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Original.

THE CHRISTIAN IN AFFLICTION.

The Christians great and never failing source of comfort in the season of distress, which often forms a part of his present life, is faith in God as the wise, almighty and benevolent ruler of the universe, and trust in his providence as the paternal discipline by which his children are prepared for the enjoyment of a higher felicity than they could otherwise attain. It is to God that the christian's thoughts habitually turn. He feels that there is a being from which all other being is derived; a power and wisdom and goodness which is the fountain of all other power and wisdom and goodness in the universe. Though he cannot see him, he beholds the evidences of his being and of his adorable attributes in his works, where the heavens declare his glory, and the earth sheweth forth his handy work. From these magnificent objects he learns the greatness of their author: he views him as the almighty, the omniscient, the self-existent and eternal one, who fills immensity with his presence, who penetrates our being, is within us and without us, in whom we live and move and have our existence; and while he meditates on this tremendous majesty, he is filled with inexpressible awe, and overpowered with the sense of its immensity. But in the holy scriptures the christian beholds this awful being in a softer and an attractive light: here God presents himself to us in a character which inspires love and hope, and enables us to put an unhesitating trust in him, and to find comfort and joy in the conviction that he is near, that we are in his hands, and that we cannot be hidden from his eye. Here it is that God covers his glory with clouds that we

may not be oppressed by it, appears as a friend, assumes the relation and the tone of a father, and speaks in the accent of love. It is here that the christian learns to view him as the almighty and omniscient and eternal friend, protector, father, and becomes familiar with that delightful thought, "Beloved, now are we the sons of God," 1 John 3, 2.

The bible is the appropriate medium of communication through which the christians learn the mind of God; and it is faith in the doctrine which it teaches, and the promises which it contains, that constitutes it the fountain of rich and sublime consolation. But this sacred volume is especially the oracle of the afflicted, the poor and the friendless, who are most in need of counsel and are the proper subjects of consolation. God is the Father of all who love him and put their trust in him; and in the exercise of faith in his promise every one of these shall taste and see that he is good, and shall enjoy that peace which surpasses all earthly felicity: but the afflicted christian is that suffering child whose case occupies the parents chief attention, and makes it daily the object of most tender concern; and accordingly, while ample provision is made for the wants of the pious in every condition of life, the instruction of the holy scripture is manifestly adapted with peculiar solicitude to the necessities of those who are in affliction, and for whom no adequate source of relief is elsewhere provided. It is to them that God has promised to look, and with them that he will especially dwell, while he fills immensity and administers the government of a boundless empire. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye will build me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."† And when the Son of God came as the chief messenger of mercy and peace to our world, he addressed himself first and principally to the suffering portion of his people, and described it as a feature of his ministry, and a sign of his time, that he bound up the broken hearted and preached the gospel to the poor.‡

Among the consolations that are addressed to the children of God in their afflictions, is the consideration that these are fatherly chastisements, designed for their good, useful to pre-

serve them from sin, to improve their virtue, and to prepare them for greater blessedness in heaven. A state of suffering is represented as a state of painful but salutary discipline, by which the flesh indeed is mortified, but the inner man is renewed day by day; and the sufferer is continually assured that what he feels is the Lord's hand—it is the Father's rod—it is healthful and necessary—and for all this painful experience, that is borne in meek submission to his holy will, God will bestow a rich and eternal reward.

We shall here place before the reader some of the numerous scripture passages which have reference to the christian's afflictions and are designed for his comfort.

"And he lifted up his eyes upon his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil, for the son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven: for in like manner did their fathers unto the prophets." Luke 6, 20, &c.

"Let not your heart be troubled: believe in God, and believe in me.—I will not leave you comfortless; I will come to you.—Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14, 1, 18, 27.

"Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.—And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; for I have overcome the world." John 16, 20—23

"And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5, 3, 4.

"The spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with

† Isaiah 61, 1, 2.

‡ Luke 4, 16—21. Luke 7, 18—22.

him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8, 16—18.

"And we know that all things work together for good to those who love God, who are the called according to his purpose." Rom. 8, 28.

"Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God that is in Christ Jesus our Lord." Rom. 8, 35—39.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that, as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. 1, 3—7.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus also might be made manifest in our body. For we who live are always delivered unto death for Jesus sake, that the life of Jesus might be made manifest in our mortal flesh." 2 Cor. 4, 8—11.

"For which cause we faint not; but though our outward man perish, the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4, 16.

"And ye have forgotten the exhortation which speaketh to you as unto children, My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked by him. For whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. If ye suffer chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence: shall we not much more be in subjection to the father of our spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless after-

wards it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." Heb. 12, 5—11.

"My brethren count it all joy when ye fall into divers temptations: knowing this that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1, 2—4.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised unto them that love him." James 1, 12.

"Who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire may be found unto praise, and honour, and glory, at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1, 6—9.

"For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God." 1 Pet. 4, 1, 2.

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Pet. 4, 12—19.

"As many as I love, I rebuke and chasten: be zealous therefore and repent.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. 3, 19, 21.

"Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth and his hands make whole. He shall deliver thee in six troubles; yea in seven there shall no evil touch thee." Job 5, 17—19.

"It is good for me that I have been afflicted, that I might learn thy statutes." Ps. 119, 71.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126, 5, 6.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. Isaiah 40, 1, 2.

"But Zion saith, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isaiah 49, 14—16.

Communication.

Mr. Editor,

I notice in the last No. of the "Messenger," that a change in its publication is contemplated. This has been anxiously looked for, I doubt not, by many of your readers, and perhaps by none more so than by the writer. I am fully of opinion, that a change of the time of publication is not more necessary than of the manner and form of the "Messenger."

Experience, I think, has fully proven the advantages of having religious periodicals to partake of a miscellaneous character—to give us with religious intelligence, the passing events in the world. I am decidedly in favour of the folio or newspaper form; I believe that Newspapers are more eagerly read, than Magazines. Many an irreligious person would con over the columns of a religious newspaper, who would avoid the touch of a religious Magazine; he would expect to find some miscellaneous reading, and peradventure, would even look over a religious article. A paper of this character would gain a wider circulation than an exclusively religious one, and perhaps be more acceptable to the generality of readers. I have no doubt, Sir, of the ability of our Church to support a semi-monthly, or even a weekly folio sheet, if proper efforts be used, and our Ministers can be prevailed upon to contribute matter. Our periodical has hitherto been rather barren of original communications, and too much has been expected from the Editor, whose time it is believed, is necessarily so much devoted to other important duties as to render it impossible for him to furnish a great mass of original matter. Have we not sufficient ability in the church to contribute such communications as would be interesting to the members generally? Intelligence of the progress of vital godliness, within the bounds of our Zion—Revivals of religion—building up of new congregations—establishment of sabbath schools and other religious institutions, and occasional articles on doctrinal subjects, would render the Messenger useful and interesting. Such intelligence it is hoped can and will be communicated to a greater extent than we have heretofore witnessed. Now that a change is thought of, I sincerely hope that some of the Members of the church will speak out their views, and if it be possible let us have such a periodical as the growing interests of our church demand. In conclusion, I would suggest that the price be advanced to

two dollars, which, with a reasonable increase in the subscription list will justify the changes and improvements I advocate.

A SUBSCRIBER.

SELECTION.

JUDICIAL TRIALS AMONG THE CAFFERS IN SOUTH AFRICA.

From Kay's Travels and Researches in Caffraria.

The author's study in the mission village at Mount Coke having been robbed on the night preceeding the first of August 1826, the occurrence led to a judicial proceeding which is thus described.

In the interim, the old chief, who was exceedingly enraged, declared his determination to put to death every man that might be proved guilty in this matter, together with their wives and children also. A number of his old warriors were therefore summoned to assemble for the purpose of investigating and making all necessary inquiry upon the subject. The business now assumed a very serious and threatening aspect: the chief stated that he considered the offence as committed, not so much against the mission as against himself; and his counsellors professed to be actuated by similar motives.

Friday, 19th.—They called in the aid of one of their most celebrated sorceresses; and, in reply to my remonstrances against such a mode of procedure, argued that the crime was one of great magnitude, and involved the interests of the whole tribe; that S'Lhambi was determined to be avenged upon his adversaries; and that such were their modes of finding them out and of promoting the ends of justice. About midday an assemblage of several hundreds took place, with the young chief Kye at their head. As it was expected that some desperate measure would be adopted, I felt it to be a duty incumbent upon me to be present, with the view of preventing bloodshed if possible. The men were all armed, each having in his hand several spears, which rendered the appearance of the body extremely formidable. After proceeding in due form to the room-door that had been forced, they again withdrew to a short distance, and a brief consultation took place among the elders. One of their heathenish dances was then commenced, in which both male and female joined; and this being ended, all the old warriors, who formed the court of justice, then took their seats on the ground, apart from the rest. The sorceress, preceded by several other native women, now came forth, attired in a dirty black garment, loosely suspended from the shoulders; on her head were three large artificial tufts of hair; and in her right hand several sharp-pointed spears.

After exhibiting to the assembly a number of ridiculous gestures, and throwing herself into various disgusting attitudes, she announced the names of two persons (one of whom was then in the circle), stating that they were the men who had done the deed, and that she had been made acquainted with the fact by means of a dream. Breathless silence ensued; and every eye was instantly turned towards the accused in-

dividual, whom terror had already seized. This pause was immediately succeeded by a sudden rush of the executive party, who fell upon the poor fellow in the most savage manner. While two or three held their assagais over his head and breast, the others completely stripped him of his garb, and of every little ornament that he possessed. The lobes of his ears were barbarously torn by the ruffians in their strife about the beads suspended from them; and the struggle altogether was such as to excite fears in my own mind that they were actually murdering him. I therefore ran up, and entreated the chief to interpose and prevent their doing him any personal injury. The tumult having subsided, they arranged him at the feet of the council, perfectly naked, kneeling on one knee, and with a rope tied round his neck. The most painful and distressing apprehensions were portrayed in his very countenance; and this was not at all surprising, for, as he afterward told us, he considered his life to be at stake. This done, a party was despatched to apprehend the individual who was said to be his accomplice. It is usual on such occasions to bind the accused hand and foot; and to extort from him a confession of the crime by means of torture. For this purpose recourse is had to severe and repeated floggings, lacerations, and branding by the application of heated stones to the throat, breast, and inner part of the thighs. This would have been done in the present instance, had I not been on the spot; and the young chief repeatedly expressed his regret afterward that he had allowed this circumstance to prevent their taking all the steps customary in such cases, seeing that they had not been able to make good their allegations. In reply to all questions on the part of the defendant, relative to the grounds of accusation, nothing more could be adduced than the bare assertions of the sorceress.

These agents of satanic power are not the instigators of cruelty only; but their words are made the specious pretexts for rapine and plunder. Hence, when the party sent in pursuit of the declared accomplice arrived at the hamlet of the accused individuals, they unceremoniously laid violent hands upon every species of property that each possessed. Not satisfied with ransacking their houses, they rudely stripped the person of one of their wives of all her ornaments; the poor creature having been but just confined, was altogether unable to get out of their way. They then seized the boys who were tending their herds, and threatened to put them to death if they did not point out every head of cattle belonging to their parents. This done, they brought them all to the folds, and at once began to kill and eat. Their feasting was kept up during the greater part of the night; and the following morning they drove off the whole of the herds belonging to the individuals in question, amounting to about seventy head, inclusive of a few calves. After appropriating the greater part of these spoils to his own purposes, the young chief distributed the rest among his counsellors, leaving to the man, who had all this time been kept in bondage, only one cow to preserve his family from starvation. Verily, "the tender mercies of the

wicked are cruel." Thus were these poor men totally ruined without the smallest degree of evidence being adduced that could fairly criminate them in any way whatever. Hoping to obtain my approval of this despotic measure, and wishing me to report favourably of it to his father, Kye brought me two of the oxen: these I of course declined accepting, but availed myself of the opportunity to represent the injustice and abomination of his proceedings, which enraged and rendered him furious.

Kye and his companion now resolved on appealing to S'Lhambi, who, hearing that many things were still missing, was altogether dissatisfied with the whole affair. Orders were therefore issued for the re-assembling of his warriors under the direction of Dushani; who, accompanied by his counsel, came to Mount Coke in the early part of the following month. He arrived on the Saturday afternoon; and just as divine service concluded on the Sunday morning, crowds of armed natives began to pour in from all quarters. We soon perceived that they were about to perform another of their heathenish ceremonies: which induced me warmly to remonstrate with the chief, and to point out to him the sinful nature and manifest evil tendency of such practices, enforcing at the same time the sacredness of the holy Sabbath, which they were thus grossly desecrating. He appeared to be convinced of the truth of all I said, and even promised that their deliberations should not be held near the mission village, if at all. But, alas! his promises were those of a heathen, and of one who saw no evil in falsehood. Hence two hours had not elapsed before the clamour of the pagan throng commenced within hearing from our houses. It subsequently appeared that all my arguments had been opposed, by his own superstitious fears, by the influence of his men, and by the artful insinuations of the sorceress, who found that her craft was in danger.

On this occasion the men were all arranged in semicircular order, with a crowd of women in their rear. While the latter sang and clapped their hands, the former kept up a heavy stamping of the feet, and a dinning clatter of spears, occasionally joining in chorus with the females. Their singing, however, was nothing more than a deep-toned hum, relieved at intervals by the shrill notes of the women, whose voices were generally predominant. And, notwithstanding the great paucity of sounds, unison being strictly kept up, the whole was by no means so unpleasant to the ear as might have been anticipated. In this manner did they employ themselves with very little intermission for the space of two or three hours, during which period the whole body retained its original position. What a contrast between this and a Christian congregation during the solemn hours of worship! But this I leave for the reader to draw, as we proceed. When silence was commanded and a pause made by order of the chief, it was for the purpose of giving the parties an opportunity to ask any question they thought proper; and as the accused had now a numerous company on their side, they were emboldened to challenge both the imposter and her council. Every question was put, and all

answers given, in a distinct and audible manner, so as to be heard by the whole concourse; and to these interrogatories every man listened with the deepest attention.

In the interval occasioned by one of these parleys, the witch advanced in a circumambulatory manner to the centre of the area, occasionally muttering in a grumbling tone as she went along. At length she threw aside her garments, and danced before the people in a state of perfect nudity. This obscene and abominable conduct was regarded as a sure proof that dire vengeance was preparing for the culprits, and that they would soon be convicted by means incontrovertible. With a dart in her uplifted hand, she again pronounced her verdict of guilty upon the men before charged with the crime. These immediately repelled the charge, and called upon her to prove her assertions by fetching from the place of their concealment the articles that were missing.—She, in reply, exclaimed, "You have concealed them, and I command you to produce them." They again contradicted her statement, and declared their utter inability to comply with her requisition. At this crisis, however, it was quite evident that her menaces, coupled with their own superstitious fears, caused them to tremble exceedingly; and as they afterward stated, had they not felt confident that I would defend them until guilt was proved, it is more than probable that they would have been frightened into some kind of foolish and false confession, merely to get rid of their tormentors.

The woman, with her train, then left the assembly, and proceeded to the dwellings of Keu and his companion, which were about three miles off. There she pretended to make a diligent and mysterious search: after turning over stones, ransacking huts, peeping and muttering among the trees, she plunged into a deep pool; and from thence brought something up, which her deluded followers regarded as the very thing wanted, but which were actually concealed about her person all the time! It was nearly dark when they returned; and on arriving within about half a mile of the village, they struck up one of their war-songs in token of success. Such a terrific ditty I never before heard, nor could I have conceived it possible for the human voice to have produced notes so horrid. It verily seemed as if the infernal hosts were let loose, and as if a storm from the bottomless pit was just about to burst upon our heads. Milton's powerful language was at this moment rendered indescribably impressive;

"—On a sudden, open fly,
With impetuous recoil, and jarring sound,
Th' infernal doors; and on their hinges grate
Harsh thunder."—*Paradise Lost*, Book I.

The surrounding glens and ravines loudly echoed a chilling response to the dread chorus; and never in my life did I feel more fully sensible of being in the way of the "prince of the power of the air," from whose fury Jehovah's arm alone could save the helpless missionary and his family.

A death-like silence instantly pervaded the whole assembly as soon as the yells and howlings of the sorceress and her troop were heard: well knowing what they meant, every one concluded that the execution of the prisoners was

now certain. Hence the poor fellows themselves, who were sitting apart from all the rest, with their heads covered, really trembled like leaves shaken by the wind. As the party approached, the young chief addressed me, saying, "The charges against these men are now substantiated: of this the shouts we hear are indubitable proofs: the law therefore must take its course!" Presently the witch came up, and, with an air of triumph, rushed into my room, which was immediately crowded by the sable throng, inasmuch that I had but just space to stand in. With much parade and ostentatious show, she then put into my hand a few inches of brass wire, bent into a variety of forms, and a pair of old scissors (which she had borrowed of a Hottentot), carefully wrapped up in a piece of dirty rag, saying; "The first is your pocket-compass, which the vagabonds have converted into what you see; and the latter are the instruments which they stole from you!" Having said this, with all the confidence that impudence and delusion could inspire, she demanded a reward for her trouble; not supposing for a moment that I should venture to gainsay a single word she had uttered. Pity alone prevented me from giving vent to a burst of indignation: the benighted state of these souls calls for commiseration indeed.

All this time the chiefs looked on with evident complacency, and appeared to be as completely infatuated as the sorceress, or even the devil himself, could wish them to be. Hence, on my stating that the above-mentioned articles were things of which I had no knowledge whatever; that it was obviously the intention of this base woman to blind both them and the people; that the whole of their proceedings exhibited a system of lies only; and that it was calculated to promote war and bloodshed, and finally to destroy both body and soul for ever; their very countenances betrayed a mixture of consternation and wrath, and the eyes of the woman sparkled with rage; so that for some moments I was constrained to doubt concerning my personal safety among them. In conclusion, however, I again told them that, notwithstanding the great value of some of the things that were still missing, I freely forgave those who had injured me, whoever they might be; and entreated that neither chiefs nor people would ever more place dependence upon the *amakeukazi* (sorceresses), seeing that they were mere fabricators of falsehood, actuated by the hope of gain, and manifestly engaged in the work of the devil.

Contrary to my expectations, they all withdrew without giving utterance to any hostile expression, excepting that the younger chief very angrily told me that the articles produced must be the identical ones I had lost; and that I only denied all knowledge of them from a fear that the defendants would be put to death. Thus ended this Kafer trial: but although the guilt of the accused individuals was never established, a great part of their cattle were never restored, nor did they ever obtain the personal ornaments which were taken from them. Had the lost property been that of a native, there would have been no difficulty in the case. His dread of the *inkuekaz*, the influence of univer-

sal custom, and the prospect of spoil, would have induced him without a moment's hesitation to acknowledge whatever might be produced, however different in shape, size, or quality, as being the same article that he had lost. So much for the truth, justice, and mercy of Amaxosian administration. The wizards and witches must be believed; those whom they accuse must be punished; and on such grounds alone are the herds of the defenceless ravenously devoured by the very judges themselves, "according to law!"

On the very same principle, and with precisely the same objects in view, all cases of sickness, however slight, are in this way turned to account by these sensual, capricious, and heathenish rulers. They are no sooner heard to complain of continued headache, a rheumatic affection, or a fit of colic, than the whole country is alarmed, the elders of the tribe or clan gather round the chief's residence with vulture-like fury, and nothing will do but one of the above-mentioned personages must be immediately called in; not indeed to cure him, but to name the person or persons whom they intend to *vreal* (devour). The wizard is well instructed in the matter before he commences his farcical ceremony, and some obnoxious or wealthy subject is almost invariably marked as the victim beforehand.

IMPORTUNATE WIDOWS.

The parable of "the unjust judge and the importunate widow," has stimulated the faith of many a weeping daughter in Israel. Many years ago, in the western part of New-York, were several pious widows, having large families of children, for the most part without hope in Christ. There was no stated ministry from whose salutary influence upon their offspring they might hope for good. Religion was low, the church existed but in name. When they looked around them and on their families and their neighbours, and saw the rapid growth of wickedness, and the daily lessening influence of piety, their hearts well nigh died within them. Hope almost departed, and would have taken a final flight, had it not been for the word of God. Looking into the oracles of truth, they read of exigencies as great as their own, and of relief guaranteed by a prayer-hearing God. "There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, though I fear not God, neither regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Sustained by such simple but vivid exhibitions of the duty and efficacy of prayer, these pious women resolved to cast all their care upon the Lord. They associated with them as many other females as they could, and established meetings for prayer in behalf of the desolations around them, and particularly their own households. They persevered through many discouragements. Illness, bad weather, distance from place of meeting, and other circumstances commonly fatal to faithfulness in such associations, scarcely interposed any obstacle to these women. And their prayer was not unheard. Four or five persons connected with the families of these importunate wives and mothers, were hopefully converted during the first year. But the blessings did not stop here. Their desire for the salvation of sinners had now been strengthened by indulgence at the throne of grace, and it began to show itself in action. "They that feared the Lord spake one to another."

Other professors were awakened to duty, means were taken to procure a pastor, and as a result religion was revived, the church greatly increased, and many of the members of families represented in that praying association, hopefully changed from death unto life. In some instances almost whole families, with extensive connexions, seem to have been brought under the influence of religious principle. The stream of blessing has so obviously flowed over the heritage of these good women, that the connexion between their persevering prayers, and the result, is a matter of common remark among the pious of that place, and is regarded by them as a monument of the divine faithfulness to the promises implied in the parable of the importunate widow.—*Pastor's Journal.*

MESSENGER.

YORK, JUNE, 1834.

THE HYMN BOOK.

We are authorized to state that editions of the English Hymn-book of our church, in the larger and the smaller form, published agreeably to the resolution of the Synod at Easton, are now ready for delivery. Orders can be addressed to Rev. Daniel Zacharias, Harrisburg, or Rev. Barnard C. Wolff, Easton, Pa.

It will be recollected that these editions are furnished with an appendix consisting of a new selection of hymns, and the one in the larger form has also another containing the Heidelberg catechism and the constitution of our church. The labour of preparing this additional part of the book has retarded the publication, and other causes, we presume, have intervened to delay it longer than was anticipated even by the committee themselves. We are much gratified to learn that the want of which so much complaint has been heard, can now be supplied.

We should like to see other devotional books, in the English language, particularly adapted to our church; and we respectfully suggest to brethren who possess talents and leisure to be useful in this way, to take this subject into consideration. We have undoubtedly useful talent in our church, and have often been grieved that it is not brought out into action. We would take no pleasure in seeing crude productions coming from unskilful hands; but we are persuaded that something which could both please and edify might be obtained, and that our church would be not a little benefited by such labours.

After the above was in type, we were requested to state that in addition to the depositories of the Hymn-books under the direction of Rev. D. Zacharias at Harrisburg, and Rev. B. C. Wolff at Easton, Pa. there will be others at the following places, viz.

Philadelphia, C. Sherman and Co.

Chambersburg, Henry Smith of Daniel.

Middletown, Frederick co. Md. Rev. J. C. Bucher. Orders addressed to the person named at any of these places will receive attention.

Copies of the Constitution of the Reformed church can also be had at these depositories, at \$6 00 per hundred.

THE LIBRARY OF GERMAN LITERATURE.

We learn that such encouragement has been received for this work, that the publisher, Mr. SAMUEL WAGNER, at Lancaster, Pa. has resolved to commence

the publication, and is engaged in making the necessary arrangements for that purpose. Those who are friendly to this laudable enterprise, and such as are desirous of possessing so valuable a literary treasure at a small expense, have now every reason they can desire to afford their patronage.

THE MESSENGER.

We request the attention of our readers to the communication of A Subscriber on the subject of our periodical. He is a gentleman of great respectability, whose opinions are worthy of much attention. We approve his suggestions, and shall be highly pleased if they be carried into effect. There is no reason, we think, to doubt of the ability of the Reformed church to sustain a weekly paper, though at present we do not contemplate so much. On the plan proposed by our correspondent the Messenger would be a vehicle of general information, adapted to every taste, and would thus become a family paper, like those of other religious denominations, and obtain a more general circulation in the church. We invite the communication of opinions on this subject from others who take an interest in the prosperity of our portion of the Lord's kingdom.

Our correspondent's remark on the paucity of original communications in the Messenger demands the attention of those who might have furnished them and *his own too*; for this is the first time we have heard from him. It has often been a cause of regret to us that so little aid has been afforded in this way. The fault is not in us; we have frequently solicited communications, both by general invitation and by application to individuals; but for the most part without success; and in some instances, when articles were furnished, they were only crude materials, hastily thrown together, with an expectation that we would reduce them to order. It was forgotten that Issachar's blessing is not our portion. (Gen. 49, 14.) Let those whom it concerns reflect that our correspondent is probably not the only person that has observed the negligence which prevails in this respect, though he is the first who has publicly noticed it. Communications in the German language will be preferred to none at all, but as we have little time for translating, we beg that, when it is possible, we be excused from that labour.

It is extremely inconvenient to us to be occupied with the editorship of even a monthly paper. It is therefore not our cause that we are pleading, when we urge the expediency of a more frequent publication. As soon as another arrangement can be made, we shall be glad to retire from this irksome, and, we may add, thankless office.

Hitherto we have heard only from a very few brethren who have promised additions to our subscription-list. We do not know how to interpret the silence of those who say nothing; but we are quite sure that it gives us no encouragement with regard to the ways and means, which common prudence obliges us to look to; and we beg leave to remind them that the resolution of the Board of Missions does not authorize us to incur the expense of a semi-monthly publication unless a sufficient subscription to cover it be previously obtained. If our second pledge to publish twice a month must be retracted, because the requisite number of subscriptions is not obtained, it is easy to perceive where the reproach of such a dis-

appointment will lie: our hands at least shall not be stained with it.

We wish it to be understood that we have not required that those who furnish new subscriptions should pledge themselves for twenty. Let every one do what he is able, and he will thus perform all that can be asked.

The brethren who have pledged themselves for 20 new subscribers each, are Rev. Elias Heiner, Wm. A. Good, and Benjamin S. Schneck. The same number has already been procured by Rev. Cornelius Gates. Some other brethren have each sent us the names of a few.

Classis of East-Pennsylvania.

A letter received from a member of this body states, "Our classis met lately at old Goshenhoppen. Its proceedings were conducted with great propriety. I must say that it always does me good to meet the brethren of this Classis. There is a spirit of cordial love among them, and all that they do is characterized by harmony and a growing desire of usefulness.

Miss Frederica Misco, of whom you took some notice in the Messenger, [see April number] was at Classis, and there gave up her deed, and has promised to convey her property to Trustees to be appointed by Classis, for the purpose of maintaining and supporting a church and free-school under the patronage of the Synod of our church for ever."

Such is the lovely spirit of genuine christian piety. This benevolent lady has shewn in her disinterested and noble charity what the influence of the religion of Jesus is where it has full possession of the heart. Her reward will be in heaven; and while she lives, may she realize all that the Saviour meant when he said, "He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." John 14, 21.

The Town of York.

The opening of the navigation of the Codorus, connecting with the Susquehanna river, has made our town the seat of a very active trade in lumber. A considerable number of enterprising citizens have embarked in this business, and are introducing large quantities of lumber of every description, which, in consequence of the great competition that will prevail, must be sold at very moderate profits. A trade in Susquehanna coal is also commenced, and coal of the best quality is sold at \$5 per ton. An impulse is given to business in general the benefits of which, we presume, will extend to all our citizens. Much credit is due to those public-spirited men who projected this improvement, and prosecuted it through much discouragement to a successful termination. May they and we be as wise, and active, and persevering in relation to more solid and more enduring interests; the concerns of that eternal state into which we know that we must soon enter.

THE CLASSICAL SCHOOL IN YORK.

The institution is in a flourishing condition and promises great usefulness. The English department, including Mathematics and Natural Philosophy, is ably filled by Mr. Budd, who has fully realized the expectations which had been entertained. The teachers at present in the school are Rev. Dr. F. A. RASCH, Principal, Rev. Mr. DONZON, and Mr. SAM-

CEL. A. BUON, *A. B. Assistants.* We do not hesitate to say that no institution of the same grade in the United States can claim superiority in the qualifications of its instructors; few, we believe, are equal; and nowhere are the same advantages enjoyed at less expense. We are confident indeed that, with regard to Latin and Greek literature, the school in York has higher claims than any other institution in the country.

Besides the Latin and Greek, the English, German and French languages are taught. Private instruction in Sanscrit will be given by Dr. Rauch, if a class can be obtained. The Hebrew is taught in the Theological Seminary. Tuition in French is an item of extra charge, and also instruction in Sanscrit.

Back Numbers.

We are obliged to our friends who have sent us copies of the January number of the Messenger. Some are still wanting, and will be thankfully received if returned to us.

Miscellaneous.

We extract the following from an article published in the Christian Intelligencer at New York. Our readers may form their own judgement from it of the spirit which animates the hierarchy of Rome.

PAPAL BULL.

The present occupant of the throne of "the Man of Sin," Pope Gregory XVI., has issued a Bull or encyclical letter from which I select the following paragraphs for the information of American Protestants.

1. *Celibacy of the Clergy.* The Pope thus enacts:

"We wish to see your constancy ever watchful to defend religion against that most foul conspiracy against the celibacy of the Clergy, which, as you know, is daily extending its influence, and in which the ranks of the impious philosophers of the day are swelled by the accession of some even of the ecclesiastical order, who, forgetful of their character and their duty, and yielding to the allurements of passion, have been carried by their licentiousness so far as in some places publicly to solicit the intervention of their princes, and even to repeat their solicitations with them in order to abrogate this most holy branch of discipline. But why detain you with the recital of attempts so revolting? Having confidence in your piety, to you We commit the defence of a law of so much moment, against which the darts of the lascivious are directed from every quarter. Preserve the building entire; and in its protection and defence, neglect none of those resources, which the sacred Canons have in reserve for you."

2. *Liberty of conscience.* Pope Gregory thus most learnedly writes:

"From the polluted fountain of 'Indifference' flows that absurd and erroneous doctrine, or rather raving, in favour and defence of 'liberty of conscience;' for which most pestilential error, the course is opened by that entire and wild liberty of opinion, which is every where attempting the overthrow of religious and civil institutions; and which the unblushing impudence of some has held forth as an advantage

to religion. 'But what,' exclaimed Augustine, 'what worse doath to the soul than freedom in error?' For only destroy those fences, which keep men within the paths of truth, leave them to the headlong sway of their natural evil propensities, and the 'bottomless pit' at once yawns before you, from which John saw the smoke arise which darkened the sun, and which shed its locusts over the face of the earth. For hence arise these revolutions in the minds of men; hence this aggravated corruption of youth; hence this contempt among the people of sacred things, and of the most holy institutions & laws; hence, in one word, that pest of all others, most to be dreaded in a state, unbridled liberty of opinion, licentiousness of speech, and a lust of novelty, which, according to the experience of all ages, portend the downfall of the most powerful and flourishing empires."

3. *Liberty of the Press.* We recommend to all Americans the following denunciation of the press by the infallible profligate and ignorant who rules at Rome. The Jesuits who publish the New-York Register, praise this Papal Bull in the highest terms; by which it is evident that they would destroy the liberty of the Press in the United States, if they had the power.

"Hither tends that worst and never sufficiently to be execrated and detested liberty of the press, for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote. We shudder, Venerable Brethren, at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon Us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction breathing a malediction, which we deplore, over the face of the earth. Yet are there not wanting alas! those who carry their effrontery so far as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favour of religion and truth. But is it not a crime, then, never sufficiently to be reprobated, to commit deliberate and greater evil, merely with the hope of seeing some good arise out of it?—Or is that man in his senses, who entrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, aye, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective?"

Far other hath been the discipline of the Church, in extirpating this pest of bad books, even as far back as the times of the Apostles, who, we read, committed a great number of books publicly to the flames. It is enough to read the laws passed in the fifth Council of Lateran on this subject, and the constitution afterwards promulgated by Our predecessor of happy memory, Leo X.; "that what was wholesomely invented for the increase of faith and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the salvation of Christ's faithful."—The subject engaged the closest attention of the Fathers of the Council of Trent, and as a

remedy to so great an evil, they passed that most salutary decree for forming an index of the works in which depraved doctrine was contained. "No means must be here omitted," says Clement XIII., Our predecessor of happy memory, in the Encyclical Letter on the proscription of bad books—"no means must be here omitted, as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works; nor can the materials of error be otherwise destroyed, than by the flames which consume the depraved elements of the evil." From the anxious vigilance then of the Holy Apostolic See through every age, in condemning and removing, from men's hands suspected and profane books, becomes more than evident, the falsity, the rashness, and the injury offered to the Apostolic See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some condemning this censure of books as a needless burden, rejecting it as intolerable, or with infamous effrontery proclaiming it to be irreconcilable with the rights of men, or denying in fine the right of exercising such a power, or the existence of it in the Church."

AMERICAN BIBLE SOCIETY.

Abstract of the 18th Annual Report, prepared by the Corresponding Secretary.

Since the last anniversary, two of the Managers of the Society, John Bingham, and Garret N. Bleecker, Esq's, have been called from their labors.

New Auxiliaries.

In the course of the year, 27 new Auxiliary Societies have been formed, making the present total to 587; together with a still larger number of Branch Associations. Several of these auxiliaries embrace nearly a whole state, and most of them an entire county.

Receipts.

The amount from all sources is \$88,600 82; of which sum, 31,052 84 were from the sale of books; \$3,303 62, from legacies; 21,891 80, ordinary donations; \$27,485 22, towards foreign distribution; \$4,867 84, from various other sources, detailed in the Treasurer's Report.

Bibles and Testaments issued.

In English, 105,446; Spanish, 2,708; French, 487; German, 795; Welsh, Irish, and Gaelic, 167; modern Greek Testament, 1,390, making in all 110,832 copies, and an aggregate, since the formation of the Society, of 1,644,500.

New Bible.

A new Bible, of quarto size, and another, royal octavo, have been prepared with great care. Both have marginal references, and are strongly bound in calf. A duodecimo of a similar character will soon be issued. Cheaper editions of all these books will be issued in the course of a few months.

Of the modern Greek Testament, nearly all of the first edition have been forwarded to Greece, Smyrna, and Constantinople, and are to be distributed by Messrs. King, Hill, Robertson, Goodell, Temple, and Brewer.

Re-supply.

Besides the State of Maryland, which is to

be wholly re-supplied, about 42 counties in different parts of the Union have been engaged the past year in the same work. The entire Report will specify these counties. It is the earnest request of the Managers that this work may, the coming year, be extensively prosecuted, and that, whenever an auxiliary has completed a re-supply, information may be given to the parent Society.

Supply of Sunday Schools.

Two thousand Testaments have been granted to the American Sunday School Union, to supply needy children in the western states, and 5,000 more for the same in the southern states. These Testaments are now sold for nine cents a piece, and ought to be put into the hands of every child who can read.

Agents of the Society.

During a part of the year, fifteen agents have been employed, and eight of this number all of the year. Good agents are now wanted in North Carolina, South Carolina, Georgia, Tennessee, Alabama, Kentucky, and Indiana. If any applications are made, they should be accompanied with ample recommendations.

Female Bible Societies.

Contributions have been received the past year from more than forty of this important class of auxiliaries. One of these societies contributed the sum of \$973 78, another \$400. The entire Report will furnish details.

Young Men's Bible Societies.

These societies have now become numerous, and highly useful. One has obtained subscriptions the past year to the amount of \$10,000, and has paid of the sum into your treasury \$3,170. Four new societies have, in course of the year been recognized as auxiliary: one in Savannah, Ga.; one in Newport, R. I.; one in Cincinnati, Ohio, and one in Lane Theological Seminary. It is deemed highly important that every city, college, and theological seminary should have an institution of this kind.

Supply of the world, within a definite period.

This subject, introduced at the last anniversary, has received much attention. One pamphlet in relation to it has been published by the Board; fifteen ecclesiastical bodies, including six denominations of Christians, have passed resolutions in favour of attempting it; three Auxiliary Bible Societies have passed similar resolutions, and individuals have contributed money towards such an undertaking. Foreign Bible Societies have been written to, as well as missionaries abroad. But few answers are as yet received, and some of these (particularly that from the British and Foreign Bible Society) are unprepared to resolve on an attempt to effect a universal dissemination of the Scriptures within a definite period. A full view of that society's sentiments on this subject will be found in the Report of your Board when printed.

In view of the limited information yet obtained in relation to the great and solemn work contemplated, your Board have recommended further time for its consideration. They trust that, in the course of another year, much more will be ascertained as to the sentiments of the auxiliaries, of foreign Bible societies, and of

missionaries in Pagan countries. The subject demands the most candid & prayerful deliberation of every friend of the Bible and the Bible cause.

Books received and ordered.

The Board acknowledge, with gratitude, a donation of 445 German Testaments from the Halifax Bible Society, N. S.

Since the arrival of the Polish emigrants, they have ordered from England 100 Polish Bibles and 300 Testaments; also, a small quantity in the Swedish, Italian, and Portuguese languages.

Foreign distributions.

Grants of Bibles and Testaments (more than 1,000 copies) have been made to supply the destitute in Lower Canada.

Another grant of 400 copies has been made, on request, to the Choctaw School in Kentucky, for the use of the school and aborigines who frequently visit their children there located.

To residents in the province of Texas, in Mexico, has been granted a quantity of Bibles and Testaments, both in English and Spanish. The report will show that they are greatly needed and will prove useful. The society has now an agent in that province, to take charge of the distribution.

To South America have been sent 2,401, copies of the Scriptures, mostly in Spanish. An agent has also been sent out to distribute them—Mr. Isaac W. Wheelwright, of Massachusetts. His aim will be to furnish them to schools, as well as destitute families. A large edition of the Gospel of Mathew, in Spanish, is now in progress, for the disposal of said agent in schools.

Various other small grants have been made as will be seen in the Annual Report.

Grants of money to print the Scriptures in foreign countries.

It was mentioned in the last report, that the Board had pledged the sum of \$30,000, towards promoting foreign distribution, in case this sum was furnished by friends and auxiliaries.

The whole of the above named sum has been subscribed, and \$27,465 22 of it paid into the treasury. From this money has been granted towards printing the Scriptures,

at Bombay, - - - - -	\$3,000
" Ceylon, - - - - -	2,000
in Burmah, - - - - -	5,000
" China, - - - - -	5,000
at the Sandwich Islands, - - -	5,000
in France, - - - - -	2,000

Various other sums have been appropriated, making a total of \$25,019 31 towards the above object. The remainder of the \$30,000 will be disbursed as soon as paid in, and as many additional sums as may be furnished.

In the course of the year, books have been granted or money to prepare them (in greater or less quantities) for use, in the following countries, viz. Canada, Mexico, South America, France, Russia, Greece, Turkey, Africa, Bombay, Ceylon, Burmah, Java, China, and the Sandwich Islands. From most of these places letters have been received, parts of which will appear in the Annual Report, and will show to all who read, that the time is come to arise and

give the bread of life to the dying nations which are waiting to receive it.—*N. Y. Obs.*

AMERICAN EDUCATION SOCIETY.

The following items are taken from an abstract of the eighteenth annual report of this institution. Our readers may learn from it what is doing elsewhere to supply christian churches with a suitable ministry, and perceive how little reliance is placed on the conceit, which many amongst us have entertained, that we may get along well enough without much exertion or much liberality in behalf of beneficiary education. They may also learn what attention is given by the American Society to the character of its beneficiaries; what efforts are made by the young men to help themselves; and, last not least, with what truth it is said that these great societies are money-making concerns and have millions in their coffers.

Numbers assisted during the past year.

Soon after the last annual meeting, special efforts were made to look up young men of talents, piety, and good promise, and induce them to prepare for the ministry of Christ. The subject was presented to a number of ecclesiastical and ministerial bodies, for their consideration, and the following resolution was by them adopted.

Resolved, That in view of the immense wants of ministers to supply the destitute churches of the country, and to meet the imperious and increasing demand of the Foreign and Home Missionary Societies, and, in view of the intimate and inseparable connection there is between the preaching of the gospel and the prosperity of every religious enterprise, it is the solemn duty of every minister to exert himself to look up at least one young man suitable to prepare for the ministration of God's word and induce him to commence immediately a course of education for this sacred calling."

A circular letter was also by the directors of the Society issued to the clergymen, calling their attention to this subject. The efforts thus made were not in vain. A larger number than usual of converted youth have been induced to commence preparation for the ministry.

During the year assistance has been rendered to,	
113 young men in 14 Theological Seminaries.	
433	in 34 Colleges.
266	in 111 Academies & Pub. Schs.

Total 912 in 159 different institutions.

New Beneficiaries.

The number of new applicants the year past has been.

15 in Theological Seminaries.
88 in Colleges.
177 in Academies.

Total 280 in different institutions.

Caution in receiving beneficiaries.

Great care is taken by the directors to prevent imposition, or misapplication of the funds of the Society. This will be deemed necessary when it is considered that a large number of the beneficiaries are minors, whose character is not matured, and also that youth of sanguine and aspiring habits may choose the ministerial office from improper motives. A gentleman once a beneficiary of this society, has been so deeply impressed with the importance of this subject that he has placed in the hands of the Secretary one hundred dollars to be given as a premium to the writer of the best essay on "What constitutes a call for the christian ministry, and what are the proper qualifications for that work?" The design of the essay is to furnish those who may be looking forward to the ministry with proper directions in respect to corporeal, mental, and moral qualifications by which they may judge of their fitness for the work, and the kind and amount of talents necessary for the proper discharge of the duties of the ministry. It is hoped

that a tract may be prepared which will meet the wants of the community, and may serve as a manual for clergymen and others who may be called to give advice to young men in relation to this subject.

Patronage withheld.

In withholding patronage from young men who have received it, the Directors are actuated by a sacred regard to the interests of the Redeemer's kingdom, the American Education Society, the benefit of the young men under their care, and those especially who are the subjects of this censure. Discipline of this nature is calculated to produce a very salutary effect. Patronage is withheld, when there are such improprieties of conduct as discredit Christian profession, or bring reproach upon religion or the society; or where there is a destitution of suitable natural or acquired qualifications. Appropriations have also been discontinued in cases where young men, while receiving assistance, have entered into the marriage relation.

From ten beneficiaries patronage has been withheld.

Dismissions.

In conformity with the rules of the society, fourteen beneficiaries, not needing further assistance, have requested and obtained an honorable dismissal. In all instances a due sense of gratitude has been expressed, and a determination to refund whenever it shall be in their power.

Efforts for the promotion of personal holiness.

The object of this society is to raise up a succession of holy and devoted ministers of Jesus Christ. As one means of accomplishing this, the Board of Directors instituted the plan of pastoral supervision. As usual the beneficiaries have been visited during the year by the permanent Secretaries of the society. By the Trustees of Phillips' Academy, five hundred copies of the Memoir of the Rev. Dr. Cornelius have been given to the society for distribution among the beneficiaries. A communication on some important topic of moral or religious duty, designed to produce in them the fruits of righteousness unto salvation, is sent to them quarterly. All intercourse with them, in person or by correspondence, is both paternal and pastoral, and is designed to prevent an unfaithful, time-serving, and graceless ministry, and to bring forward a holy, consistent, and consecrated host of ambassadors of the Cross.

Receipts.

From the Treasurer's report it appears that the receipts of the society for the past year have been \$57,122 20; nearly eleven thousand dollars greater than in any preceding year. Of this sum, \$6,680, a bequest of Oliver D. Cook, Esq. of Hartford, Ct. have been received on account of permanent scholarships, and \$50,442 20 for current uses of the society. The sum of \$2,679 has been paid into the treasury by beneficiaries who have refunded in whole or in part what they received from the society. Of the \$57,122 20, there have been raised without the bounds of the Presbyterian church, \$19,277.

Expenditures.

The expenditures of the society during the year have been \$55,667 91. Add to this sum the debt of the society the last year, \$193.35, and the amount will be \$55,861 26. From this sum subtract the amount of receipts for our current use, and the society will be found in debt \$5,225 71. A considerable portion of the funds of the parent society have been paid over to some of the branches and societies connected with it. Though the society is in debt; yet it is not because funds as many as usual have not been received, but because the number of beneficiaries has been rapidly multiplied. The amount of appropriations has doubled within four years.

Amount of Earnings.

While pursuing their studies the beneficiaries of the Society have earned during the year by manual labor, school teaching, and other services, the sum of \$26,174 46. This is truly creditable to them, and evinces what industrious application can accomplish.

Obligations Cancelled.

During the year the notes of ten individuals, at their request, have been cancelled in whole or in part, or placed in such a condition as will prevent embarrassment. Four of these were Foreign Missionaries, three were Home Missionaries, and three were settled Pastors in peculiarly depressed circumstances.

Sore Oppression.

The benevolent Matthew Carey states the following fact:

"The Ladies will, I hope, pardon me for an observation which applies to some of them, but I hope to only a few. I have known a lady to expend a hundred dollars on a party; pay thirty or forty dollars for a bonnet, and fifty for a shawl; and yet make a hard bargain with the seamstress or washerwoman, who had to work at her needle or at the washing-tub for thirteen or fourteen hours a day; to make a bare livelihood for herself and a numerous family of small children." This is "a sore oppression under the sun," and ought to be eschewed by every honorable mind. "Let it be reformed altogether."

A NEW ALPHABET IN AFRICA.

The Rev. J. Leighton Wilson, who has recently returned from an exploring tour on the Western coast of Africa, states that some of the natives in the northern part of Liberia have very lately invented written syllabic characters, in which that people can read and write in their own language with very little instruction from the inventors. May this not be one of the means which the God of providence will use to diffuse in those dark places of the earth the knowledge of the glorious gospel of his Son, Jesus Christ?

The present number of Temperance Societies in England and Wales, is 75,104, being an increase of 3047 during the last month, including eleven new societies. These institutions flourish most in Lancashire.

Death of Dr. F. D. E. Schleiermacher.

MR. EDITOR.

Your space being limited, and the paper already in the press, I request the insertion of only the following hasty notice of the death of SCHLEIERMACHER, proposing, if acceptable to you, to furnish a brief survey of his philosophy and theology for your next number.

*Quis desiderio sit pudor aut modus
Tam chari capitis?*

Schleiermacher, the pride of the Theological Faculty of Berlin, the ornament of Germany, is no more; and in vain does Germany search among her theologians for one who is equal to him in profundity and intellectual richness; in keenness of judgement; in learning, throughout all the branches of human knowledge; in untiring activity; and in that inexhaustible originality, which gave even to what was old and trite the charms of novelty, expressed in the finest Platonic style. His life was a literary one; his biography is contained in his works, and what he designed, and what he effected appears only from them. His Criticism of the Elements of Ethics, his Christian Theology in 2 volumes, and a number of smaller works proclaim very forcibly the words of Horace.

"Exegi monumentum aere perennius."

Already the German cannot think of Plato without being reminded of Schleiermacher; for in the excellent translation of his works by the latter, accompanied with the most ingenious dissertations, that philosopher revived and became accessible to the unlearned as well as to the learned. Germany has committed a great man to the grave; he is lamented by all, but by none so much as by his innumerable pupils.

The Lutheran Observer, among other erroneous literary notices of Schleiermacher, remarks that, on quitting the communion of the Moravian brethren, "he became a member of the Lutheran church as the great leading denomination of his country." This is incorrect. Schleiermacher has belonged to the Reformed church since his departure from the Moravian; and he has laboured as the Reformed pastor in the same church in Berlin, in which Marheinecke laboured as the Lutheran. As authority for this assertion I refer to Bretschneiders Systematische Entwicklung aller in der Degmatik vorkommenden Hauptbegriffe, page 130. 5. 1. of the third edition. The same appears also from Schleiermacher's treatise on election written in 1819 and published in the theological periodical, edited by him and others where, he appears on the Reformed side in opposition to Bretschneider, in the discussions on the subject of a union. Suum cuique!

[To the authorities referred to in the foregoing communication, we add, that Schleiermacher is classed with writers of the Reformed church by Winer, in his *Handbuch der Theologischen Literatur*, and by Vater, in his *Synchroonistischen Tafeln*. The fact that he was a Calvinist, as the Observer calls him, seems sufficient to show that he was not a Lutheran.

We shall thank our esteemed correspondent for the survey of Schleiermacher's philosophy and theology which he proposes to furnish.]

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