. We regret that want of encouragement for works of this kind by German readers in this country prevented its appearing first in the original.

#### GERMAN NEOLOGY.

THE defection from the faith of the gospel, which has been so universal for the last half century in Germany, has doubtless been a subject of melancholy reflection to many of our readers. It has seemed to us strange, that the country where the Reformation first dawned, where Luther toiled and died, and which was for so long a period the bulwark of the protestant faith, should have so mournfully degenerated; and in the progress of time have reached to such lengths of unbelief, as to reject all revelation, and to take the deepest plunge into the dark abyss of infidelity. Among the causes which have contributed to such a result, no doubt has existed in the minds of many, that among others, Kant, the German Coleridge, (or rather one of those persons from whom Coleridge has so largely borrowed his ideal system,) deserves the glory of having prepared the way for such a revolution. We have always been desirous of seeing the connection of his peculiar philosophy, and that of others who succeeded him, with the neology of Germany, traced out, and its bearings developed. Such a work is now in preparation for the press. We have

been permitted to examine, in manuscript, A History of Neology in Germany, from the time of Kant, written in German, by Dr. F. A. Rauch, professor of sacred literature in the seminary at York, Penn., and translated, with notes, by H. Bokum, professor of German literature in the university of Pennsylvania. Dr. Rauch was formerly professor of moral philosophy, in the university of Giessen, Germany, and is the author of a work published in that country, entitled, "The identity of the Hindoos, Persians, Pelasgians, Germans, and the Slavonic tribes, demonstrated from language, religion, and customs, etc." as also some other works of reputation in Germany. The plan of Dr. Rauch's work is the following. After an introduction relating to the general characteristics of infidelity, he proceeds to a discussion of neology, under several distinct topics, viz.: What can I know of God by means of reason?—Rationalism *sensu eminentiori*, or the idealistic and poetico-mystical schools.—Rationalism in theology, particularly in dogmatics, and ethics.—Rationalism in relation to the general contents of the bible.—Rationalism in relation to the inspiration of the bible,—to the existence of God, and the nature of the Trinity,—to the free agency of man,—to the origin of sin,—to redemption,—to the effects of divine grace,—and to predestination.—The philosophy of G. F. W. Hegel, with reference to the influence which it has exercised on religion. It has been the author's design, to give a fair view of the philosophy of Kant, Jacobi, Schelling, Fichte, and others, in relation to the great doctrines of religion. From what we have seen of the work, we have no doubt it will be better adapted to make the reader acquainted with the influence of rationalism on Germany, and its causes, than any other work which is accessible to the English student. We add a single extract or two, taken almost at random from the introduction, which we have been permitted to transfer from the manuscript to our own pages.

In proposing to sketch the history of a period of infidelity peculiar to Germany, we cannot conceal from ourselves the fact, that an exclusive, intolerant orthodoxy, which consists in a mere speculative belief, of the doctrines of Christ, without entering into a cordial union with him, has done much to foster neology; undoubtedly contrary to the intentions and wishes of its adherents, but nevertheless by their own fault. Though there have been other causes, also, by which infidelity has been more strikingly and systematically developed in Germany than in any other country, still we are far from accusing Germany only, on this point.

The character of the English nation is practical, seeking for facts which may open the way to inquiry, and serve for a proper foundation to the same. It is this earnest desire for a ground-work of facts, from which it may be possible to enter upon inquiries, and on which these inquiries may be based; it is this earnest desire for such a foundation, and an unwillingness to engage in inquiries without securing it, which prevents the English from being lost in a boundless field of speculations, from whence, but too frequently, no valuable results are obtained, none at least which can be practically useful in the discharge of our duties in

life. The English, then, in guiding all their inquiries by the degree of utility of which they may become productive in life, avoid such consequences as are positively injurious, and which must undermine morality. On this account it is, that with the English, infidelity generally assumes the form of deism, that worst and most inconsistent of all infidel systems,—one which is incapable of explaining the most important enigmas of our existence,—our liberty in relation to the divine independence, our being in relation to that of God, the relation of the finite to the infinite etc. In the national character of the French, we observe a great want of stability, and a remarkable readiness for receiving momentary impressions. Quick as the blood flows in their veins, thus easily are they excited by every external or internal impulse. Influenced by a strong tendency to a constant but unsteady activity, the French are strangers to long continued self-possession. Readily passing from one object to another, their thirst for knowledge is as great as is their inability of satisfying it, or of exhausting the subject; a deficiency arising from their want of perseverance. Inquiries in which the last principles of science or art are concerned, they either reject as useless, or enter upon in a restless and superficial spirit; and hence they rarely engage in forming systems. Their motto is, *non multum sed multa*. Hence it is obvious, why the French pursue particular branches thoroughly, though they seldom prosecute science as a whole; and hence it is, that there is no system in the infidelity of the French, or, if there is one, that it is generally materialism. To overthrow and destroy, rather than to preserve, by a closer development, is the congenial occupation of the French. The speculative and imaginative faculties are predominant in the national character of the Germans. The remark has often been justly made, that the Germans are phlegmatic. This circumstance, nevertheless, that they are phlegmatic without being indolent, it is which enables them to labor with perseverance and energy, and to preserve themselves from the influence of transient impressions. Aided by this trait in their character, they are capacitated for forming and developing systems which are distinguished for their stability. It is true, that the German directs his efforts especially to the attainment of pure truth, without caring about the practical results of which his inquiries may be productive; he desires truth, simply because it is truth, not from any intention of making it the means of obtaining any thing else. It is true, too, that the German speculatist is never startled, whatever may be the consequences at which he may arrive, pressing forward unhesitatingly and boldly, to the utmost limits of the possible; yet it is indeed on this account that his productions have acquired a high degree of perfection, and have been made to bear the stamp of genius; they are more or less under the influence of philosophy, a science which, if it had not already existed, would have been invented by the Germans, and to the perfection of which they have contributed as much as, if not more than, any other nation. Hence is evident, why infidelity in Germany is more consistent

and systematic, and most generally appears as *Pantheism*, the only system which is admissible, even in its relations to philosophy, viewed apart from religion.

'The first principle from which practical rationalism springs, is the following: practical reason is, in relation to religion, the supreme founder; as this is to determine what is to be included within the boundaries of religion, so has it likewise to fill up these limits by its own activity. Hence it is, that the Rationalist denies a supernatural origin to religion, and on this ground opposes the christian revelation. Accordingly, to the Rationalist, reason has nothing to occupy herself with, except what she has herself produced; and the assumption of a supernatural revelation is a falsehood, and contradictory,—1. To the laws of nature. 2. To the laws of reason, which does not suffer for any knowledge to be forced upon her assent. 3. To itself, since it contains mysteries, and in respect to these mysteries, is no revelation. 4. To the wisdom of God, which, from the very beginning, must create man in such a manner as to need no change for the better at a later period. 5. To the love of God, which would not have suffered so many generations of men to have existed without a revelation, if this revelation were necessary to man. 6. To the developement of human reason, which, by the assumption of a revelation, is obstructed in its free course of inquiry.

Like revelation as a supernatural influence, so every thing that is inconceivable must be excluded from faith; else the laws of reason cannot be applied, nor will it be possible to determine either that a thing is or that it *must be*, as it is. That only is admitted as true before the judgement of reason, which according to her laws has been recognized as necessary. On this account, miracles cannot be admitted into the religion of reason or rationalism; because, supposing them even to be possible, reason could not conceive of them, and in relation to reason, it would be the same if they had not happened. From the principle we have just mentioned, that no truth can be received by reason, which she has herself not produced, the consequence follows, that Christ was no more than a man; or at the utmost, it can only be admitted, that Christ and reason were identical. Christ, then, has not communicated any thing, which did not already *essentially* exist in reason; and consequently, he has not enlarged the boundaries of knowledge proposed by reason. The Rationalist even goes so far as to assert, that the christian religion is capable of becoming more perfect. Hence the principal tenets of rationalism are the four following:—

1. Reason directs and governs itself: it is *autonomous*, giving to itself its own laws, rejecting all divine and human government. 2. It admits of no other source of religious knowledge, than that which is possessed within itself. 3. It removes every thing which is inconceivable from religion: and,—4. Admits of no direct influence from God, either on nature or on man. Hence if followed up consistently, rationalism must become atheism; but it is inconsistent, and assumes that which it is not able to prove,—a belief in the existence of God, in

the freedom of the human will, in the immortality of the soul, and in a retribution after life. This inconsistency the Rationalist endeavors to conceal, by representing the belief in these four great truths, as a demand, which lies in the nature of reason; or as a postulate, the necessity of which he conceives, and without which, reason itself must remain unsatisfied. On the other hand, the Rationalist declares, that he finds all the truths of the christian religion already implied in the Pagan and Jewish religions; and Christ, according to him, owes his doctrine to the prophets and religious teachers before him, and to his own peculiarly happy natural talents.'

## MESSENGER.

YORK, SEPTEMBER 1, 1834.

### CLASSIS OF SUSQUEHANNAH.

In the proceedings of this body we notice several things on which we think it our duty to offer some remarks.

The Synod of our church, in its meeting at Easton, in compliance with a request, as it was understood, of the Synod of Ohio, adopted an act in relation to that Synod which required the concurrence of two-thirds of the Classes to give it validity, and was consequently submitted to the Classes at their meetings in the the spring. The Classis of Susquehannah approved this act but added a proviso which constitutes an amendment and makes the act quite a different thing from what it was. In this proceeding we think the Classis has transcended its authority and has undesignedly opened a door to confusion and defeat in our ecclesiastical legislation. If one Classis may amend such an act as it thinks proper, every other may do the same, and as each Classis will have a different amendment, there will be as many different acts as there are Classes; and when their reports are brought to Synod it will appear that none of these bodies has pronounced a judgement upon the act proposed by Synod, while every one wants something which none of the others has approved. By the constitution the Synod alone can propose a measure of this kind; and when it is submitted to the Classes they can either approve or reject it as it is, but they cannot alter or amend it. If they reject it, they may assign their reasons for so doing; and if more than one third of all the Classes do the same, the measure is lost, but the Synod may at its next session propose a new one, aided by the reasons, which any of the Classes may have assigned, in adapting it to the general wishes of the whole church.

In the present instance, if the Classis had not exceeded its power, the proviso it has added would still be extremely objectionable on other accounts which we need not spend time to explain,

It is now ascertained indeed, by the subsequent proceedings of the Synod of Ohio, that the object contemplated in the act of our Synod is frustrated, but we make these remarks with a view to any future proceedings of a Classis in a similar case.

The resolution on the subject of a union with the Reformed Dutch church appears to us of very questionable propriety. There is now subsisting between the two churches a friendly intercourse and a cordial

fraternity. The Dutch church has sought nothing more, and no more ought to be desired by us. It cannot be expected that our Dutch brethren should lay aside their standards, or contract the extent and relax the strictness of their church government for the sake of a union with any other body; nor is it practicable or desirable to impose the same things upon the German church for the purpose of a union with her sister denomination. In our church the Heidelberg Catechism is the only symbolical book. It is used as a formulary and guide in religious instruction, subordinate to the Holy Scriptures, and is viewed as an exhibition of scripture doctrine, not in all its minute details, but in substance. The points at issue between Calvinists and Arminians are left to every man's conscience; and we have accordingly both ministers and church-members on both sides of the question on each of these points, while the Arminian party, especially among the laity, constitute a great majority. With regard to church-government it is well known that our ecclesiastical regulations are binding chiefly upon the clergy, while the congregations have pretty much pursued their own way, and our government is therefore, in this respect, rather Congregational than Presbyterian. The Reformed Dutch church on the contrary is exclusively Calvinistic in her doctrine and worship, and strictly Presbyterian in her church government. Besides the Heidelberg Catechism she adheres to the Belgic Confession of Faith and the Decrees of the Synod of Dort, as standards of orthodoxy; and to these she is warmly attached. An attempt to unite the two churches whilst these differences subsist could only result in disappointment; but if it were even successful the union of two such bodies would rather impair the internal tranquility of both and weaken both than add any thing to their real strength.

The first resolution on the subject of missions is worthy of commendation. The second we think is premature; and we doubt whether the measure which it suggests would at any time be judicious. It is of little use to think of our attempting foreign missions as a church, while we have not means to sustain even a few missionary efforts at home where the demands for them are so many and so pressing, and while so many other objects are urging their claims upon us. If there be any thing to spare for missions among the Heathen, let it be freely given for that noble object but will it not be incomparably better to send our contributions to such an institution as the American Board of Commissioners for Foreign Missions, which has done so much to entitle it to the confidence and the praise of the religious community, and whose missionary operations are so ably conducted, than to attempt a foreign mission of our own, without experience, and with at least threefold expense, only that the world may know what the Reformed church has done? Let our means be applied where they will effect the most good, and God who knows what is done in secret will reward us openly.

The semi-annual examination in the Classical and Theological Institutions in York will commence on Tuesday Sept. 16 and continue on Wednesday and Thursday following, as stated in our last number. The meeting of Synod being two weeks earlier than usual, an incon-

venient interference occurs which the professors could not avoid.

#### CORRESPONDENTS.

The communication of *Justice* came too late for the present number. Several other articles are deferred for want of room.

#### Miscellaneous.

##### THE FIFTH ANNUAL REPORT.

Of the Pennsylvania Temperance Society may be had at the Temperance office 1½ South Fifth Street. It is a valuable document, and exhibits the Temperance organization of Pennsylvania. We extract from it the following view of the tavern license law, which we think demands the attention of all our citizens.—*Philadelphia*.

The board would direct the attention of the people of Pennsylvania to the number and character of licensed taverns in the State. The object of our legislation has ever been to prevent intemperance. In 1710, the retail of ardent spirits in small quantities was regulated by law, and it was declared that no person so licensed, shall knowingly suffer any disorder as drunkenness or unlawful games in his, her, or their houses, and that all such inn-keepers shall keep good entertainment for man and horse.—Smith's Laws, 174. The law of 1794, expresses the views of the legislature respecting the effects of multiplying taverns. Sec. 9, of said law runs thus: And whereas a great abundance of taverns and public houses for the vending of spirituous liquors has been found to promote habits of idleness and debauchery, to the end that the number thereof may be determined by the measure of real utility and necessity, Be it enacted, &c. That the Judges of the Quarter Sessions of the several counties shall at the first session of every year limit and declare the number of taverns which may only be licensed.—Smith's Laws, 3, 182. The law of 1830 provides that "no person shall be licensed by any Court of Quarter Sessions to keep an inn or tavern, unless recommended by at least twelve reputable citizens of the ward, borough or township, who shall certify that the person so recommended is of good repute for honesty and temperance, and is well provided with house room and conveniences for the lodging and accommodation of strangers and travellers."—Sec. 2 provides that, "It shall be the duty of the courts, and is hereby enjoined upon them to license no more inns or taverns within their respective jurisdiction, than shall, in their opinion, be necessary to accommodate the public and entertain strangers and travellers; nor then unless they shall be satisfied of the fitness of the persons applying and the sufficiency of the accommodations."—*Troubat & Haly's Digest*, Appen. 18. 19. Now the Board would respectfully inquire whether, in the licensing of taverns, any regard is paid to legislative enactment? Is not the number of licensed houses vastly greater than are needed for the accommodation of strangers and travellers? Can it be that in Philadelphia 1,239 such houses are demanded for this purpose and that one is needed on our public roads ev-

ery one or two miles? Is regard paid to the statute which says that no person shall be licensed who is not well provided with house room and conveniences for the lodging and accommodation of strangers and travellers? In 1829, of 1239 houses in Philadelphia which sold ardent spirits 872 had no such accommodation. Since then, oyster cellars which certainly have none, have been licensed almost without number. Similar licensed houses, without accommodation for travellers and strangers, exist in every town and borough of the State. These taverns, not demanded by strangers and travellers, but by idle, vicious, profligate neighbours, who assemble there to drink and carouse. These taverns, not demanded by strangers and travellers, give men all the facilities for drinking—hold out the temptation for drinking, and are, it is believed, the chief cause of intemperance, pauperism and crime in Pennsylvania. The sober, staid people of the State do feel that one-fourth of the taverns now licensed, would be sufficient for the State; and that the number now existing are an enormous burden to the community, and that three-fourths of the men therefore now supported by them should be driven from them, and compelled to get their living, not on the tears and groans of the community, but by some employment which shall be useful to mankind. The Board would make a solemn appeal to the courts on whom the law casts the responsibility of this thing; to the Judges, who are sworn to a faithful discharge of their duties. If they then license a far greater number of houses than the good of the community requires, and a multitude which have no accommodations for travellers and horses, will they not be held responsible for all the intemperance which flows from them? And are they not bound by their oath, and the good of mankind to withhold their aid in this thing?

##### THE WHOLE BURMAN BIBLE FINISHED.

We received a letter from Brother Judson last week, giving us the delightful intelligence that he had just completed the translation of the Old Testament into the Burman tongue. What a matter of rejoicing this will be to all our brethren! How many warm ejaculations of praise and thanksgiving will go up from glowing hearts on reading the interesting extract of his letter which follows:

"MAULMEIN, Feb. 1, 1834.

"Dear Brother Beebe: I finished the translation of the Old Testament yesterday, at four o'clock, P. M., an hour of gratitude and joy to my soul.

"During the past year there have been baptized in Burmah, 19 Burmans, 35 Karens, and 22 foreigners, in all 76, making a total of 592 baptized in the mission. Ten only of the natives have been excluded, but a much larger portion of foreigners.

Your affectionate brother,

A. JUDSON."

This is the latest intelligence which has reached us from Burmah. Who can rightly contemplate this mighty labor, and not look at it as the prelude to the rescue of this great people

from the thralldom of idolatry? Who can estimate the mighty results to follow the publication of the complete volume of the word of God? Who can go to the study of the beloved Judson in imagination, and witness the finish of the last word, and the joy of his spirit at that moment? How precious the gift of such a laborer in the vineyard of God! How merciful the Redeemer in lengthening out his days to announce "a consummation so devoutly to be wished!" Ah! brethren, little do we estimate the goodness of God in this great work, according to its worth! Sit down and think about it, until your spirits get warm with the exercise, and the cloud around every covetous heart be dispelled, and the prayer go up, effectual and fervent, "O Lord, help me now, according to my feeble ability, to aid in the publication and circulation of thine own blessed Bible in Burmah, Judson has thus far performed his part; help me to perform mine."—*Baptist Register*.

##### POPISH TOLERATION IN IRELAND.

Some few of the students at *Maynooth College*, among whom was a Mr. O'Beirne, ventured some time since to read the Bible. This practice however was immediately interdicted by the council, under whose management the affairs of the college are conducted. To this interdict all the students bowed, with the exception of Mr. O'Beirne, who ventured to persevere in a practice which he could not discover to be at variance with the laws of God or man. Mr. O'B. has consequently been expelled the college without cause assigned, trial had, or witnesses examined.

The Reformation Society has found it necessary to suspend, for the present, public meetings in Ireland. The nature of the impediments is pointed out in the following extract of a letter from one of its clerical agents.

Political feelings producing party strife and personal feud, have been wound up to a fearful height, threatening alike Protestant faith, and life and property. A completed system of organized opposition to the truth of the gospel, and a deadly hatred to any man or body of men, which would dare boldly to endeavour to stay the encroachment of Rome, now characterize this land. Persecution marks for its victim any individual of the Romish faith who would listen to the truth declared by Protestant lips, and consequently where a desire may exist in the breast of any Romanist to hear the truth, he cannot gratify it unless he expose himself to insult, injury or death.

If, in point of fact, any one desires to be an eye-witness of the misery and degradation attendant upon Popery, it is not necessary for him to visit Spain and Portugal, or to ascend to the fountain-head of iniquity, Papal Rome. He may behold in Ireland a people, whose birth-right is liberty, enslaved in body, mind, and conscience, by an ungodly priesthood. Without hyperbole, we may truly state, that there is no real liberty, civil, political, or religious, in poor Ireland. With respect to the Roman Catholic, be he poor or rich, noble or peasant, he has no freedom of conscience. The Roman Catholic gentleman, who is shaken in his creed, knows himself to be exposed, in the event of his own



renunciation of Romanism, to priestly denunciation, exile, or persecution and death. The Roman Catholic tradesman, in similar circumstances, has presented to his view public excommunication from the altar, the ruin of his trade, being cast off by his relatives, and exposed to bodily violence, perhaps assassination. The Roman Catholic peasant, who is enlightened by the Word of God, is aware that, upon his own conversion, his cabin would be destroyed by the midnight incendiary, and himself become the victim of brutal vengeance. Can many avowed conversions be expected under these circumstances?

No man feels secure. Every action is watched. Every suspicious word or deed is reported to the chapel clerk, the schoolmaster, the bigot, or the profligate, who hopes by such means to expiate his offences and curtail his penance. The doubting Romanist will even at the confessional be betrayed by his kinsman or his friend. *A priestly faction rules Ireland with a rod of iron.* But the work of reformation, although delayed and impeded, cannot thus be finally defeated. Happily, christian efforts are not confined to public disputation or controversial preaching. The press, so potent an instrument in the days of Luther, has become through the spread of education, an engine of incalculable power. Gospel truth can be proclaimed, and Romish error can be exposed by placards in the open market-place, where the voice of an apostolic preacher would be silenced. Tracts can be disseminated far and wide, and scattered in every road, lane, and street. Scripture-readers can silently visit the cottages of the peasantry; the gospel can be secretly cherished in the hearts of the converted during the season of persecution; and Bibles will be purchased in spite of the prohibitions of a Bible-burning church. In fine, the work of the reformation will silently advance; the process only, and not the event, will be affected by the machinations of the Romish confederacy. The downfall of Romanism, instead of being gradual, will be sudden; the leaven of truth will disseminate itself by degrees until the mass of the population is leavened.

With these sentiments we fully concur. Poverty must shortly fall before the sword of the spirit—the word of God. The duty of private christians therefore, is to promote, as much as possible, Scriptural instruction in Ireland; and the duty of the British government is to defend those who are inquiring after truth, from the denunciations of Popish priests, which denunciations are sometimes followed by assassination, but more frequently by the parties being refused all employment, and thus compelled by starvation to leave their country.—*Lon. Chris. Guardian.*

#### THE MARTYR SPIRIT,

There is a story of a young physician in an eastern city, commencing his professional career with the brightest prospects of success. A plague broke out. Multitudes were swept almost instantly to the grave. So sudden was the attack and so certain and immediate its fatal termination, that scarcely any thing was known

of the nature of the disease, or the mode of treatment. The dead and the dying were in every house. Every heart was filled with consternation and grief. Nothing could stay the progress of pestilence. Whoso touched the dead was sure to sicken and die. What was to be done? How were they to learn the nature of the disorder, and ascertain the probable remedies to be applied? Death was raging, and to all human appearance, the crowded emporium must soon become a depopulated, desolate scene.

But this young physician volunteered himself a sacrifice for the public good. He gave himself up to be the constant nurse and attendant of a dying man. He received from his lips the symptoms and sufferings, as long as reason remained; he examined his lifeless body; and receiving himself by such offices, the deadly infection, he wrote an accurate description of the hourly progress of the disease in his own person. His last act was to plunge the manuscript in boiling vinegar, that it might be with safety used. Others might thus securely obtain such a knowledge of the plague as to enable them to arrest the sweeping desolation, Magnanimous philanthropy! Who does not love the heart of such a martyr?

But think of the cause of Christ. Think of ruin, temporal, eternal and inevitable, that has fallen upon the face of the whole earth, where men are living and dying in sin, with no knowledge of a Savior. Up; let us be up and doing. Let the young men unite in a hallowed league, to live, not exactly like the devoted martyrs of Poland, for their country, but, like Jesus Christ, for the world.—*Rel. Mag.*

A REVIVAL ARRESTED.—A writer in the New York Evangelist in enumerating the hindrances to revival remarks:

"Some time since I well remember being present at a conference, where was an interesting revival in progress. All was activity. Christians were full of zeal and fervour in their prayers and exhortations. Sinners were anxiously inquiring, 'What shall we do?' And a good number had professed a hope in Christ. One aged father in Zion had a strong desire to hear all the young converts open their mouths and declare what the Lord had done for their souls. He expressed his desire to this purpose several times. At length, another brother, who was rather of a hasty, impatient spirit, became weary with the impatience of the good old father, and spoke, somewhat in a petulant manner, against those talking who could not edify the hearers. His few words uttered in the manner they were, threw the chill of death over the whole congregation. The meeting soon closed, and all went away talking about the ill occurrences of the evening. *From that time Christians lost their courage, and their spirit of prayer; the anxious became stupid; and the unbelieving were confirmed in their scepticism.*"

We humbly apprehend that a true revival could not have been arrested by the above stated cause, and the Christians who lost their courage and their spirit of prayer from such a

cause, could have possessed little of either in their genuine character; neither could the anxious, who became so suddenly stupid, have been genuinely awakened by the Spirit of God. When the Lord God revives a people the opposing powers of earth and hell retreat discomfited.—*Presbyterian.*

From the New York Observer.

#### DETACHED THOUGHTS.

It is not every broken heart which constitutes the sacrifice of God. It depends on what has broken it; whether the experience of misfortune or the sense of sin—the sorrow of the world or the sorrow of God. Both break the heart, but it is a different fracture in one case from what it is in the other. God values the latter; and hearts so broken he mends and makes whole.

Some sinners repent with an *unbroken* heart. They are *sorry and yet go on*, as did Pilate and Herod.

A sinner must *come to himself*, as did the prodigal, before he will come to Christ.

The consummation of madness is to do what at the time of doing it, we intend to be afterwards sorry for—the deliberate and intentional making of work for repentance.

When a christian backslides, it is as if the prodigal son had re-acted his folly, and left his father's house a second time.

There is a mighty difference betwixt feeling "I have done wrong," and feeling "I have sinned against the Lord."

Some sinners lay down their burden elsewhere than at the feet of Jesus.

Ministers should aim in preaching to *puncture the heart*, rather than *tickle the ear*.

He who waits for repentance, waits for what cannot be had so long as it is waited for. It is absurd for a man to wait for that which he has himself to do.

Human friends can weep with us when we weep, but Jesus is a friend who, when he has wept with us, can wipe away all our tears. And when the vale of tears terminates in the valley of the shadow of death, and other friends are compelled to retire and leave us to go alone, Jesus is the friend who can and will enter and go all the way through with us.

It is better for us that Christ should be in heaven, than on earth. We need him more there than here. We want an advocate at court.

When a family party are going home, it is common for one to go before, to make all ready for the rest and welcome them. "I go to prepare a place for you," says Christ to his disciples.

Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills, is not time merely, but the immortal soul.

Surely the subject of religion must be the most important of all subjects, since it is presently to become, and ever after to continue to be the only and all absorbing subject.

The obstacle in the way of the sinner's conversion possesses all the force and invincible-

ness of an inability, with all the freeness and criminality of an indisposition.

In vain will sinners call upon the rocks and mountains to hide them. Nature will not interpose to screen the enemies of her God.

What strange servants some Christians are!—always at work for themselves, and never doing any thing for Him whom they call their Master! and what subjects!—Ever desiring to take the reigns of government into their own hands!

It is one of the worst of errors, that there is another path of safety, besides that of duty.

The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.

The danger of the impenitent is regularly and rapidly increasing, as his who is in the midst of a burning building, or under the power of a fatal disease.

How many indulge a hope which they dare not examine!

If the mere delay of hope—hope deferred, makes the heart sick, what will the death of hope—its final and total disappointment—despair, do to it?

The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.

The sublimest thoughts are conceived by the intellect, when it is excited by pious emotion.

There are many shining lights, which are not also burning lights.

Those may hope to be saved at the eleventh hour, who when called at that hour can plead that it is their call—who can say when asked why they stand idle, "because no man hath hired us."

Some never begin to pray till God has ceased to hear.

The Christian's feeling himself weak, makes him strong.

Genuine benevolence is not stationary but peripatetic. It goeth about doing good.

Preparations for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing so much as religion. It is the only thing that is necessary certainly, exceedingly, indispensably, and immediately.

Some things which could not otherwise be read in the book of nature, are legible enough in it, when the lamp of revelation is held up to it.

It is easier to do a great deal of mischief than to accomplish a little good.

No man will ever fully find out what he is by a mere survey of himself. He must explore, if he would know himself.

When a man wants nothing, he asks for everything, M. S.

DR. PORTER'S BEQUESTS.—"The late President Porter, of the Theological Seminary, Andover," says the Boston Recorder, "has bequeathed to the American Education Society, fifteen thousand dollars for Permanent Scholarships. It is also understood, that he made bequests to the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Tract Society, and the American Home Missionary Society."

## Classical School

OF THE GERMAN REFORMED CHURCH,  
YORK, PA.

Report of the progress of the classes during the last session and arrangement for the ensuing winter session.

### Languages.

I. LATIN LANGUAGE. During the last session there have been 23 recitations a week in the Latin language, viz :

*Horace*—Twice a week, Read the 3d Book of the Odes.

*Cicero*—Twice a week, Read a part of the Philippics, and the whole of "de Senectute." Of the latter, oral as well as written translations were made into the German language.

*Cæsar*—Nine times.—Nearly all the 5th and a part of the first book have been read. In reading *Cæsar* the principal object is to make the student thoroughly acquainted with the whole compass of Latin Syntax. There were two classes in *Cæsar*.

*Latin Reader*—Three times. Finished the Fables and commenced the Roman History.

*Latin Grammar*—Three times.—The 1st Class has been taught the declensions and conjugations. These were first committed to memory and their formation was afterwards explained, so that the scholar was enabled to find for himself every form of substantive, adjective, or verb by given rules. To explain to him the application of these rules, easy exercises or translations from English into Latin, in which substantive and verb appeared in all their possible changes, were made during the recitation, and a few easy passages translated from Latin into English. Care has been constantly taken to exercise the understanding rather than the memory of the pupils.

*Virgil*—Twice a week—Read the *Bucolics*—Instruction in Prosody.

*Exercises in Latin Composition*—Twice a week.

### ARRANGEMENT FOR THE WINTER SESSION.

During the winter session there will be given 24 recitations a week in Latin, viz :

*Horace*—Twice a week.

*Virgil's Æneid*—Three times.

*Livy*—Three times.

*Sallust*—Three times.

*Cornelius Nepos*—Five times.

*Latin Reader*—Three times.

*Latin Grammar*—Three times.

*Latin Exercises*—Twice.

II. GREEK LANGUAGE. During the summer session there have been 12 recitations a week in the Greek.

*Sophocles—Oedipus Rex*—Twice a week.

*Homer's Iliad*—Twice. Finished the 3d and 4th books.

*Jacob's Reader*—Continued the translation. Verbs of all classes have been repeated and rules of Syntax given. The class is at present attending to mythological narrations. Grammar has always been attended to.

*Grammar*—The same plan has been adopted as in Latin, according to Butman and Thiersch. The changes of consonant and vowels and the

rules of contraction in the conjugation of the verbs have been thoroughly explained. The verbs have been learned almost entirely by the rules of formation, and but little has been entrusted to the memory alone. The class has commenced translating Jacob's Greek Reader and advanced as far as examples of the verb.

### ARRANGEMENT OF THE WINTER SESSION.

There will be given, as during the summer session, 12 lessons a week in the Greek language.

*Aeschylus*, Seven before Thebes—Twice a week.

*Plato's Crito*—Three times.

*Homer's Iliad*—Three times.

*Jacob's Greek Reader*—in connection with the Grammar, as commenced last session, Four times.

III. GERMAN LANGUAGE. During the summer session, there have been 12 recitations a week in the German language.

1st Class—Three times a week. Declensions and verbs have been gone through, Wilmesen's Elementarbuch commenced to be translated—Easy compositions are written, and exercises are given in conversation and reading.

2nd Class—Follen's Reader—Four times—Exercises in composition and conversation.

3rd Class—Three times. Began with the Grammar—Declensions—Conjugations—Translated parts of Follen's Reader, Lessing's Fables, Thiel, Herder—Now translating the Abderitis of Wieland. Compositions have been written continually. Exercises in orthography and conversation.

4th Class—Lectures on Ethics in the German language.

### ARRANGEMENT FOR THE WINTER SESSION.

Eleven Recitations, viz :

*Wilmesen's Reader*—Three times—Exercises in writing and conversation.

*Follen's Reader*—Three times—Exercises in writing, composition and conversation.

*Schiller's William Tell*—Three times, composition weekly.

Review of the different principles of Ethics which have formerly been held—Twice a week in the German language.

### III. FRENCH will be taught if desired.

### SCIENCES.

MORAL.—During the summer session there have been lectures on

*Ethics*—Twice a week.

For the Winter session,

*General part of Ethics* in the German language, twice a week.

*Biblical History* according to Huebner, twice a week.

PSYCHOLOGY—Twice a week.

LOGIC—Logic has been finished during the summer session.

RHETORIC—Blair's Two recitations a week as appointed for the summer session—Lectures on Poetry will be delivered twice a week, during the winter session.

ANTIQUITIES—Roman Antiquities have been finished during the summer session.

*Grecian Antiquities*—will be taken up during the winter.

#### HISTORY—SUMMER SESSION.

*General History*, Twice a week. A concise outline of Political History according to the different periods of Ancient, Middle Ages, Modern, and a brief statement of the most important events which signalized each century. Grecian History from the earliest times to the end of Grecian liberty. The whole in the form of narrations. Frequent repetitions have been made.

*Biography*, according to Plutarch. Three times a week.

WINTER SESSION.—*History of the United States*—Twice a week.

*General History*—Continued—Twice a week.

*Biography*—Continued—Twice a week.

NATURAL HISTORY. *Summer Session*—History of Fishes, Amphibious animals and Insects;—Twice a week.

*For the Winter*—History of quadrupeds, according to Blumenbach—Twice a week.

For a class of the older students. Lectures on Natural History according to Oken—Twice a week.

MATHEMATICS—*Arithmetic*—The boys have been arranged as far as practicable into classes. These are numerous and in very different stages of advancement. Their progress has been very satisfactory—They recite daily—The first class will be prepared to commence Algebra (*Young's*) about the middle of the winter session.

MEASUREMENT—The class reviewed Decimal Fractions and square root preparatory to commencing the Problems in the measurement of superficies—Recites three times a week; will be continued during the winter as during the summer session.

*Algebra*—Nearly finished—Will commence Geometry (most probably *Legendre's*) early in the winter session.

*Geometry*—Have gone over 3 books of Euclid; will finish it before the end of next session and take up Trigonometry (*Lacroix*).

NATURAL PHILOSOPHY—The class of Boys who commenced *Comstock's* will finish it next session.

A class of the students has read 1st volume of *Arnott's Elements of Physics*. The first part of the second Vol. will be taken up, and then either the 2nd part of that volume or *Herschel's Astronomy* in the place of it—A part at least of this subject will be reviewed hereafter, and the classes will apply what they shall have acquired of the higher branches of Mathematics.

ASTRONOMY—One familiar lesson a week has been given to the Boys during the summer session accompanied with easy problems on the Globes. The same will be continued during the winter.

BOTANY—One lecture a week; will be continued the same next session.

GEOGRAPHY—*First Class*. *Olney's*—Introduction to the study—America. The United States, of which a very full account has been given.

*2nd Class*. *Woodbridge's*—The whole of

America has been gone through, in a very full manner, and so as to enable the scholar to form a complete idea of every country in his own mind. The countries have always been taken up as they follow on the map, beginning at one extremity and ending at the other.

#### English Studies.

Daily exercises are required of the smaller boys in reading, writing, and orthography.

*Composition*, 1st Class of students is divided into two parts, and each division reads composition every other week alternately—The same will be continued during the winter session. No student is excused from this exercise.

*2nd Class* of the Boys, during the summer session all read compositions every week. For next session one half will be required to read compositions and the other to speak selected orations alternately every week. At the close of the winter session a part of them will be chosen to pronounce orations in public; and the being thus chosen will be considered a distinction and a reward of attention to the exercise.

*English Grammar*—1st Class—Has gone over and reviewed *Kirkham*, and is now parsing and transposing into *Prose Cowper's Task*.

*2nd Class*—Has gone over the Grammar and commenced parsing and correcting false Syntax—Both classes will be continued next session—Recite every day excepting Saturday.

#### Instructors.

The instructors in the Institution are

REV. F. A. RAUCH, D. P. Principal,

MR. SAMUEL A. BUDN, A. B. and

REV. CHARLES DOBER, Pastor of the Moravian church, Assistants.

There are two sessions in the year, and two vacations of four weeks each in the spring and fall. The summer session begins on the first Friday in May and continues twenty weeks. The ensuing winter session will commence on Friday October 17, and continue twenty-four weeks.

The price of tuition, payable in advance, is as follows:

*English Department, Lower Class*, for the summer-session \$7.—winter-session \$8.

*Higher Class*, summer-session \$9.—winter-session \$11.

*Classical Department*, summer-session \$11.50.—winter-session \$13.50.

Additional charges per session, for use of recitation rooms 50 cents; globes, maps and philosophical apparatus 50 cents; and in the winter, fuel for recitation rooms 50 cents. Those who use the library pay 75 cents per session, which is appropriated to the purchase of books. Damages are charged to those who cause them.

Boarding and lodging, with washing, use of rooms and furniture included is from \$1.50 to \$1.75 per week.

#### Classical Institution.

##### BOARDING.

Parents residing at a distance, who have wished to send their sons to the Classical In-

stitution in York, having expressed the desire to board them in the family of one of the Professors, the Principal of the institution, Dr. Rauch, desirous of meeting the wishes of such parents, is now making arrangements to board and lodge a number of boys, who may be committed to his care, in his own family, from the commencement of the next session. For this purpose he has taken a large roomy house, with a spacious garden attached to it, in a retired and agreeable situation in town, where he can accommodate about twenty boarders. An object contemplated in this plan is to subject the boys, in their whole deportment, to the Principal's immediate and constant inspection, as a greater safeguard against the indiscretions of inexperienced and thoughtless youth, and a means of further improvement. A system of rules will be established to regulate the apportionment of their time to study, recreation, meals, religious duties and rest; to govern their demeanour in the family and elsewhere; to maintain cleanliness and decorum, and to form those habits and manners which will be useful to them and the community in subsequent life. Copies of these rules will be suspended in their rooms, and a strict observance of them will invariably be required.

The price of boarding and lodging will be \$1.75 per week. Washing \$4.00 per session. Fuel, candles, stationary &c. will be furnished and will constitute a separate charge.

#### INDUSTRY.

Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn that divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could be with spontaneous and unbounded profusion.

The body and the mind are improved by the toil that fatigues them: that toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar, no wealth can purchase them, no indolence can taste them. They flow only from the exertions which they repay.

Deacon Isaac Warren, of Charlestown, Mass., by his will gave several legacies to literary, religious, and charitable institutions. He gave to Middlebury College in Vermont, \$3,000; to the American Education Society, \$1,000; to the Massachusetts Missionary Society, \$500; to the American Bible Society, \$500; to the American Board of Foreign Missions, \$500; to the American Tract Society, \$300; and to the Eye and the Ear Infirmary, \$300.—N. Y. Obs.

The Poles, to whom the grant of land was made by Congress, have accepted the warm invitation given to them by a public meeting in Illinois, to make the selection from among the public lands in that state.

N. Y. Obs.

#### Contribution to the Contingent Fund.

Rev. Dietrich Willers. \$15.00

#### MONEYS RECEIVED.

By Rev. J. C. Bucher from Mr. J. G. Lambert \$2. David Keller \$2. John Coblenz, sen. for 1828 and 4. Rev. J. C. Bucher \$1.50. Abiah Martin (balance) 25 cents.