

Messenger

OF THE

GERMAN REFORMED CHURCH.

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NEW SERIES.

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

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opposite the Bank.

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Communications.

CLASSIS OF NORTH CAROLINA.

This Classis held its stated annual meeting
at Grace Church, Lincoln co. N. C. on Sat-
urday May 10th 1834, and the succeeding days,
and closed its session on Wednesday May 14th.
The first two days, Saturday and Sunday, were
spent in divine worship. Preparatory sermons
were preached, both in English and German,
on Saturday; and on Sunday the communion
of the Lord's supper was solemnized with a
large number of communicants.

Classis was organized for the transaction of
business on Monday morning at 9 o'clock.
The members present were as follows:

Ministars. Rev. George Boger, John G.
Fritchey, John H. Crawford, and Wm. C. Ben-
net.

Lay Delegates. Messrs. John Coulter, Lin-
coln county, Henry Sechler, Rowan co. John
C. Barnhart, Cabarrus co. and Peter Faust,
Guilford and Orange co.

Ministars absent, Rev. John Brown and Wm.
Hauck. **Deceased** Daniel B. Lerch.

Lay Delegates absent, Mr. Jacob Leonard
jun. of Davidson co.

The officers appointed for the present year
are Rev. John H. Crawford, *President*; Mr.
John Coulter, *Recording Sec.* Rev. John G.
Fritchey, *Corresponding Sec.* and Rev. George
Boger, *Treasurer.*

Committees were appointed on the state of
religion, on correspondence, on the minutes
of Synod, and on the treasury.

In relation to the decease of the Rev. Daniel
B. Lerch Classis adopted the following resolu-
tion.

"Resolved that this Classis deeply sympa-
thize with the widow and friends of our wor-

thy brother D. B. Lerch, and with the congrega-
tions lately under his pastoral care, in that af-
flicting dispensation of divine Providence which
has deprived the Classis of a valuable member,
the widow of a kind husband, and his churches
of an able and faithful minister."

The subject of beneficiary education being
introduced, after some discussion it was resolv-
ed, "That the members of this Classis form an
Education Society and auxiliaries within the
bounds of Classis;" which resolution was re-
ferred to a committee with instructions to pre-
pare and report a constitution. The committee
were Rev. J. H. Crawford, W. C. Bennet,
Messrs. J. C. Barnhart and John Coulter.

The ministers and lay-delegates were then
called upon to report on the state of religion
and morals in their respective charges; and
their reports being heard were approved by
Classis: whereupon Classis adjourned.

Tuesday May 15th.

Classis met and was opened with a hymn
and prayer. The minutes of the preceding day
were read and approved.

Rev. W. C. Bennet was excused for reasons
assigned by him for not fulfilling his appoint-
ment last year to the Evang. Lutheran Synod of
North Carolina.

The case of Rev. Wm. Hauck, who was un-
der suspension, was brought before Classis by
the minutes of a special meeting held at Savitzes
church in Rowan county in July 1833. Infor-
mation was given of the existence of a report
stating that Mr. Hauck had committed a viola-
tion of order in performing ministerial acts dur-
ing his suspension; whereupon Rev. George
Boger, Rev. J. H. Crawford and Mr. Jacob
Leonard jun. were appointed a committee to in-
vestigate the grounds of said report.

The hour appointed for public worship hav-
ing arrived, Classis adjourned for that purpose.
Rev. G. Boger addressed the congregation in
the German language from John 20, 10—17.

Classis met again for business at 2, P. M.
The case of Rev. Wm. Hauck being resumed,
a resolution was adopted directing the mode of
proceeding in this case and defining the powers
and duties of the committee.

The committee appointed for the purpose
reported the form of a constitution for an Edu-
cation Society, which was discussed; and after
some progress made in it the farther considera-
tion of the subject was postponed until the fol-
lowing day.

Mr. John Lantz, a young man, who has had
the ministry of the gospel in view during some
time past, appeared before Classis and request-
ed to be received under its care. A commit-

tee consisting of Rev. J. H. Crawford, Rev. J.
G. Fritchey and Mr. J. C. Barnhart, was ap-
pointed to converse with and examine him.

Classis approved the act of Synod relative to
the Synod of Ohio.

A call addressed to Rev. J. G. Fritchey from
the congregations in Lincoln co. N. C. inviting
him to resume the pastoral care of those congrega-
tions was laid before Classis. The call be-
ing read, it was accepted by Mr. Fritchey and
confirmed by Classis. *Adjourned.*

Wednesday, May 14th.

Opened with a hymn and prayer. Minutes
of the preceding day were read and approved.

The consideration of the form of a constitu-
tion for an Education Society was resumed.
The constitution as adopted is as follows:

ART. 1. This Society shall be called the Edu-
cation Society of the North Carolina Classis
of the German Reformed church. Its object
shall be to aid indigent pious young men within
the bounds of North Carolina Classis in their
preparation for the gospel ministry.

ART. 2, to ART. 5 provide for the appoint-
ment of officers and prescribe their duties.

ART. 6. Any person paying two dollars an-
nually shall be a member of this Society; and
any person paying twenty dollars, at one time
shall be a member for life.

ART. 7 relates to auxiliaries. These may ap-
propriate their funds to beneficiaries of their
own choice.

ART. 8 relates to the selection of subjects for
beneficiary aid.

ART. 9. The beneficiaries of the Society
shall be under the complete direction and guar-
dianship of the Board of Education, who shall
make all contracts for their support; and in no
case shall they receive money into their own
hands to be disposed of at their own discre-
tion.

ART 10. No beneficiary shall receive pecu-
niary aid from the Society as a gift; but it
shall be considered as a loan on the following
conditions; viz. 1. He shall pledge himself to
enter the ministry of the German Reformed
church; 2. He shall give approved bonds for
all the money applied to his use by the Board
of Education; 3. He shall refund all the
money expended for his benefit, with interest,
from the date of its expenditure, if he, at any
time during his studies, shall change his mind
and turn his attention to some other profession,
or attach himself to some other church; 4. If
he shall enter the ministry in the German Re-
formed church, he shall if able, refund all the
money applied to his use by the Board, without
interest, within the term of four years from the

date of his licensure; 5. If any, or the whole, of the money shall remain unpaid at the expiration of the term of four years, he shall from that time be required to pay interest; If through the providence of God he shall be prevented from entering the ministry, by disease or death; or if in the course of the same providence he shall always remain poor after entering the ministry, neither he nor his friend shall ever be called upon for either principal or interest.

ARR. 11, 12, 13. Define the number required for a quorum, the time and annual place of meetings, and the mode of altering the constitution.

The committee appointed to examine Mr. Lantz reported favourably; and he was in consequence received under the care of Classis and placed by them to pursue his studies under the direction of Rev. J. G. Fritchey.

The report on the state of religion, which was adopted, is as follows: "From the reports of the ministers and lay-delegates of the several pastoral charges within the bounds of Classis it appears that vital piety and godliness are, upon the whole, evidently increasing.

Many of the members evince by their walk and conduct that they are really what they profess to be, 'Israelites in whom there is no guile'; and in some instances whole churches are awakening and making new and redoubled efforts to advance the interests of Christ's kingdom. Education, Missionary and Tract Societies and kindred institutions are generally no longer looked upon as unnecessary, or with a jealous eye, but are regarded as proper means to extend the religion of Christ. At the same time, while there is cause for rejoicing and felicitation on the one hand, there is great reason to mourn on the other on account of the waywardness, the lukewarmness, the apathy and indifference of many members of the church, as manifested in their lives. Much yet remains to be done in this part of our Zion, before it has attained to that character after which we ought to aspire. Much ground also remains to be occupied both within and without the bounds of this Classis. The committee therefore urge upon the ministers and the elders of the churches the necessity of making new and more rigorous exertions to bring all, both within and without the pale of the church, under the salutary and efficacious influence of the gospel."

The Delegates from the station in Rowan county requested that Classis take into consideration their destitute condition and endeavour to procure a pastor for them; and that, in the mean time, Rev. G. Boger and W. C. Bennet be requested to preach to them as occasional supplies: whereupon Classis expressed its desire that the brethren G. Boger and W. C. Bennet preach to those congregations as frequently as they can; and it was further resolved that the corresponding secretary make such enquiries as may result in procuring a pastor for them.

It was resolved that, on account of the great distance from the place of Synod's meeting and the inadequacy of the funds to pay the traveling expenses, Classis appoint no delegates this year to represent it in Synod.

The secretary was directed to furnish an abstract of the minutes of this meeting to the El-

itor of the Messenger for publication.

Resolved that every member of this body make renewed efforts to increase the subscription-list of the Messenger in order to justify the more frequent publication of that valuable periodical.

Resolved that it be the duty of each minister of this body to visit the vacant congregations in South Carolina during the present year, and that Rev. J. G. Fritchey pay the first visit as soon as practicable.

The next annual meeting of Classis was appointed in the brick church in Guilford county N. C. on the Saturday preceding the second Sunday in May 1835.

The sittings were then closed with a hymn and prayer. Classis kneeling, the President offered up thanks to God and implored the blessing of Heaven upon their labours.

JOHN COULTER, REC. SEC.

COMMUNICATION.

Phila. July 29th, 1834;

DEAR SIR,

By giving the following article from the "Mother's Magazine," a place in the columns of the Messenger, you will not only confer a favour on a friend, but may also be instrumental in stirring up the mind of some Christian Mother to a sense of her responsibility to God. Yours H. B.

The Mother of a Missionary,

Is an honoured woman. Is she not a happy woman also? True, she shall no more see the child of her love on earth. The sea, it may be, rolls between them, and their bones will be laid in different lands: but, notwithstanding all this, is she not a happy woman? If she love the Redeemer she must be so. For to him has she given her child; and in his blessed presence they shall meet, when the "work of faith and labour of love" shall have been accomplished.

Christian Mothers, a word to you on this subject. We need more missionaries. The valleys of the East and West are full of dry bones. Birmth cries aloud—China lifts up her mighty voice. Africa will take no denial. Although the field is the world, yet wide as it is, *the field is ripe*. You have prayed for the heathen—"Lord send forth laborers," and now we call upon you to test the sincerity of your prayers. We call upon you in the name of Christ, and in the name of a world, to train up your children for the high honour of becoming ambassadors of the King of Zion at a foreign court.

Do your bosoms, Christian Mothers, tremble,—or do they kindle at the thought? Are you willing and desirous, in submission to the will of God, that the child which is even now smiling upon you and upon which you cannot look without feeling a tide of love and hope gushing from your hearts, are you willing that that young immortal shall one day stand where the sainted Martyn stood, or become the meek helpmeet of some second Judson? Is this your desire? would it be to you an honour, and a happiness? and do you inquire "what can I do, thus to train up my child for Christ?" I an-

swer,

I. You cannot convert the soul. Yet "the effectual fervent prayer of the righteous availeth much." You have all the promises and the multitude of souls converted through maternal instrumentality, for your encouragement. Your example may point the road to heaven. Your instructions may be constant. Your prayers may be fervent, and unceasing.

II. You can awaken the sympathies of a young heart, by portraying the condition of the heathen world. This may prove the means of your children's conversion. It will display to them the condition of all who are without God in the world. And should the Holy Spirit change their hearts, this knowledge of heathenism, this sympathy in the condition of those who are born but to perish; and the consequent habit of contributing, which you will be careful to cherish in them, will be as seed sown in good ground. This knowledge, this sympathy and this habit, will exert a most important and happy influence.

III. You can communicate to your child your wish and hope under God, in reference to his future course; That you would feel honoured and blessed of God if he should become a missionary. Such a declaration, when coupled with the simple story of the love of Christ, which is the foundation of your wish, and poured into a young soul, will, by the blessing of God, exert an influence which could scarcely be believed! The earliest and most deeply impressed recollections of such a soul would be a mother's sacrificing love to the cause of Christ, the prayer of that mother that he might become a missionary, and the love of the Saviour as a motive to self-devotement to his church.

We forget not that all these means are but means. But we also remember that among them is included humble prayer through a prevalent Mediator.

And now, Christian Mothers, we leave this subject with you. When you bend over the cradle of your beloved babes; when you gaze with a Mother's eye and with a Mother's heart upon those whom God has given you, and your souls swell with a parent's love till they are full to overflowing;—Oh, then think of the perishing heathens! think of Jesus Christ; of all that he has done for you; and ask, "Am I ready to say thy will be done?" Am I willing that this young immortal shall become a Missionary to the benighted ones? Will you not pray that God would, if such be his holy will, confer upon your child this high honour? And will you not tell that child, when able to comprehend it, what you have thus done? Christian Mother! *that child may lead a multitude to Heaven!* And you, you will be helping to christianise a world.

Princeton

C.

Correspondence.

Lexington, N. Car. July 8, 1834.
Mr. Editor, Rev. and dear Sir,

I cannot do justice to my own feelings, nor to the church of Christ, and more particularly to that branch of our Reformed Zion to

which I professedly belong, without giving you a brief detail of facts, as they have passed under my observation, during the short stay that I have made with our destitute brethren in Davidson county, N. C.

When I first came to labour here, (which is something like eight or nine months ago,) I can safely say, that I never saw a more unhappy state of things in any church or churches, than I met with here. In our German Reformed Congregations vice and immorality seemed to predominate.

Very many had not even the form of godliness, much less its power. There was only here and there one, that seemed to be practically acquainted with Jesus. The most general opinion was, that if they were baptized, confirmed and went occasionally to the Lord's table, they were in a very fair way for heaven; even if they did once in a while indulge themselves in those things which the word of God threatens with death and damnation.

You are not to understand me as speaking lightly of the sacraments, or of confirmation; for I prize them highly in their proper places; but that a man may attend to all these things without a single spark of grace in his soul, is a fact, that no one who is truly converted unto God will dare to deny. In this respect there has been a very great change with us, and very many are now anxiously concerned for their sister churches, if any there should be, which are thus corrupted and blinded. We have had two protracted meetings, which were highly interesting and instructive.

For some time previous to these meetings, I preached from three to seven times a week including the Sabbath. Notwithstanding the unfavourable circumstances under which I laboured at first, I soon thought that the manifestations of God's Holy Spirit were in our midst, and in this I was not deceived. The first protracted meeting, commenced on Friday preceding Easter Sunday, and ended on Tuesday of the following week; the weather was somewhat disagreeable and unpleasant, and the roads muddy; yet on Sabbath day we had a very large and respectable congregation. The church could not hold half of the people. We consequently, were obliged to preach in the open air.

On this day, I received twenty young persons on their experience, as members of our church. There were something like thirty, young and old, that professed an interest in the blood of Jesus Christ during this meeting.

The other protracted meeting was held at another church, and commenced on Friday preceding Whitsuntide, and continued until Wednesday evening of the ensuing week. The weather was calm and serene during the whole time. On Sabbath-day, there were more people than to fill two common sized churches. We consequently were driven to the necessity of preaching at a stand, which had been previously erected for that purpose. A few rough boards constituted our pulpit, and the high heavens our sounding board. During this meeting, I received twenty others, young and old, on their experience, as members of the Reformed church. There are no less than sixty that date their

conversion to God, as the result of this meeting. Taking every thing into consideration, it was one of the most profitable and glorious meetings I ever beheld, and the work is still going on: we have, I had almost said, heaven upon earth.

Some of the persons, which we humbly trust obtained an interest in the precious blood of Jesus Christ, were members of the church and others were not.

A number have made application to me, for the purpose of joining the church since the meeting. During one of the days, I related an anecdote relative to an old man, whose hoary locks were blossoming for the grave, and who by chance happened to meet with some young people one day, who were talking about their ages, when he told them that he had only lived four years: Yes, said he. I am eighty four years old, and was eighty when I gave my heart to the Lord; I consider the whole of the eighty years as lost. The day after I related this anecdote, an old and respectable man, who had been for more than thirty years a member of our church, and for a number of the last years an Elder, came up to me, in a very affectionate manner, and said: "You told us yesterday of a man that was eighty four years old, and had lived only four years: I am an old man and have lived only twenty four hours." During that day I saw him hold a number of his unconverted friends and neighbours by the hand, and with tears in his eyes, most kindly and affectionately exhorting them to flee from the wrath which is to come, and occasionally saying, "we have been sleeping too long." Oh! that God Almighty would arouse all our unconverted fathers, and mother's, and children, who are standing as it were with one foot in the grave, to a deep and lasting sense of their duty.

This sight alone was enough to melt the heart of the most hardened and abandoned sinner. Oh! who could refrain from tears? I could not. I was informed the other day by one of the old gentleman's sons, that the whole of his father's family, seven or eight in number, have recently found Jesus precious to their souls, with the exception of one of his daughters, and for whose eternal welfare they are deeply and anxiously concerned. A number of very intemperate men professed an interest in Christ during our meetings, which circumstance has caused some who but the other day were heard to say, that they did not believe there was any reality in religion, to think quite otherwise. The deportment of these men has, as yet been so much in accordance with the word of God, that the enemy has no room to find fault with them; and I do hope and pray that they never will get an opportunity of doing so.

A young man who had been, for some time previous to these meetings, quite melancholy, and by times much disturbed in his mind, is amongst the number who professed, and has been since lively and cheerful.—Some whole families are now rejoicing in Jesus, who but the other day were living as if there was no God, no heaven, no hell. On the evening of each day, the congregation would retire to private families in the neighbourhood. We had little or no noise; order was observed

throughout. I use the Catechism of our church, but am very careful to tell the Catechumens, that this course of study, can only put the great and glorious plan of salvation in the head, while the heart may remain unchanged, unenlightened, and unregenerated. I therefore feel it my duty, to advise them not to connect themselves with the church of Christ, until the knowledge which they receive in this way has fallen from the head to the heart, and has been riveted to it, (if I may be allowed the expression) with the irresistible influences of God's eternal Spirit.

The compensation which I receive for my labours is as yet restricted and small.

I have recently come to the determination to do what I can for the "Messenger", and not one that I have called upon has refused to take it. I find that the best way to meet with success in our undertakings, is to put the shoulder to the wheel and to move forward, leaning only on the arm of the Lord.

In this county I have the care of three churches, and three flourishing Sunday Schools; the church farthest from Lexington is five and a half miles. Since the death of our dear and much lamented brother, the Rev'd D. B. Lerch, my labours have been very much multiplied. I am to preach round in his four churches once a month, until they shall be supplied. I intend to give them one Sabbath in each month, and the rest week-day preaching.

Notwithstanding the Lord has done much for us in days that are passed and gone, we do most sincerely call upon all that have an interest at a throne of grace, to pray for us, that we may not go back, nor stand still, but press forward in the great and glorious cause of our Lord and Saviour Jesus Christ.

I am respectfully yours &c.
in the bonds of brotherly love.
WILLIAM C. BENNET.

MESSENGER.

YORK, AUGUST 15, 1834.

We are obliged to our correspondent H. B. for her communication. The article she has sent us has much of the air and the unction of heaven, and is a most favourable specimen of the character of the publication from which it is taken.

We agree fully with our correspondent W. C. B. that the only way to ensure success in any undertaking is to put our shoulders to the wheel. The success of the brethren who have exerted themselves to promote the circulation of our paper has exceeded our anticipations. We have little doubt that as much might have been effected in some other places, and in every one at least something, if similar exertion had been used. The cause is not our private concern. The Messenger is designed to promote the general interests of religion, especially in the Reformed church, and every one who professes to have those interests at heart may reasonably be expected to contribute his aid.

The exposition of the state of the Education-Fund, which will be found on our last page, claims the ear-

ly attention of the brethren and friends from whom alone relief can be expected. It is much to be deplored that such a state of things should exist. At the end of a session money must be borrowed to pay the appropriations which are due to beneficiaries, and at the close of a succeeding one, funds are not yet obtained even to repay these loans! Is it possible that such a plan can succeed, or that it can terminate in any thing but ruin and disgrace? Ministers and members of the Reformed church are surely not willing to involve their cause and themselves in such a reproach. There is but one alternative: either no beneficiaries must be received, or adequate and seasonable provision must be made to sustain them. If the former be chosen, we must 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; and, what is still more serious, we shall fail to perform our duty to God and to secure to ourselves his approbation of good and faithful servants in the day of final account. If the latter be our choice, a different system from that which has hitherto prevailed must be adopted, and every one must resolve that, whatever others may do, he for his part will approve himself to God and to his people by taking heed that his own duty shall be faithfully and well performed. We will not undertake to say whether in this instance the fault is with the Board who are charged with the care of beneficiaries, or with ministers of the church, or with church-members; or whether it is equally with all these; but it is certain that there is much to blame somewhere, and that a remedy *must* be applied. Our church has already lost some excellent men whose service could have been secured, and who are now labouring with good success and with great respectability of ministerial character in sister denominations. Others as worthy and as likely to be useful, and whose services would be of the utmost importance to our church in her present situation, will be compelled to leave us, because, warm as their affections are for their own church, they will rather minister amongst a sister denomination than not minister in the gospel at all, or than enter that arduous and solemn office without preparation for it by a suitable education. Such an event we would deeply deplore; but disastrous as this would be, it is still worse to receive beneficiaries and to neglect the necessary provision for them.

We copy the following editorial article from the Lutheran Observer of July 25th.

"The Messenger of the G. R. Church again."

"The 'Messenger' is not yet satisfied. Though the mistake committed by our correspondent in supposing Schleiermacher to have belonged to the Lutheran instead of the G. Reformed church, appears to us to have been a very unimportant and innocent one, and though in order to gratify that print, we took the earliest opportunity to make the necessary correction and explanation, and withal assured the Rev. Editor of our admiration and love, and of our perfect willingness to submit the question respecting his want of courtesy and respectful language to the decision of our readers; yet, after all this, he continues to evince a disposition to prolong the controversy and 'to use us all up' by applying to us an abundance of opprobrious epithets, such as: '*contumacious*,' '*vituperative*,' '*folly*,' '*rudeness*,' &c. &c.

He must certainly value our esteem very highly, since he employs such conciliatory and endearing terms by way, we presume, of enhancing it.

"If his design however is, to show that he has ability to write long articles about small matters; or that he is vastly skilful in self-defence as well as attack, we freely yield the point, as he has sufficiently proved it. Nay more, if it will afford gratification and he should think himself entitled to the 'respectful' tribute at our hands, we will admit that the 'good brother' can write better, argue better, is more learned, more ingenious, more every thing than we. To be sure we stand *somewhat higher* (physically we mean,) than he, and can with ease look over his shoulders, but we are not proud of this; and though we cannot boast of our ponderosity or intellect, yet we venture to assert that we are nearly if not quite, as *weighty* a character and have as solid an *understanding* as he. If he is willing to square off on these conditions, in which all the favourable odds and ends are awarded to him, be it so;—reserving however the small privilege, whenever he again transcends the rules of courtesy in speaking of us and our paper to remind him of it and set him right. *Great men*, in the fulness of their own dignity and self complacency, too often lose sight of what is due to their *more humble* brethren, and in such cases need to have their mighty minds impressed anew with lessons which, if they ever learnt, they sometimes seem to have forgotten."

We have but one word of comment to make on the above. The Observer has taken no notice of our correspondent's reply to his reiterated challenge to point out "other erroneous literary notices" in his article concerning Dr. Schleiermacher. He has studiously passed over in silence the inquiries we put to him, and has evaded the points at issue between us. He has misrepresented us, even where it was scarcely possible that we could be misunderstood. He has reduced the controversy, provoked by his own misstatements, into a mere personal wrangle on his part, and, in accordance with, his "rules of courtesy," has indulged in expressions evincing his "becoming respect for personal feeling." Our readers will not expect that we should say any thing further on this subject, or attempt a reply to an article, which was perhaps penned in the hope that it would receive none.

Since writing the above, we have received the Observer of August 8th, containing to our surprise, under the editorial head, a long column devoted to ourselves. The occasion of this new onset is taken from a communication in the last Messenger, not about Dr. Schleiermacher, but about the repairing of a church at Mercersburg, of which we have no personal knowledge. The article is too long for insertion in our paper, but the first and last paragraphs are as follows.

"THE MESSENGER AGAIN."

"This print still continues to cavil and censure. Having directed its artillery against us, it seems determined to keep up a brisk fire until it shall have exerted its utmost to achieve an overwhelming victory. By the way however, we would remark, that it may find our discomfiture somewhat more troublesome than it at first fancied. Desitute of taste for controversy and with but little talent for it, we indeed greatly prefer peace, yet when *forced* into the field, we are not to be driven from it without any effort in self-defence; and we now give the Messenger warning that it will have to wield other and more fearful weapons before it will enjoy the pleasure of rejoicing in our defeat."

* * * * *

"One word more and we have done for the present. In the article on which we have commented, the names of the Editor of this paper and of two other gentlemen are repeatedly mentioned—not less than three and four times each. Is not this in very bad taste? Is it not an offence condemned alike by good manners and good taste? A most respectable Presbyterian paper now lying before us, declares: it is not done, except by such as are essentially vulgar, and unable to distinguish between scurrility and wit."

The imagination of the Observer is always haunted with the idea of defeat, and he is always complaining that we are seeking "an overwhelming victory" over him, as though we took pleasure in such small matters. What dreadful evil he now apprehends at our hands, to occasion the portentous "warning" he gives us, we certainly cannot tell. We did not set *Justice* to work, to hold up to view the peccadilloes of our good brother, and he must therefore wholly absolve us from any intention to do it. The communication which we published, was one of two on the same subject, that had been sent to us; and, with responsible names to them, we durst not venture to suppress both. If any thing has been brought out to cause needless uneasiness to our brother, we can only say that we regret that two writers, without, we know, the least concert, should have fallen upon the same gratuitous mischief. If he has however given any occasion for it, we hope he will not complain of being "*forced* into the field." He will remember that erroneous statements of facts, as well as "erroneous literary notices," must be retracted or defended by those who make them; and when he undertakes to state facts, he must state, not only the truth, but the *whole* truth, if he does not wish to mislead. His frequent neglect of this necessary rule might almost induce a doubt of his want of "taste for controversy," however it might be admitted that he has "but little talent" for it. He must know by this time that it is more easy for him to get into difficulties than to get out of them. He may drive his antagonist from the field with injurious expressions, but he will owe it less to the *quality* of his weapons, than to *that* which he assumes himself. More is necessary, we think, than mere silence as to names, (with all due deference to his newspaper authority,) to preserve the "distinction between scurrility and wit." We agree, however, with him that they need not to have been brought out in this case, and therefore we regret that he should first have done it. He had mentioned both names and places, and had undertaken to state facts, of which he said just enough to cause misconception. Our correspondent has corrected him, not by denying the truth of his isolated propositions, but the truth of this partial portraiture of facts. The Observer will therefore certainly triumph in declaring that he has not been flatly contradicted in any thing. We have always given him credit for foresight enough not to lay himself open to that. But *Justice*, we presume, will not be satisfied with such a vindication; and we will leave him and the Observer therefore to settle a dispute about matters, of which, as we remarked above, we have no personal knowledge. We would not for our own part have said a word on the subject, if the Observer had not in pure liberality of "cavil and censure," meted out a most undue measure to ourselves.

SYNOD'S MEETING.

Agreeably to a resolution of the Synod at Easton its ensuing meeting will be held at Pittsburg on the second Sunday of September, being the 14th of the month.

EXAMINATION.

The semi-annual examination in the Classical and Theological Institutions in York will commence on Tuesday September 16, at 9 o'clock, and be continued on Wednesday and Thursday of the same week.

The vacation will begin on Friday morning the 19th and continue in the Classical Institution *four* weeks, and in the Theological Seminary *five* weeks. The winter-session in the former will commence on Friday October 17th and in the latter on Friday of the week next ensuing.

AGENTS FOR THE MESSENGER.

A corrected list of agents for our paper was given in the number of July 15th. To those we now add

Mr Philip Stœhr, *St. Thomas, Franklin co. Pa.*
Mr John Heiner, *Taneytown, Frederick co. Md.*

As it is indispensable that subscribers be punctual in making payment and agents in transmitting to us moneys received by them, we earnestly request their attention to this essential matter. The opportunity that will be presented by the coming meeting of Synod for making remittances to us from a distance we hope will not be neglected. Remittances may also be made to us by mail in notes that are at par in the places where subscribers or agents reside, but we shall esteem it a favour if they be exchanged for such as are at par in Philadelphia or Baltimore.

Miscellaneous.

From the Home Missionary.

LETTER

From a gentleman after having travelled in the West.

DEAR SIR.—That the western part of our country is destined to exert a powerful influence on the destinies of the whole nation must be evident on a moment's reflection. Already does the Valley of the Mississippi contain one third of our whole population; and such are its capabilities and resources, that in all probability a majority of the inhabitants of these United States will be found in this valley in less than ten years.

What shall be the character of this population? is a question that must come home with thrilling interest to the bosom of every patriot and Christian. Shall temperance and industry—shall purity and religion pervade that living mass of human beings? Shall the word of God

be found in every cottage, and the house of God lift its spire from every village? Shall colleges and academies, day schools and Sabbath schools, extend their happy influence to millions who are soon to decide the destinies of our country? Or shall intemperance and lust, shall infidelity, with all its retinue of vices, spread the pall of death over the fairest, richest, noblest portion of our happy land? This depends very much on another question.—

Whether young men of deep piety and good talents are willing to go there in greater numbers than they have done, as teachers and preachers of the Gospel. The remark was once made by the Secretary of the Home Missionary Society, that "the voice of the living minister is what is peculiarly needed there." My own observation has abundantly verified this assertion. Although I have been but a little way to the "far west," enough has fallen under my observation to convince me that the most pressing and urgent call from the west, is *men*. Not Bibles, nor tracts, merely—but *men*: not puny drivelling, inefficient men, but men that can stand up boldly for the defence of truth; men that can grapple with the infidel, the skeptic, the unbeliever of every grade, that can show the *why* and the *wherefore* of Christianity, and drive the infidel from the field of argument, if they cannot bring him under the practical influence of the Gospel; men of warm hearts and sound heads, that can think and act for themselves, that have never called any man master on earth, that have not studied theological systems till they have almost forgotten the Bible, and preached themselves "out," because they have not replenished their minds at the living and uncorrupted fountains of truth. Such are the men imperiously demanded at the west. Let me show why.

Infidelity meets you there in all its forms. Some will come out boldly, and deny, at the outset, the whole system of Christianity. They will even go so far as to deny human accountability and moral obligation, and, of course, a future state of retribution. A few are not ashamed to deny the existence of a Supreme Creator. Others will deny only parts of the system of revealed truth, the more objectionable features of Christianity, such as total depravity, the necessity of an atonement and of regeneration. And the men who thus disbelieve are not the obscure and ignorant. They are in many places, men of wealth, talents, and influence. I know of one place in the state of—, containing a population of more than 2,500 souls, where the Presbyterian church has but four male members, and the churches of other denominations very small and feeble. Here is a decided influence on the side of infidelity. The lawyers, the magistrates, the men who give tone to society, are mostly infidels. Vice, in its vilest, blackest forms, flourishes as a matter of course. Gambling, counterfeiting, and prostitution, are things so common, that they cease to be regarded as matters of astonishment. The laws sleep in the statute book, the sword of the magistrate rusts in its scabbard; the fountains of public morality are corrupted, and public opinion sanctions, or at any rate does not forbid the grossest crimes: and this place exerts a most

pernicious influence on the surrounding country. It is a place of considerable trade; many resort there from the country, and inhale the pestilential atmosphere which soon hurries them to destruction. There is not in that place, and has not been for some time, a Presbyterian clergyman.

Now what is to be done? Will you send the Bible? what good will that do those who believe it to be a mere invention of the dark ages? Will you send tracts? what good will they do those who deny the very foundations of Christianity? I repeat it again—*men* are wanted, and I say with emphasis, they must be *men who understand themselves*. They must not only understand the leading doctrines of Christianity, but they must also understand and be able to defend those principles on which Christianity is based. Especially must they be well versed in the great principles of God's moral government and of human accountability, or they cannot stir a step in combating the infidel. Common place harangues and general exhortations may pass off tolerably well before a New-England audience, where they take for granted the truths of the Bible, but they will not do for such places as I am speaking of; what they want is solid, clear, and conclusive reasoning. It must be demonstrated from principles universally acknowledged and admitted to be true, that there is a God who exercises a moral government over the world, that he has revealed a system of truths to be believed and acted upon, and that he will dispose of us according to his good pleasure. Now, if men will go there, with minds and hearts properly furnished; able to enter into a discussion of these fundamental points with any one they meet, whether in the stage-coach, the steam-boat, or public house, they will do good; for it is an easy matter to get people to hear you. If you wish to preach, you can have an audience at any time, and if you will give them solid matter, and not rant, they will give you a respectful attention. There never was a more mistaken idea than that any thing in the shape of a sermon, and any body bearing the name and wearing the garb of a preacher, will do well enough for the west. Such an idea betrays gross ignorance of the character of the population. True, they are generally not as learned in books as they are at the east: yet they can think, they can reason, and judge; and they do these often with great shrewdness and power. We must not suppose that because they live in log-houses, they have not that high attribute of human nature, the power of thought, in as full perfection as those who dwell in more enviable habitations. Let men go among them, therefore, who can do something more than deal out a few common-places, or throw out hasty and crude remarks, which can neither instruct the believer, nor convince the infidel. Let him not be afraid to preach written discourses, with the idea that the people are prejudiced against the use of notes. It is against dullness—vapidness—rant—that they are prejudiced, not against written discourses. Let them see that you have investigated the subject; that you consider them as having some understanding, and capable of appreciating solid and substantial thought, and whether

you extemporize or not, you will have an attentive audience.

I know we hear much said about the west, but the half is not, and cannot be told. Could the vast resources of that portion of our country be in the hands of enterprising and devoted Christians, what an augmentation of means would there be for converting the world. Instead of the hundred and fifty thousand dollars you give annually for foreign missions, there would be millions. Let the west be regenerated, and our own country is saved; let that be over-run with iniquity, and we are a ruined nation. There the battle is to be fought; there the great moral and political question is to be decided—Whether we shall be a free, virtuous, and happy people; whether the light which has shone upon us for half a century, shall shine with increasing brightness, until it ushers in the millennial day, or whether it shall glimmer on for a few short years, and then be put out for ever.

GERMANS IN THE UNITED STATES.

Under this head, we made some remarks in the last number of the *Missionary*, (page 47.) Since that time, we are happy to state, we have appointed two missionaries, well recommended for piety and talents, to labour among the Germans, viz: the Rev. Mr. Birkey, in Berks co., Pennsylvania, and the Rev. Mr. Raschig, in Cincinnati, Ohio. The former is of German descent, and the latter a native of Saxony, but educated in this country. Both speak the German language.

NEW HELPERS IN A NEW FIELD.

The appointment of Mr. Raschig to Cincinnati has been made under circumstances of peculiar interest and promise. Our attention has been directed to this mission by the Rev. B. C. Wolff, pastor of the German Reformed Church, in Easton, Pa., and a valuable portion of the aid which may be necessary in his support, is pledged by a Young Men's Missionary Society recently formed in that place. The following is extracted from the application to the A. H. M. S.:

FROM THE YOUNG MEN'S MISSIONARY SOCIETY OF EASTON, PA.

The managers of the Young Men's Missionary Society of Easton, Pa., represent that there is, at this time, in the city of Cincinnati, a large number of German emigrants, who have settled and established themselves in the various occupations and employments of life, but are without an opportunity of hearing the Gospel, or of attending upon the other ordinances of divine worship in their own language.

In the heart of our happy country, abounding as it does in religious privileges to those who speak the prevailing language, are our German brethren; but there is none to break to them the bread of life. In a land flowing with milk and honey they are ready to perish. Within sight of our beautiful temples they are living without God and without hope in the world. They are there with no other means of grace than their Bibles, and such preaching as they may receive from the occasional visit of some irresponsible ecclesiastical adventurer; and, moreover, exposed to all the proselyting influence of the Catholics, by whom they are surrounded. They represent, also, that the society of which they are the officers, are desirous to send out a missionary to Cincinnati, in the hope that he will be able to establish a church among them, and to settle himself as their pastor,

The services of a young minister, well qualified for this important undertaking, by his learning, talents, zeal, and piety, they are able to procure. He is willing to engage in it immediately, but the society, which is just in its infancy, are unable to guaranty to him an adequate support.

Having been informed by their pastor, the Rev. B. C. Wolff, that your Society would aid them, they venture, respectfully, to solicit it. In the hope, then, that this enterprise will result in the enlargement of the blessed Redeemer's kingdom, they ask you for such a donation as will enable them, with what they themselves can raise, to support a single man comfortably in Cincinnati for one year. They hope that their own funds, in the course of the year, will amount to at least one hundred and fifty dollars, but, at present, they cannot calculate upon more than one hundred dollars.

The Society propose to commission Mr. Raschig for six months, renewable for six months longer, if it should be necessary. This, however, they do not think will be the case, as, with his talents and zeal, they hope he will be able to effect a settlement among them in a very short time.

Additional Intelligence.

[We extract the following from the copy of a letter forwarded us by Mr. Wolff, from a highly intelligent gentleman in Cincinnati, relating to the importance of the above mission.]

I should think that such a man as you describe might be highly useful here, and, although much success might not be realized immediately, the foundation would be laid, upon which a valuable superstructure might be hereafter built, that would prove a blessing to the emigrating Germans for many years to come, and save them from the blighting influence of papacy.

PROGRESS OF GERMAN EMIGRATION.

Extract of a Letter from the Rev. B. C. Wolff, of Easton, Pa. to the Rev. Thomas De Witt, D. D. of this city.

You, my dear sir, are acquainted with the condition of the German emigrants in the West. You know that thousands are flocking to this country annually. They come from the new provinces of Bavaria, where the Protestant inhabitants are not satisfied with the regulations of a Catholic king. They come from the dominions of the king of Prussia, where the people have but little to complain of, either as it respects their civil or religious privileges; but a spirit of emigration has got among them there, and the visionary project of forming a state in our confederacy, in which the German language shall prevail, leads men of wealth and intelligence to sell all that they have, to come to our western world.

They come from the upper circles of the Rhine and the Swiss Cantons, where they are poor and mostly Catholics, to better their worldly condition; and when they come among us, as it respects spiritual things, they are poor and miserable, troubled and blind, &c.

Many land now at N. Orleans, and pass up the Mississippi to Arkansas. I was told, recently, by a gentleman whose opportunities of information are good, that, it is supposed; there are 14,000 Germans in that territory.

Munich Von Zutingen, it is said, has settled there with three hundred followers; and a gentleman of great wealth, from the neighbourhood of Magdeburg, is preparing to follow. They, it is said, bring ministers and schoolmasters with them.

Now these people's spiritual necessities must be provided for. The Catholics are now far ahead of us. They have already possession of the field. Whilst we slumbered and slept they entered, and whilst we are but rubbing our eyes, they are among them and acting. I do hope and trust that your church and ours will feel it a duty, for which they must give account, to engage in this work. No others can engage in it with the hope of success. *We must do it.—Home Missionary.*

DEATH OF DR. SCHLEIERMACHER, OF BERLIN.

On the 12th of February died the Rev. Frederick Daniel Ernest Schleiermacher, D. D. Minister of Trinity Church, and one of the professors of theology in the university of Berlin, in his sixty sixth year: a man whose name stands at the summit of distinction among the moral philosophers, scholars, and divines of modern Germany. He was a native of Silesia, and was educated in the seminaries of the United Brethren, at Niesky, and afterwards at Barby. In 1787, being in his twentieth year, he became a student in the University of Halle; where he enjoyed the great advantages of attending on the lectures of Frederick Augustus Wolf, the celebrated author of the *Prolegomena* upon Homer, and whom his countrymen generally regarded as the greatest philologist of his age, of John Aug. Eberhard, the Professor of Philosophy, author of the "New Apology for Socrates," and who, though a clergyman and a preacher, was a favorite of Frederick II. and the intimate friend of Nicolai and Mendelssohn, and well known to be a participant in their infidelity; and, in theology, of Nessel, a man of attractive character and profound learning, the author of many works in different departments of theology, some of which (particularly on the Evidence of Revelation, numerous Exegetical Dissertations, and propaedeutic treatises for the direction of divinity students,) are of considerable utility, but the general bearing of his theology was towards the assumingly called liberal and rational system; and Knapp that admirable scholar, pious Christian, and able professor, whose sun shone brighter in his latter years. The young Schleiermacher's time at Halle was the very period when the seeds of Antisupra-naturalism, which had been long scattered by different hands, were vigorously germinating. To the impressions of his university education, may be in great part imputed the astonishing phenomenon which his subsequent character exhibited; a compound of Moravian piety and simplicity, with the most knotted entanglements of sceptical metaphysics, and the unbridled speculations of an ever restless Neologism. This strange combination may have acquired and maintained its existence, from the extraordinary qualities of Schleiermacher's mind; which led him into fine-spun refinements of analysis, and an almost incredible depth of meditative penetration, such as brought in his mind the most discordant elements into apparent agreement. In 1794 he commenced the work of preaching; and so engaging, yet dignified and impressive, was his manner, and so agreeable to a polite and philosophical audience was the matter of his sermons, (if sermons they could be called) that he became popular in Berlin at a time when religion and public worship were almost universally scorned. One may conjecture what was the character of his own preaching, or at least what was his taste, from his having, in this early part of his course, translated and published the sermons of the admired London Unitarian, Mr. Paine. He published several volumes of his own Discourses concerning which, we are informed by

good judges, that the elegant and logical frigidity of the earlier volumes gave way, in the latter, to more of evangelical doctrine and Christian affection. At this time he engaged with Frederick von Schlegel, (who and his brother Aug. William were the wondrous pair in philology, criticism, poetry, and all elegant sciences, whom all Germany admired as her new *Dioscuri*.) in an intended German translation of all the extant works of Plato. For such an undertaking Schleiermacher was well fitted, not merely by his Greek learning and his accurate study of the great philosopher of Athens, but by a singular congeniality of mind. The spirit of Plato seemed to live again in the young Berlin preacher. Schlegel, drawn aside by other literary labors, relinquished his projected part, and left his friend to occupy the entire field. Several volumes of this translation have been in succession published; but we believe that the whole design has not been accomplished, and we most regret that (so far as we know) a *Dissertation*, which was to have crowned the work, on the *Characteristics of Plato and of his Philosophy*, is left an unsupplied desideratum. Schleiermacher's papers on the Grecian philosophy, published in the *Memoirs of the Royal Academy of Sciences* (of which he was Secretary for the department of philosophy,) contain lucid proofs of his qualifications in this respect.

When the present King of Prussia constituted, in so admirable a manner, for the interests of both learning and religion, the University of Berlin, in 1810, he was appointed one of the Professors in Ordinary of Theology. His lectures drew great attention, and were admired for their comprehension, their originality and profoundness, and the interesting manner in which he orally explained the most abstruse propositions. He seemed to stand on the intermediate ground between the Rationalists and the Superstitionists; but on what point of the line was not easy to ascertain; perhaps it was a varying point. Within the last few years, he has openly declared that he was not a rationalist. It is very probable that evangelical feelings became more powerful in his heart, by participation of the remarkable revival of religion which took place in Berlin and some other parts of Prussia, about 1814. He was an occasional hearer of the plain and humble preacher to the poor Herms, whose ministry was so remarkably blessed to many of the rich and great who, at the period which we have referred to, resorted to the obscure Alms-house Chapel in which that servant of Christ taught the righteousness which is by faith. Schleiermacher gave the weight of his character and commendation to the good old man's preaching; and he delivered the oration on his death, in 1817.

Of his "Brief outlines of Theological Study," (*Kurze Darstellung u. s. v. 1811.*) the learned and excellent Professor Pusey, of Oxford, says—"A work which, with a few great defects, is full of important principles and comprehensive views, and which will form a new era in Theology whenever the principles which it furnishes, for the cultivation of the several theological sciences, shall be acted upon;" and he describes the author as "that great man who whatever be the errors of his system, has done more than any other (some very few perhaps excepted), towards the restoration of religious belief in Germany."—*Pusey on the Theology of Germany*, vol. 2, p. 115.

His principal theological work is "The Christian Faith, presented in its connexion; according to the Fundamental Principles of the Evangelical Church," (*Der Christliche Glaube*, u. s. v.) in two volumes, 1822, and a second enlarged edition in 1830.

In September, 1823, he was brought to London, to preach on the Re-opening of Dr. Steinkopff's Church. On that occasion, his extemporary prayer was peculiarly solemn, humble, and affecting. His sermon was from Eph. iv. 3. Supposing (which he unhappily seemed to assume) that all the hearers had been really converted persons, it was an excellent sermon, full of tenderness, spirituality, and unction. It was delivered without any written preparation; but several gentlemen took notes and from their united labor the discourse was printed, a small part only having been revised by the preacher, on account of his so

speedily returning to Berlin. A translated specimen of it, which conveys a tolerably correct idea of its character, is in the article of the *Eclectic Review*, already referred to.

In his personal intercourse, Dr. Schleiermacher was a man of most kind, bland, open, and communicative manners. To the young persons who resorted to him for private religious instruction, he would speak with flowing tears upon the most weighty truths of religion, especially the love and grace of Christ. He delighted to open his immense stores of knowledge, on every subject, to intelligent and serious inquirers, whether students or others.

If any thoroughly qualified person were to write a life of Schleiermacher, detailing his career as a scholar, a patriot, a philosopher, a professor, a minister, and a Christian, describing his methods of study, and unfolding his mental principles as well as detailing his outward activity, it would be a signal benefit to the world. It would contain treasures of information, lessons of caution and suggestions of direction and encouragement, which to students of human nature, and persons intent on self-improvement, would be invaluable.

We lament that we have not a larger stock of materials for our account of this great man: but we trust that the want will be ere long supplied. We are informed that the closing scenes of his life were replete with instruction and edification to those around him. On his dying bed he administered the Lord's Supper, to his sorrowing yet rejoicing friends. Nearly his last words were: "I have found my salvation in the blood of my Redeemer, and to that I hold fast."

His death was felt with deep sympathy of grief by the University and the city of Berlin. It was computed that more than thirty thousand spectators attended his funeral.

Thus, a lesson of prime importance is presented to young men. Here they see a man of the first-rate natural talents and of stupendous acquirements; a phoenix in ancient and modern literature, a philosopher in the highest rank, who had drunk the fullest draughts of the boasted systems of Psychology and Logic which his countrymen live in succession idolized—those of Kant, Fichte, Schelling, and Hegel—than which no man was better qualified to estimate their claims; a man who had yielded to them too much of his heart: and of the most searching, speculative, and profound of the famous modern theologians of Germany; who, during a large part of his life, had been associated with some of the ablest Neologists; they see such a man sitting at the feet of the Saviour, and "rejoicing at all things; but less for the excellency of the knowledge of Christ Jesus his Lord." My this lesson of truth and wisdom not be given in vain!—*London Cong. Mag.*

AN AMERICAN CARDINAL.

It is rumoured on the authority of a Dublin paper, that Bishop England has been promoted, by his holiness the Pope, to the dignity of a cardinal. So far as the interests of the papal hierarchy are concerned, we regard it a very judicious selection. The Pope has scarcely another servant who has had equal opportunities for becoming acquainted with the real position of his opponents, or who has manifested equal zeal in defence of his master. And it would have been departing from the policy usually pursued by his predecessors, had he not conferred a suitable reward upon so distinguished a champion of his cause. As popery is evidently losing ground in the old world, and gaining in the new, principally by emigration, it is a matter of some consequence to have as a cardinal, one who is familiar with our institutions—a familiarity which Dr. E. has acquired, not from books alone, but from mingling with the people and travelling ex-

tensively through the country. As a Cardinal, his opinions upon every thing touching the cause of Romanism in the United States will doubtless be received by his contemporaries as oracular. His personal knowledge will give him in this respect, an advantage, to which neither his talents nor his judgment, nor his discretion would entitle him. He will of course draw upon the almost inexhaustible resources of the *Propaganda* for the establishment of schools and colleges, and missions and monasteries and nunneries; and he will locate these in such positions, as, in his judgment, will most effectually influence the public mind.—Priests, and friars, and nuns, will be detached from foreign institutions, where they can do but little service to the cause, for more active employment and a wider field of labour in the new world.

A policy will of course be pursued, so nearly adapted to our own institutions, as to deceive many who are not acquainted with their arts. No doubt Roman Catholic Sunday Schools will be established in every village and neighbourhood, to which they can gain access. They will have their Tract Societies, or agents whose special business it is to disseminate cheap publications, advocating the cause of Romanism. They will also distribute the Bible, so translated and so defended by notes and comments, as to favour the doctrines of the church of Rome. And as Dr. England is well aware, that in many parts of this country, and among intelligent individuals also, there is no decided preference to any form of religion, he will take special pains to instruct his agents and his missionaries, to manifest a peculiar degree of liberality, as the most effectual means of being received into favour. In a word, nothing will be left unattempted which promises success to their cause. So far as pecuniary means are necessary, they will be at his command. And a multitude of men, and women too, will be ready to carry into execution whatever he may dictate.

We throw out these suggestions, not because we have any fear that Popery will ultimately triumph in this land of the free. It is too servile a system to become popular where civil liberty is enjoyed. But still it is proper that Protestants should know what efforts are in progress, to establish among them a system of ecclesiastical vassalage, such as that under which Italy and Spain have for centuries groined.

The promotion of the Bishop of Charleston may serve to show the manner in which the Pope exercises his dominion. The gradations in the hierarchy are numerous, and every one connected with it, calculates upon preferment—the Cardinal looks forward to the Popedom—the Bishop to the office of Cardinal—the Priest to that of Bishop, and the novice expects to be a priest, and to rise in proportion as he manifests his fidelity and zeal. It is an admirable contrivance to keep ambition awake, especially as disgrace is the sure accompaniment of the least defection in obedience to the mandates of a superior. And not only disgrace but actual punishment, where punishment can be inflicted.—Added to this there is a prevalent impression among all their orders, that the higher the office, the more holy the character, and the more

sure the passport to the kingdom of heaven.—*Charleston Obs.*

Among the "signs of the times," few recent events are of more importance than the following Decree, issued by the present Government of Portugal.—*Christ. Int.*

DECREE—ABOLISHING CONVENTS, &c.

Art. I. All convents, monasteries, colleges, hospitals, and establishments whatsoever, of monks of the regular orders in Portugal, Algarves, the adjacent islands and Portuguese dominions, whatever may be their denomination, institution, and rules, are henceforth extinguished.

II. All the estates of these convents, &c., are incorporated with the national domains.

III. The sacred utensils and ornaments employed in the divine service, are placed at the disposal of the respective ordinaries, to be distributed among the churches of their dioceses which have most need of them.

IV. Each of the monks of the suppressed convents, &c. shall receive an annual pension for his support, unless he receive an equal or greater income from a benefice or public employment. The following are excepted:—

[a] Those who took up arms against the legitimate throne, or against the national liberty.

[b] Those who abused their ministry, in the confessional, or the pulpit, in favor of the usurper.

[c] Those who accepted benefices or public employments from the government of the usurper.

[d] Those who denounced or directly persecuted their fellow citizens for their fidelity to the legitimate throne and the constitutional charter.

[e] Those who accompanied the troops of the usurper.

[f] Those who, on the re-establishment of the authority of the Queen, or since, in the districts in which they resided, abandoned their convents, monasteries, &c.

V. All laws and ordinances to the contrary are abolished. The Minister of Ecclesiastical Affairs and Justice is charged with the execution of this decree.

DON PEDRO, Duke of Braganza,
JOAQUIM ANTONIA D'AGUIAR.

Palace das Necessidades, May 23.

PRUSSIAN SYSTEM OF EDUCATION.

The minister of public instruction acts in every part of the kingdom of Prussia; he is the centre of a motion which pervades it from end to end; in each district a council sits, which is directed by his orders and uniformly communicates with him; & thus a system reigns throughout, according to which the slightest influence exerted at head quarters makes itself felt in the remotest extremities. For the purposes of this system, the kingdom has been separated into distinct groups, these groups being several times sub-divided, so that a chain of multiplied ramifications exists, which, however multitudinous, still act under one general law of harmony. In

each group, the whole series of gradations is found, so that, in effect, a child need scarcely leave his native place in any part of the country, in order to complete his education. The final or finishing stage is that of the university, and the institutions of this denomination are so dispersed as to answer in the most admirable manner to the general convenience; whilst, at the same time, nothing is sacrificed to secure this convenience.

We shall proceed, therefore, with an account of the various stages of progress which a child makes from the termination of his national education. According to the laws of Prussia, every subject is bound, as an important part of his duty, to send his child to a primary school. This can scarcely be treated as an obligation, because it is an act habitually performed by parents in Prussia, just in the same way as parents in England have their children christened; every body has it done, the practice is universal, and is interwoven in the national customs. In fact, so old, so established is it, that it is described by a single word in the German, *school duty* or *school obligation*, the original term being *Schulpflichtigkeit*. Now, every parent who has a child must send that child, at the proper age, to the primary school; and the only excuse which will avail the father for not doing so, illness excepted, is that he provides as good an education at home as the boy would receive in the public school. A series of laws, beautifully blending the noble principle of justice and humanity, has now existed some time in Prussia. As a necessary obligation accompanying the other, every parish is bound to establish a primary school within its precincts.—*Mrs. Austin's Translation of M. Cousin's Report.*

NATIVE CHRISTIANS IN INDIA.

The London Christian Observer for June, 1834, remarks, that the Bishop of Calcutta (the rev'd Daniel Wilson) "has determined that the distinction of *caste* must be abandoned, immediately among native Christians. "The Gospel," says the Bishop, "recognises no distinctions such as those of castes imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other." This is a very important step on the part of Bishop Wilson, and must, we think, have a very important effect upon this part of the population of British India.

Hope and fear are the strongest passions of the mind. The apostle urges the hope of that glory which the gospel displays; and fear of God as the greatest and most powerful judge. This fear is a holy self-suspicion. The more a Christian believes and loves, the more unwilling he is to displease God.—*Leighton.*

Little art is required to enable men to tell the truth: art becomes requisite, chiefly, when men are about to plead falsehood.

Sin is something unnatural. It takes place in the indulgence, in forbidden modes, of susceptibilities in themselves good.

Man has a natural susceptibility and relish for truth, benevolence, and other virtues,—(notwithstanding Dr. Griffin.)—*Com.*

The law presseth on a man till he flies to Christ; then it says, thou hast gotten a refuge, I forbear to follow thee: thou art wise, thou art safe.—*Bengelius.*

Frederick Town, July 30, 1834.

At a late congregational meeting of the G. Ref. church of Frederick Town, the Rev. Charles Reighley, was re-elected the pastor of said church. During the past year the ministrations of this Brother have been somewhat blessed; and at the present time a considerable anxiety of mind is resting upon many of the members of the congregation.

HENRY BEAR, *Pres. of the Cons.*

STATE OF THE EDUCATION FUND.

Being so repeatedly reminded of the destitution of this fund, by the fruitless enquiries of those who have a right to look to it for support, and hearing nothing from those upon whom it devolves to see to this matter, we feel it our duty to take this method of apprising the members and particularly the ministers of the Church, of what must be done without delay if we would save the credit of this object.

At the close of last session, we were obliged to loan \$107.00. This sum must be paid in the course of a few weeks. The number of beneficiaries adopted for the present session, who look to us for the stipulated sum of \$40. each, is seven, requiring the amount of \$280: This too must be paid very soon; at least at the end of the present session, which is near at hand. Adding this to the sum loaned we have the aggregate of \$387.00 which is to be paid. And how much do you ask is there in the treasury to meet this demand? We answer nothing. And let it be remembered too that we cannot reckon on the assistance of the whole church. The Classis of Maryland which comprises that state and Virginia, and within whose bounds the most has hitherto been done for benevolent objects of this kind, has its own Education Society and its own beneficiaries to support. This statement we would respectfully submit, hoping that those whom it concerns will not be at a loss to know what is their duty.

JNO. CARES, *Treasurer.*

A meeting of the Board of Visitors of the Theological Seminary of the Ger. Ref. church will be held at York, Pa. on the first Wednesday of September next.

D. ZIEGLER, *Sec'y.*

MONEYS RECEIVED.

By Rev'd Robert Douglas, from Mrs Mary Miller, Eliz. Rigert, Eliz. Kerney, Mary Ingle and Susan Entler each \$1.00; Rev'd James Black, Mr Andrew Summers and John N. Shell each \$1.00; Mr. Jacob Hill \$2.00. From Mr C. F. Hoffmeier \$1.50.