

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, PA. MAY 15, 1835.

VOL 2.--NO. 10.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church
By Daniel May,
On the South side of Main street, directly
opposite the Bank.

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

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

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

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

LETTER FROM FRANCE.

BOLENEC, (Lower Seine), Feb. 23, 1835.

Religious state of Prussia—Persecution of the Lutherans of Silesia.

Several political journals, and one of our religious journals, the *Semneur*, have published accounts of the afflictions which are now passing in the Lutheran churches of Silesia. These events are important enough to deserve the attention of the friends of the gospel, but before relating them to your readers, I will say something upon the religious state of Prussia.

In the eighteenth century, the utmost hostility to christianity prevailed in this country. The king of Prussia, Frederic I. surnamed Frederic the great was the intimate friend of Voltaire and an open example of impiety. The courtiers imitated the king; the people the courtiers. Infidelity pervaded by degrees all classes of the nation, and theologians themselves, influenced by public opinion, departed more and more from the purity of the gospel. But not daring to reject openly the contents of the Bible, they devised a system which disguised the want of piety under the appearance of learning, and gradually destroyed christianity, while preserving some appearance of respect for Jesus Christ. This system is known under the name of *rationalism*.

The long wars, which followed the French revolution, and of which Germany was the principal theatre, turned away the minds of men from a serious consideration of the Gospel. A cold, dry, lifeless rationalism was all the religion left, if it is proper to call this shadow of piety by the name of religion. But the terrible catastrophes which oppressed Prussia under the reign of Napoleon, the national convulsion of 1814, the peace which crowned the triumph of Europe over France, the restoration of thorough studies in the universities, the disgust which was

at last felt for the sophists of the eighteenth century, the acknowledged impotence of rationalism and the need of a stronger and more consoling faith,—these and other causes, contributed to awaken many of the inhabitants of Prussia, and to lead them to the feet of God the Savior. The present king Frederic William III, having often felt the blows of adversity, has yielded his heart to the truths of revelation.

Far from following the example of his grandfather, Frederic II, he has humbly prostrated himself before the cross of Jesus, and, we are assured, is animated by a sincere and true piety. At the same time, several distinguished theologians have proclaimed anew the fundamental doctrines of the Gospel. Mr. Hengstenberg, the learned and pious editor of the *Evangelical Church Journal* of Berlin, Mr. Neander, one of the best writers on ecclesiastical history, and many other professors and pastors have raised the old standard of the Reformation. This religious movement has pervaded Prussia; citizens of all classes, & even many of the soldiers have returned to the humble and fervent faith which saves the soul. Christians in Europe rejoiced to receive such good news from a country notorious for its forgetfulness of evangelical principles, and they blessed the Lord for manifesting his power and mercy where infidelity had hoped to establish a permanent dominion.

But all at once sad intelligence has reached us. At first the journals spoke confusedly of *pietists*, *mystics*, *fanatics*, refusing to obey the laws, and rebelling against the orders of the king. These calumnies were eagerly received, as might readily be supposed, by degenerate protestants, universalists and latitudinarians, who took care to publish them all in their journals; adding with an air of triumph: "See the consequences of religious extravagance! Mark the bitter fruits of methodism! These are the effects of fanaticism." We were distressed at hearing these accusations and could not understand how the pietists, the wise and mild disciples of Spener, hitherto so peaceable, had suddenly become wild and turbulent and rebellious. But at last the truth is come to light, and it now appears that Prussia is not agitated by fanatics, but that faithful christians are there suffering evident persecution, because they will not renounce the religious customs and liturgy of their ancestors.

But to the facts. The king of Prussia, animated no doubt with very praiseworthy intentions, desired to unite into one and the same communion the Reformed and the Lutheran churches in his states. As the differences which divided these two great branches of protestan-

tism are inconsiderable, he thought it would be easy to effect a union, and the theologians he consulted on the subject, partook of his opinion. He persuaded, accordingly, the Lutherans and the members of the Reformed church to unite, and the union was celebrated with much solemnity. Thus far all went well; but the king of Prussia overstepped these prudent limits, and undertook to impose as a legal obligation what should have been only the effect of voluntary consent. In this he showed more zeal than wisdom.

He composed with the aid of some ecclesiastics and other pious men, a liturgy for all the churches of Prussia. For a king to compose a liturgy, is certainly extraordinary; but it should be recollected that the king of Prussia is also a bishop,—the arch-bishop of his country. He bears both the crown and the mitre, the sceptre and the cross; he holds two swords in his hands, and claims the right to preside in the assemblies of divines, as he presides in councils of war. This office of bishop joined to that of temporal prince, is an inheritance of the Reformation, and we must not blame the Reformers too much for allowing this two-fold authority to the government. It was perhaps necessary in their times; for protestantism had to maintain, in its cradle, a gigantic struggle against Rome, and was obliged to bear the sword of kings before its banner, that it might not be overcome in the combat.

The liturgy of the king of Prussia is not bad in itself; it contains a fair exposition of the fundamental doctrines of christianity; but it is justly objectionable on account of some of the ceremonies it prescribes, the festivals it establishes, and the care with which it maintains the episcopal supremacy of the king. Every pastor, according to this liturgy, must, at his consecration, give the king the title of archbishop, he must promise to teach his flock to be in favor of political measures of the government, to defend the royal power at the price of their blood, and to reveal all hostile designs against the government, which may come to their knowledge. These conditions have given rise to the remark, and not without reason, that the oath exacted of pastors was a suitable oath for police officers.

This liturgy was first adopted in the Court chapel. The king next recommended its adoption by all the clergy of Prussia. He bestowed rewards and honors on those who were most forward to introduce it into their churches, and who seconded most zealously the plan of a union of the two protestant communions. In 1830, the use of the new liturgy, which had been

heretofore optional, became obligatory. At length, last year, the king published a decree, according to which, all ministers are commanded, under pain of suspension and removal from office, to use the new liturgy in religious worship. Thus the pretensions of the king went on increasing: beginning by a simple invitation; then, bestowing favors on those who adopted his plans; afterwards, requiring every one to submit; lastly, pronouncing severe penalties against the pastors who would not obey. Such is the usual progress of political power, when not confined within the limits of a liberal constitution: it stops not till it has reached the most intolerable despotism.

The royal will met with resistance, especially in Silesia. The Lutherans of Silesia enjoy special privileges guaranteed by the treaty of peace of Westphalia, and by the solemn promises of the kings of Prussia. They declared that in all that concerns their faith, their conscience, and their church, they owed no obedience to the king, and that they would adhere to the liturgy and the worship handed down to them by their fathers. They attempted to support their rights by means of the press, but the censorship placed an obstacle to the publication of their writings. A pastor of Breslau, Mr. Scheibel, a man of high consideration on account of his learning, his piety and honorable character, was suspended from office. Some time after his suspension, he was formally deposed. His parishioners then set up worship in a village, three leagues from Breslau; but other pastors were also deposed, and many of the Lutherans of Silesia, deprived of the use of the churches, formed private meetings to celebrate their worship agreeably to the ancient usages, and with the liturgy of the church to which they belonged. These meetings were also prohibited by an order of the king: so difficult is it to stop on the slippery steep of absolute power!

Persecution displayed itself under violent forms in several places, and among others in the village of *Hoenigern*. The pastor was brutally deposed; but the inhabitants, appealing to the treaties and the oath of the king, refused to receive the ecclesiastic named to take his place. The civil authority came on the 11th of September last, with two soldiers to open the church to the newly appointed pastor; but the villagers refused to give up the keys. Assembled in arms around the modest house of God, in order to prevent approach, the inhabitants sung psalms during the whole day, and the officer withdrew, without accomplishing his errand. Several vain attempts were made to take possession of the church; the villagers had placed sentinels to give warning: at the slightest alarm of danger the whole community was on foot, and collecting round the church, again by their singing repelled the invasion by which they were threatened. At first they celebrated their worship in the open air, fearing, if they should open the church doors, that the way would be prepared for the entrance of their adversaries. At last they constructed a large shed, under which they met, and as they had no longer a pastor to instruct them, they confined themselves to simple prayers and singing psalms. The deposed pastor, for wishing to celebrate worship, was

put in prison; and nine heads of families in the village were punished in the same way. Recourse was then had to force: on the 24th of December, four hundred infantry and one hundred cavalry were sent to punish the inhabitants who hoped still to defend their church by singing psalms. The doors of the church were broken open, and the new pastor took possession of the pulpit; but not a single inhabitant would attend service, and this minister of Christ, put in possession of his charge in so strange a manner, preached before the soldiers who guarded the benches of the church.

These persecutions have produced a different effect from what was expected. Many of the pastors of Silesia, who had acceded to the proposed union between the two communions, because they attached no great importance to the change of some liturgical forms, have felt it their duty to reconsider their resolution, lest they should seem to have yielded and cowered, to have abandoned their brethren. They have protested, in a letter addressed to the king, against the persecutions inflicted upon the strict Lutherans. A proper and generous indignation has burst forth from all parts, and it is to be hoped that the king of Prussia will adopt measures more in conformity with the spirit of the gospel. The Lutherans of Silesia have done right; the churches where they would worship God belong to them: for they were built at their expense. The liturgy which they prefer to that of the king is the ancient liturgy of Wittenberg; and the king himself has sworn to respect their religious customs. It is the government then that is wrong; the Lutheran population of Silesia remain faithful to the laws of the kingdom.

These facts, Mr. Editor, prove better than the strongest reasoning the dangers of the union of church and state. If the king of Prussia was not a bishop, if he did not possess at once the spiritual and the temporal power, he would never have thought of composing a liturgy, and making the use of it obligatory. But he was led astray by his double character, of sovereign in the church & out of the church; he thought that he could exercise in both respects absolute dominion; and he has employed the bayonet to break open the doors of the churches! he has brutally deposed pastors who may lawfully resist his orders! he has attempted to unite two religious communions by military force!

Let us hope that this prince will not persevere in his error; let us hope that the sentiments of piety with which he is animated, the christian faith he professes, the experience he has acquired by various vicissitudes, will teach him to moderate this impetuous zeal, which is not according to the gospel, nor according to knowledge. Let us hope that he will ask of God to enlighten and direct him in this important matter, and that the Lord will inspire him to act in a manner more conformable to the precepts of Christianity. If the present king of Prussia were an infidel, we might fear that he would obstinately maintain himself against the just resistance of his subjects, and that his wounded pride would only excite him to increase the rigor of persecution; but his

sincere piety is the guaranty of a different conduct. A true christian may deceive himself; but he will not persevere in his error; he may be led astray by excessive zeal, but he will soon remember that he ought to imitate Him who was *meek and lowly in heart*. (Mat. xi. 29.)
Accept &c. G. DE F.

From the Sunday School Journal.

LETTER FROM AN OLD TEACHER.

[The following letter from the upper part of the State of New York, enclosed a handsome donation to the Society.]

Sir.—In paying a small part of the debt I owe your noble institution, permit me to say I cannot designate the particular use to which to apply this small amount; of that the society is the best judge. Whether it be the Valley, or the Southern enterprise; whether it be missionaries at home, or sending your publications abroad, to the dark places of the earth still the habitations of cruelty; or whether it be the writing and publishing of valuable little books, the object is noble, and the results will tell upon the next and coming generations, in blessings on our sinful race, and glory to God.

It is not possible for children to be in the weekly habit of hearing, and conversing about, and studying the Bible, without growing up more sober, honest and industrious, and in all respects better citizens. Fasten this one cardinal truth in the mind of a child, "God is every where, and always sees me, and will bring every work into judgment, with every secret thing;" & you have a guarantee for their future upright and virtuous deportment, surer and stronger than all the human laws, backed by all the locks, and bolts, and prisons, and gibbets ever framed by man.

Strange, that any man who loves his country and his kind, should oppose Sabbath-schools.—I speak not thus without a long course of observation. With some small interruptions, I have been engaged as a teacher or superintendent in Sabbath-Schools since 1815.

For seven years Providence cast my lot on the southern shore of Lake Erie. No Sabbath-school had then, to my knowledge, been formed in "New Connecticut." All, or nearly all, seemed afraid of them. After laboring for more than a year, one was opened in 1820, in a beautiful village of about four hundred inhabitants; a village where then the huntsman's rifle, and the licentious song of revelry at the tavern, were the more distinguishing features of the Sabbath day's return. After the school was fairly organized, one good old man, (I trust now in heaven,) who had been in the front rank of the opposition for more than a year, "because it would give the children a taught religion," came into the school, and watched closely the whole proceedings during the morning lesson. He was there again in the afternoon, and as the school was about to be dismissed, he said, "may I speak to the school?" With his heart full, and his eyes overflowing, he said in substance: "I have opposed the establishment of this school for more than a year—I did it in ignorance. How many souls have been lost through this criminal ignorance of mine I know."

not; but I now know that Sabbath-schools need only be seen and understood, to be loved and encouraged." I ask the privilege of being admitted a teacher." I need not say his request was granted, and his silver locks were seen and fervent prayers heard in that school, from year to year.

A few Sabbaths after this, a professed atheist attended at the school; a man of respectable standing, wealth and influence. He seemed interested and asked if he might address the school. His request was *tremblingly* granted. He began by saying, "You all know I don't believe the Bible, but I believe in good morals, and doing right to my neighbor." He proceeded to say, such an institution as the Sabbath-school was calculated to lay the foundation of a correct moral character; that he had advised the children and youth, especially in his own family, not to come here; but it was the result of ignorance, and he would now advise them to come. He did so, and two girls then members of his family, were a few years since members of an evangelal church.

General M —, a professed deist came six miles two Sabbaths in succession, to see the school. His visit resulted in collecting about forty scholars, I think, in the settlement where he lived, and instructing them for two summers out of the Bible, and distributing to the scholars religious tracts. This work of benevolence cured the General of deism. "He that watereth others shall himself be watered."

The lessons in the first mentioned school commenced with the gospel of John. From ten to fifteen verses composed the lesson, on which the whole school was questioned, and the leading doctrines clearly stated. The result of this was, to cure one man at least of his Socinian error. The school consisted of about forty; and within ten years from the opening of the school, thirteen had made a creditable profession of religion. And nearly all of the children belonged to families, where even the forms of religion were not observed.

If any wish a patriotic, sober, industrious and virtuous generation to follow us, do all you can to encourage Sunday-schools. Do any fear for the morals of popery, or for the safety of the republic? Encourage Sunday-schools. I love all these benevolent institutions which adorn and bless our land; and there is not one from which mediately, or immediately higher hopes may be justly entertained than from your own.

ANECDOTES.

Rev. W. B. Cadogan.—A musical amateur of eminence, who had often observed the Rev. Mr. Cadogan's inattention to his performances said to him one day, "Come, I am determined to make you feel the force of music;—pay particular attention to this piece." It accordingly was played. "Well, what do you say now?" "Why, just what I said before." "What, can you hear this and not be charmed?" "Well, I am quite surprised at your insensibility. Where are your ears?" "Bear with me, my lord," replied Mr. Cadogan, "since I too have had my surprise; I have often from the pulpit set before you the most striking and affecting truths; I

have sounded notes that might have raised the dead; I have said, surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment, Where are his ears?"—*S. S. Jour.*

Mr. Hervey.—While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being, in her opinion, superior to all other pleasures. She remarked that there was the pleasure of thinking of the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it in her bed at night. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure which she had forgotten. "What can that be?" she eagerly asked; for she thought she had included them all. With a grave look and striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." A clap of thunder, or a flash of lightning, could not have more surprised her; the remark went to her heart. She had no reply to make; the rest of the journey was occupied in deep thought; she abandoned the theatre, and heartily pursued those pleasures which can afford satisfaction even on a death-bed.—*Ibid.*

MESSENGER.

YORK, MAY 15, 1835.

INFANT BAPTISM.

A correspondent has asked us how we get over the following arguments against the baptism of infants, viz:

1. Infants cannot be taught; and as teaching must precede baptism, they cannot be baptized.
2. Infants cannot believe in Christ; and as faith is required as a qualification for baptism, they cannot be baptized.
3. The reception of infants into the Jewish church by circumcision is no argument for their admission into the Christian church by baptism, because only the male children were circumcised.
4. The baptism of children is nowhere commanded.
5. The ungodly lives of such as were baptized in infancy shew that they were improper subjects of the ordinance.

The first and second of these arguments, or rather objections, resolve themselves into one; namely, that a condition is annexed to baptism which infants cannot fulfil: and from this the conclusion is drawn that they ought not to be baptized. It ought to have been shewn, however, that the condition concerns the infant children of christian parents as well as the parents themselves; but this has not been done; and, so far as we can see, the proposition is not only destitute of proof, but involves consequences which, we suppose, very few, if any, are prepared seriously to admit. Instruction in the doctrines of Christianity, and faith are also required, in the same manner, in order to salvation; and more stress is laid upon them here than in their relation to baptism: Christ has not said: He that believeth not, shall not be baptized; but he has said: He that believeth not, shall be damned. Does any one seriously believe that children who die in infancy are damned? If he does, he has an idea

of the Deity which is at variance with all the manifestations of the divine character in the christian revelation, inconsistent with the Savior's own tenderness towards infant children, and destructive to the consolations of pious parents. Such an opinion we cannot entertain; nor are we disposed to maintain a controversy with any who cherish it. But if infant children are saved, they are saved without faith, notwithstanding the plain and positive declaration of Christ: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." It is therefore certain, unless all infants who die in infancy are damned, that they are not concerned in the condition on which either baptism or eternal life is obtained; and if there be any reason why they should receive baptism, their inability to believe or to understand the doctrine of Christ; that is, their inability to fulfil the condition on which baptism is granted to adults, does not exclude them.

The third objection admits, by implication, that, if the rite of circumcision had been performed on all the children of parents who were members of the Jewish church, the fact would be a good argument to prove that the rite of baptism ought to be performed on all the children of parents who are members of the Christian church. This admission rests, and must rest, upon the ground, that circumcision and baptism have the same object: they are external signs and seals of the covenant to which they belong, and the rites by which members were admitted into that covenant and entitled to its benefits. The covenant is one; namely, that which God made with Abraham and confirmed in Christ—Gal 3: 7, &c. Its external forms, before the coming of Christ and after his coming, are different, being adapted to the diversity of times; but its essence is the same. The children of Abraham, who are entitled to the promises given to him, are those of all nations who believe in Christ; the blessing of Abraham comes upon the Gentiles through Jesus Christ; the Mosaic law which was given four hundred and thirty years later, could not annul that covenant, but gave to it a peculiarity of external form which is since done away, and which, while it lasted, was adapted to the infirmity of the age—Gal 3: 7, &c. The objector ought to have adverted to the difference between the church of God under the law and the same church under the gospel, and to have observed the reason why the rite by which members were admitted into it under the former dispensation was confined to males. The law made a difference between male and female, as it did also between Jew and Greek and between bond and free. Under the law the female, in general, had no distinct civil personality, but was regarded, agreeably to the spirit of the age, as an appendage to the man, and, as well as his servants, a part of his property. Females, indeed, as well as males, before the coming of Christ, enjoyed the benefit of the Abrahamic covenant: they acknowledged the same God, joined in the same worship, ate of the same sacrifices, and were comforted with the same promises; and they were therefore in fact members of the church as well as the men; but they constituted an inferior grade, a dependent of the other sex, and did not receive upon their persons the external sign and seal of the covenant of God. It may be said indeed, that circumcision was in its nature necessarily limited to

males: yet, as God might have appointed another rite instead of it, which would not have been subject to the same necessity, his appointing of this one is evidence of his previous purpose to put the sign of his covenant exclusively upon the man. This degrading inferiority of the woman, as well as all other humiliating distinctions, is done away under the gospel dispensation; where, as Paul tells us, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28. Another ordinance, which is equally adapted to all, is now appointed as the sign and seal of God's covenant, namely, baptism; and all who belong to the church of God, whether males or females, are equally entitled to receive it. To confer the sign of the covenant on females was a new thing in the days of the apostles, and is therefore mentioned by Luke, as one among the events which he deemed worthy of special notice, in his history of the rise and progress of Christianity: "When they believed Philip—they were baptized, both men and women."—Acts 8: 12. We will observe, by the way, that Luke does not make mention of children here, in his notice of the subjects of baptism, because their reception into the church, by the appropriate initiatory rite, was an old and well known custom, which he needed not to point out. It was not as infants, but as females that any of the descendants of Abraham had been excluded from that rite; and it was therefore not the baptizing of infants, but the baptizing of females that constituted the novelty.

We are aware that baptism and circumcision do not entirely correspond to one another, and that the latter has some meanings which do not belong to the former; but we maintain that the chief object of both is the same: they are successively the sign and seal of the covenant of God, and the appropriate initiatory rite by which members have been admitted to the benefits of that covenant; and the application of such a rite to the children of Jewish parents, in the form of circumcision, under the old dispensation, appears to us no feeble argument to show the propriety of its application to Christian parents, in the form of baptism, under the new one. Apart from its appropriate design and use, as the sign and seal of the covenant and the initiatory rite of the church of God, circumcision under the old dispensation would signify nothing to us, and its application to infants would prove nothing; but when we form a judgement of it, we must never view it apart from that design and use.

The fourth objection, that the baptism of infants is nowhere commanded, is of little weight. It would have been of more importance if the objector could have shewn that it is forbidden; or that the apostles were prohibited from receiving the infant children of believers, together with their parents, into the fellowship of the church. It is certain that children, as well as their parents, were constituted members of the church of God, when a visible church was first formed, and was separated from the world by a visible sign and seal, in the days of Abraham. "I will establish my covenant," said Jehovah, "between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, & to thy seed after thee." Gen. 17: 7. Circumcision was appointed for all those who were concerned in this covenant: and how early in life Abraham's seed were so formally acknowledged and received as its

members, appears from the command to circumcise every male infant on the eighth day after its birth. From the time of Abraham down to the time of Christ, the visible church consisted of believers and their children. The solemn recognition of the membership of children on the eighth day after their birth, was the universal practice: and when Gentiles went over to the Jewish faith, and were received into the communion of the church of God by circumcision, their infant children were received together with them. This custom being established by universal usage, and sanctioned by an express law of God, the apostles of Christ would certainly continue, unless they were expressly forbidden, to regard the children of believers, as well as believers themselves, as members of the church of God, and to recognize and receive them as such, in the manner which Christ had appointed for the solemn admission of members into church-fellowship: and circumcision being abolished, and baptism instituted as the rite of initiation, they would baptize those whom they had been accustomed to see circumcised. There was no need of an express command on the subject, if it was the intention of Christ that things should remain, in this respect, as they were; but there was a manifest necessity for an express prohibition, if he designed that children should thenceforward be excluded. We have plain and repeated declarations in the New Testament that circumcision is abolished: we find controversies about it with the zealous Jews; we find a council held by the church in Jerusalem in relation to the continued obligation of this rite, and the solemn decision of the apostles and elders and brethren against it: but there is not a word about the abolition of infant membership in the church; no complaint about innovation here from the zealous and bigotted Jews; no controversies about the claims of their children; no declaration of an apostle against them. The New Testament, however, is not altogether silent with regard to the religious claims of these children; but instead of excluding them from the church of Christ, it declares that to them the kingdom of heaven belongs; and for this reason parents are both invited to bring them to Christ, and it is made the duty of christian ministers to receive them. "There were then brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said: 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'" Matth. 19, 13, 14. Mark 10, 13—16. By the term "kingdom of heaven," Jesus always meant the church of God, in that new form which it received from him, both the church militant on earth and the church triumphant in heaven. Of this kingdom he is the head, believers are the subjects, the holy scriptures are the code of laws; and to this kingdom infant children, as well as their believing parents, belong.

It is therefore certain that Jesus made no change in the church of God affecting the principle of membership, though great changes were made in it with regard to the mode of worship. The church still consists, as it always did, of believers and their children. Consequently, if baptism is the rite of initiation into the church, and must be conferred on all who are entitled to membership, a command to baptize is a command to give baptism to the children of believing parents, as well as to adult believers. If Jesus had

said: "Go ye, therefore, teach all nations, circumcising them, &c," would not the apostles have thought themselves authorized to circumcise the children of all their converts? But baptism having taken the place of circumcision, as the ceremony of initiation, must they not have understood the command which they received as giving them authority to baptize all those whom they would otherwise have circumcised?

The last objection is of still less weight than the preceding ones. We may turn the tables upon the objector by remarking that among those, who admit only of adult baptism, there is not less of ungodliness than there is in other denominations; and that in the Reformed church, the Methodist, the Presbyterian, &c: there is as much of christian piety as among their Baptist brethren. That something is wrong is very certain; but the wrong is not in the principle that believers and their children ought to be baptized, but in the unpardonable levity with which the ordinance is administered to hypocritical professors, and to the children of parents who possess no faith; and have no serious concern for the religious education of their offspring. Baptism is not a religious spell: it exerts no spiritual magic: a baptized unbeliever is an unbeliever still, and baptized children of ungodly parents will grow up as the children of ungodly parents still, in ignorance and vice. It is not the ceremony of baptism that must convert them, but the pious instructions, the careful watchings, and the holy example of the parents who have brought them to Christ, separated them from the world, and solemnly pledged themselves to bring them up in the nurture and admonition of the Lord. The baptism of the child will help the christian parent both to realize the weight of his own obligation, and to urge upon the child the duty of a holy life; and it contributes not a little to his consolation and joy that he possesses in this ordinance a testimony of God that his offspring are His; that He is their Father and their God; that He cleanses them for his service and His kingdom: that His seal is upon them; and that even in their infancy, before they were capable of knowing him, He sought them and owned them, and numbered them with his people. If the children of believing parents do not always become pious, the fact is to be deplored; but it no more proves that all infant baptism is wrong, than the ill success of the gospel ministry, or the unworthy lives of many preachers, shew that their office is not an institution of God.

Religious movements in Prussia. 1848

We have taken an article on this subject from the N. York Observer, furnished to that paper by its correspondent in France, which, we think, ought to be read with caution. It is well known how inaccurate are the descriptions of American affairs, which are given by foreigners who travel in our country, even where they profess to describe what they themselves have seen. Their mistakes are not always intentional, but arise from the confidence they place in first impressions, which are generally erroneous, if there is not a previous knowledge of all the facts and circumstances by

which the objects that make them are modified. The probability of mistake is still greater when the writer, instead of seeing for himself, relies upon the statements of others, and undertakes to describe what occurs in another and remote country. Germany has suffered from these causes as well as the United States; and those who complain of injustice in this respect amongst us will do well to beware that they do not to others what they wish not to be done to themselves. The reader will observe that the Observer's correspondent resides in Boice, department of the Lower Seine, in the west of France, and narrates events which are said to have occurred in Silesia, the eastern extremity of Germany. That there is a want of accuracy in his statements may be inferred from their apparent inconsistencies. He charges the king of Prussia, for instance, with *brutal violence* against the so called *mystics*, yet speaks at the same time of his *sincere piety*. It is admitted that the inhabitants of the village of Homburg whose pastor, it seems, had been deposed, took up arms to resist the royal mandate, and were therefore in actual rebellion on the 11th of September; yet it was not until the 24th of December that troops were sent to restore order and tranquility. In the mean time the civil authority attempted to open the church for the new pastor, but, so far from using *brutal violence*, they took with them only two soldiers, and were prevented from executing their purpose by the mere *singing* of the villagers. The people sang psalms around the church all day, and assembled to sing in the same way, as often as an alarm was given, not in the spirit of devotion to worship God, but to defeat the execution of the laws! This surely merits no commendation. The king is praised for uniting the two churches, the Lutheran and the Reformed, yet is censured for attempting to introduce a new liturgy, which was a consequence of that union. As to the authorship of the liturgy, it belongs to the king in the same sense in which it can be said that the English version of the Bible was made by James I. of England: it was composed by the king's order, and in compliance with the wishes of eminent divines of both churches. One object of the liturgy was to complete the union; another was to guard the great leading doctrines of the gospel against *rationalism*. It has therefore for its most violent opponents, on the one hand, the biggoted sectarians, and on the other, the loose rationalists. Among the former are the discontented Lutherans in Silesia, with professor *Scheibel* of Breslaw at their head. These enthusiastic adherents of the peculiarities of their own church, viewing the Lord's Supper as the essential part of Christianity, and the idea of consubstantiation as the essence of the Lord's Supper, consider the Reformed as grossly heretical, and esteem it sinful to hold ecclesiastical communion with them.—The estimation in which they hold the Reformed and their feelings towards the union appear from the comparisons they institute and the warnings they raise. They find parallel cases in the union of the sons of God with the daughters of men, in Gen. 6: 1, &c.; in the project of union between the sons of Jacob and the Shechemites, Genesis 34; in the warnings of Moses

against any connexion with the Canaanites; in the intrigues of Balaam and Balak to entice the Israelites from the protection of Jehovah by illicit intercourse in the worship of Baal Peor, Numbers 25: 1, &c.; and in the projected union of the Jews with the idolatrous Syrians in the time of Antiochus Epiphanes. 1. Maccabees 1: 12, &c. To this subject they also apply those passages in the New Testament: "Beware of false prophets," &c. Matt. 7: 15;—"Give not that which is holy to the dogs; neither cast ye your pearls before swine," &c. Matt. 7: 6. "A man that is a heretic, after the first and second admonition, reject," Titus 3: 10.—"Be ye not unqually yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," &c. 2 Cor. 6: 14, &c.* Agreeably to these sentiments they have not only refused to unite with the Reformed, but have separated themselves also from their Lutheran brethren, and stand alone. It is not improbable that a body of men, who cherish such thoughts and such feelings, become disturbers of the church's peace and commit excesses which demand the interposition of the civil authority; nor is it very improbable that public officers when under the influence of irritation may proceed in such cases with some harshness. That these people ought not to be persecuted for their opinions or forced into a union which they dislike, we all admit, but it is not clear that they are suffering persecution for conscience's sake, nor that they have been treated with "brutal violence."

* See Hengstenberg's *Kirchen Zeitung*, for 1833 No. 68.

Education Societies.

We learn with great pleasure that the Rev'd Isaac Gerhart, in Dauphin co. Pa. has formed several societies in his congregations, whose object is to aid in sustaining the cause of education for the ministry in our church. This is a worthy example which we trust other brethren and other congregations in our connexion will imitate. While so much is done in other denominations; while Roman Catholics are erecting their institutions of learning in every part of our country and inviting into them the children of Protestants, and Seminaries for the education of priests are rising up in every important locality; it is to be regretted that so little has yet been done amongst us. It is certainly time that we should awake from the deep slumber that has been upon us, and exert the strength which God has given us both to sustain ourselves and to improve our condition.—

With regard to education there has been a singular apathy in our denomination; but it is pleasing to observe that a better spirit has begun to appear, and is steadily, though slowly, extending its healthful influence over us. May the Lord, who is the Father of light, increase its strength and activity.

In Martinsburg, Va., composing a part of the charge of the Rev. R. Douglas, a congregation which not long since was apprehended to be extinct, we had the pleasure to observe a very encouraging state of things. A Female Education Society has been formed which is doing well. Much praise is due to the firmness and perseverance of those members who have held out under every discouragement, and have preserved to the Reformed Church a congregation whose loss would have been so deeply felt in that section.

In Shepherdstown the state of religion in the Reformed church, though far from being all that could be desired, is better than we have witnessed elsewhere. The congregation indeed is comparatively small, but there is much in it to encourage its pastor, and to make his office pleasant to him. One of its oldest members, and of the writer's earliest friends, *Mr. Jacob Haines*, and a female member of devoted piety, *Mrs. Juliana Likens*, were removed by death during our late visit to the place.

The heart-felt pleasure at seeing old friends in places where the Lord had once cast our lot, was mingled with a feeling of sadness, awakened by the changes which time had made, and the melancholy evidences of the frequent visits of death. Many sleep in the stillness of the grave. The world moves as before; but these friends are not in it; and it is therefore not the same world to us. But the gospel of Jesus Christ sheds its pure light amidst this darkness, and forbids us to sorrow as those that have no hope. We also are changing, and soon the end of all our earthly joys and griefs will come. "Yea, Father, even so it seemeth good in thy sight."

New German Religious Paper.

Rev'd B. S. Schneek, pastor of the Reformed church in Gettysburg, Pa. has issued proposals to publish a German Religious paper, to be called *DER CHRISTLICHE HEROLD*, (The Christian Herald.) It is to be published every other week, in news-paper form, at \$1.25 per annum, or \$1.00 if paid in advance. Any person who procures 10 subscribers, and pays 10 dollars in advance, shall be entitled to 11 copies; but if the extra copies be wanted for the use of indigent families, one will be allowed for every

The subscriptions that may be procured and paid in advance. Letters addressed to the Editor, unless they contain money, must be post-paid. No subscription will be taken for less than one year; and subscribers, who wish to have the paper discontinued, must give one month's previous notice thereof to the editor and pay all arrears. Ministers of the gospel in the Lutheran or the Reformed church are authorized and requested to act as agents for the paper.

We consider the rev'd brother, who has issued these proposals, well qualified for the undertaking, and have no doubt that, if he be adequately sustained, he will adapt the paper to the character and wants of the German population in our country, and make it useful to them and to the cause of religion. That such a publication is needed, must be evident to all who are in any measure aware of the influence of the periodical press, and apprised of the fact that, while so much of a secular character, and so much that is corrupting in its tendency, issues from it week after week, there is not, in all this country, a solitary periodical to advocate the claims of religion in the German language, and to promote its holy and merciful design in the numerous and wide-spread communities to whom this language is vernacular. For the English portion of the people there are scores of weekly, semi-monthly and monthly religious publications, but for those who are German there is none! Several attempts indeed have been made to establish a German religious periodical, but they have failed. Their failure, however, is no evidence of the inutilty of the object, nor of any want of means to sustain it. To whatever cause former defeats may have been owing, we cannot but applaud the spirit of this new enterprise, and most heartily wish to its author the fullest success.

CLASSICAL INSTITUTION, OR HIGH SCHOOL, at York, Pa.

Since the close of the winter session this institution has received a new organization, with the title of *High School*, instead of *Classical Institution*, as more indicative of its grade and character. The full course of studies to be pursued in it will require four years for those who are prepared to enter the first class. There will be four classes, denominated the *first, second, third, and fourth*, and the studies of each class will occupy one year. Besides these four, there is a preparatory class consisting of beginners who are not yet qualified for admission into the first class of this course.

"No person shall be admitted into the Institution who is not master of spelling, reading, penmanship, and arithmetic as far as the *Vulgar Fractions*. No student shall be considered a member of the first class, until he shall have read *Cæsar's Commentaries*,

Virgil's Eclogues, and *Jacob's Greek Reader*, and unless he is well acquainted with the Latin and Greek Grammar, Arithmetic, English Grammar and Geography," all of which belong to the preparatory class. No person can be admitted into the Institution from another school without producing a certificate from the authorities of such school that he is not under censure.

The tuition must be paid for within the first four weeks of a session; and every student, who has not done so, will be considered as suspended from recitations, until the demands of the Treasury shall have been satisfied.

"If any person be admitted into the Institution after the commencement of a session, but before the middle of it, he shall pay the tuition money for the whole session; but if after the middle of a session, he shall pay only the half. To prevent excuses arising from ignorance of the laws of the Institution, every student, on his admission, shall pay to the Treasurer 12½ cents, for which he shall receive a printed copy of them."

The following is the course of studies which is pursued in the four higher classes; but a dispensation from a part of it may be obtained by a vote of the Faculty.

FIRST CLASS.	THIRD CLASS.
Cicero's Orations,	Horace's Epistles and Satires.
Xenophon's Anabasis,	Sophocles—Rex.—Ædipus in Colono.
Virgil's <i>Æneid</i> ,	Plato's Republic, <i>completed</i> .
Homer's Iiad, <i>completed</i> ,	Cicero de Oratore.
Bouillon's Algebra,	Surveying and Navigation.
Legendre's Geometry, <i>two books</i> ,	Come Sections, (as contained in Young's Analytical Geometry.)
Ancient Geography,	Mensuration, <i>completed</i> ,
Antiquities,	Calculus, (Cambridge,) Logic.
Follen's German Reader,	Goethe's Gatz of Bertchingen.
SECOND CLASS	Herschel's Introductory Lecture on Natural Philosophy.
Horace's Odes, with Doring's notes,	FOURTH CLASS.
Homer's Iiad, <i>completed</i> ,	Tacitus,
Livy.	Pindar,
Plato's Republic,	Moral Philosophy,
Geometry, <i>completed</i> ,	Natural Philosophy.
Mensuration,	Chemistry,
Analytical Geometry, 1st sec. Young's,	Blair's Rhetoric,
Trigonometry, (Cambridge,) Mensuration.	Goethe, <i>continued</i> .
Schiller's Thirty Years War.	
History,	
Mental Philosophy.	

PROFESSORS.

REV. F. A. RAUCH, D. P. Principal.
S. W. BEND, A. M.
REV. C. DOUBER.

TERMS.

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

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

For the full course:
Summer session, \$11.50—Winter session, \$13.50.
For that part of the course embracing the English studies and Mathematics:
Summer session, \$9.00—Winter session, \$11.00.
For that part embracing the English studies only:
Summer session, \$7.00—Winter session, \$8.00.
Additional charges per session, for the use of recitation rooms 50 cents; globes, maps and philosophical apparatus 50 cents; and in the winter session fuel for recitation rooms 50 cents. Those who use the

library pay 75 cents per session, which is appropriated to the purchase of books. Damages charged to those who cause them.

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

It is desirable that those who come to this institution to study the Latin and Greek languages, should commence these studies in it. The mode of teaching in this department differs from what is customary in other schools; and those who wish to enter one of the higher classes may therefore experience some difficulty, if they are unacquainted with it.

Ecclesiastical Notice.

The Reformed congregations in Lebanon, Pa. and its vicinity, have given a call to Rev. Henry Wagner of Milton, Pa. Mr. Wagner has accepted the call, and is expected to remove to Lebanon sometime in this month.

As the several Classes in connexion with our Synod hold their annual meetings about this time, it is desirable that the Editor of the Messenger be furnished as soon as practicable with notices of their proceedings.

We are requested to state that money received as interest on subscriptions to the Theological Seminary of which the principal remains unpaid, is credited in the Treasurer's book, but not acknowledged in the Messenger.

MISCELLANEOUS.

POPERY.

The following short article is expressive of the apathy that has generally prevailed in this country, with regard to the rapid, and we will say, alarming increase of popery. Let any person who regards either the religious or civil liberties of the country only look at the matter as it now stands exposed to the world.

"In the year 1828, the celebrated Frederick Schlegel"—"delivered lectures on the philosophy of history, and urges the mutual support which popery and monarchy afford each other—classes popery with monarchy and protestantism with republicanism—considers the latter as the friend of republicanism and the enemy of good government; viz. monarchy. Declares that 'The true nursery of all these destructive principles, the *Revolutionary School* for France and the rest of Europe, is North America.'"

Then consider that in 1820, the next year after these lectures were delivered, the Leopold Foundation was projected with the approbation of his Holiness, & was followed by the immense and unparalleled rush of papists of all descriptions, lay and ecclesiastic, into this country, Bishops and priests, nuns, superior and inferior, with the every day growing insolence of the whole hierarchy and confraternity, and he must be superlatively stupid, sordidly interested, or skeptically indifferent, who does not perceive a powerful machine at work for the subversion of both our religion and our liberties. This may be farther seen in the following selections to which we shall add others, as room may be afforded.—*Pittsburg Chr. Herald*

Extract from the Detroit Journal and Advertiser, April 10th 1835. The still small voice of American patriotism was but faintly heard amid the roar of the revolutionary tempest of that day, (April 4th, the day of election.) American citizens were in fact *disfranchised*.

The right of voting was then but a mockery, because it was crushed beneath the overpowering strength of our foreign population.

Let it be remembered that 1433 votes were polled in this city, which contains only 450 legal voters, and some idea may be formed of the immense disparity between numbers here.

Henceforth, let not the present political parties in Michigan be distinguished by any other names than "Americans" and "Foreigners."

In this city we are aware that the Americans must be in the minority. The direct personal influence of the Catholic clergy, with a Bishop at their head, forbids the hope that it can be otherwise. The fact, humiliating as it is, cannot be concealed or denied, and we publish it, that the people, the AMERICANS of this territory may come up to the rescue of their (we had almost said) lost rights."

Extract from the Appendix to the Foreign Conspiracy against the Liberties of the U. S.

As the last sheet was printing, an article of intelligence was received, bearing importantly on the subject of this volume. Bishop England, the busy Jesuit, whom I have had occasion before to notice, has just put forth an address to his Diocese, at Charleston, on his return from Europe, from which we make the following extracts: "During my absence I have not been negligent of the concerns of this Diocese. I have endeavored to interest in its behalf several eminent and dignified personages whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administration of those societies from which it has previously received valuable succour. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the Faith. This year their grant to this Diocese has been larger than usual. I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economizes to the utmost, for the purpose of being able to devote the savings to works of piety, of charity, and of literature."

"The prelates of the church of Ireland, are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry that are found in the island of saints, (Ireland,) a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who, I trust, have been judiciously selected."

We have here additional confirmation, if any were wanted, that in countries where Church and State are closely united, and where consequently every religious association, (totally unlike our religious associations, which have no connexion with the government,) is directly connected with political objects, there is a great and special effort making to effect certain objects in the United States. We have no less than three great societies, all formed to operate on this country. They say *religiously*, but let Americans, who know that Austria makes no movement which is not intended for political effect, judge whether religious benevolence towards this benighted land, or a deeper and more earthly feeling of political self-preservation prompts her *"continued feeling of interest in our concerns."*

JAMAICA.

The following explanation of the singular occurrence of the descent of a shower of sand and ashes at Jamaica, is given in one of the papers:

The sand which was noticed here in January last, and supposed to be the effects of the bursting of a volcano, is now accounted for by the following statement from an officer of H. B. M. ship Canot, which he learned at Chagres.

The sand issued from an eruption of a volcano in the mountain of Cosiquina, which took place on the morning of the 23d of January last. This account was collected from the Spaniards at Nicaragua. The inhabitants of the village of Massaya heard strange reports towards N. W., and saw the matter ascending perpendicularly and descending in a line to the northward against the wind. Some of the sand fell at least 300 miles from the volcano.

The same sand shower was experienced at Segovia at the same time, accompanied with slight shocks of an earthquake.

At Grenada, Nicaragua, about 75 miles from it, the explosion was so dreadful, that at one o'clock in the morning, when it commenced, every thing was involved in pitchy darkness! Men, women and children, took shelter in the churches; and the wild beasts of the forests sought the protection of man, by entering their houses, and the birds of the air of all descriptions were flying through the streets in extreme alarm, until 3 o'clock, P. M. when the darkness terminated; and I am happy to add, says the narrator, that awful as was the explosion, no lives were lost. Several estates, and much cattle were destroyed near the Mount.—*Nat. Gaz.*

Mexico, March 14. The following proposition was read a first time in the Chamber of Deputies at its sitting to-day:—"Foreigners may acquire real estate, *provided they are of the Roman Catholic religion*, and are naturalized, [*avecindulos*], subjecting themselves to the same taxes and burdens as Mexican citizens."—*Ibid.*

The following incident lately occurred at Munich in Bavaria. A child of two years of age, which had been conveyed in its coffin to the burial house, at the moment when it was

about to be committed to the grave, was found sitting up in the coffin, gaily amusing itself with the flowers with which the body had been decorated, preparatory to interment, without appearing disturbed by the unaccustomed scene by which it was surrounded. On being addressed, the child requested to be carried to its mother.

CHINESE PROCLAMATION.—The following is a proclamation of one of the emperors of China, when he arrived at the age of three-score and ten:

"I will, that one child or relation of every man aged *seventy*, be exempted from hard work and militia service, in order that an old man may always have somebody to wait upon him. I give to every man aged *eighty*, one piece of silk, a pound of cotton, ten bushels of rice, and ten pounds of meat. The old men from eighty to *one hundred*, must receive the double of this; but those of one hundred I must be acquainted with myself, and scatter upon them, with my own hands, the blessings I intend them."

A monthly paper has been commenced at Hartford, entitled "The Silk Culturist." It is under the direction of the Hartford County Silk Society.

The 4th of October next, (Sunday) will complete the third century since the printing of the first complete English Bible was finished. It was Coverdale's Bible, printed at Zurich.

TRACTS FOR CHILDREN.—We wonder that so little is done to distribute the cheap little tracts & books which are prepared expressly for young children. The American Sunday-School Union has upwards of a hundred and thirty varieties of this description, from eight to forty-eight pages in size, and sold at from 45 cents, to \$2.81 per hundred. It is a very cheap way of doing good, to purchase a hundred little books with pictures for forty-five cents, and give them to children in the road or street. A man greatly multiplies the probabilities of being useful, who always has in his pocket a tract, or a child's book to give away, as opportunity may offer. Travellers might be the means of much benefit, and at least of innocent gratification, if they provided themselves with a stock of these books to throw into the country school-houses and cottages which they pass. We subjoin a list of the sizes and prices of the books we refer to, and the number of works of each size.

Size.	Price.	Works.
8 pages. [48 mo]	45 cts. per 100.	27
16 " "	54 "	7
8 " (32 mo)	54 "	15
16 " "	94 "	22
32 " "	1.88 "	18
48 " "	2.81 "	6
16 " (18 mo)	1.88 "	19
24 " "	2.25 "	18

According to this table, a person may for \$11.28, purchase eight hundred books; comprising 132 varieties, which would enable one to make an extensive distribution.

{*S. School Journal.*

Wellington on War.—At Paris, when the allied armies were there, a lady asked Wellington if he did not think it the greatest imaginable good fortune on this earth to gain a battle. He replied: "No, Madam; next to losing one, it is the greatest of misfortunes." This was a clever reply, but a yet better sentiment; and his sincerity in uttering it is countenanced by its harmony with declarations made by him in other times. The testimony is a striking one, in any view of it. Wellington was then fresh from the field of blood.—*Gambier Obs.*

THE VALUE OF ROMAN CATHOLIC DISCLAIMERS.

Such is the ignorance in which the Romish priests keep their people, such the habit of implicit faith in what the priests say, that even the fact of the existence of such a Society as the Austrian Leopold foundation, for the spreading of the Catholic religion throughout this country, is denied by the more ignorant of their sect. We were not aware, however, that any priest would have the boldness to give his name to the public, calling the assertion of the Pope's sending money to America for the propagation of the Catholic religion a "malevolent falsehood," yet such is the fact. A Roman Catholic missionary, signing himself J. B. McMahon, in the Catholic Diary of the 23rd April, has the following disclaimer on the point. Speaking of an argument which had been used, he says:

"Such an argument would be stupidly absurd. But it could not surpass, in stupidity, or absurdity, the insinuation of the pope's sending money to America for the propagation of the Catholic religion, and that the tenets of the Catholic religion are incompatible with a free government. Now, respecting the pope, I assert, without the least fear of contradiction from any quarter, that such is a malevolent falsehood, propounded only by those who are inimical to the Catholic cause, and whose means of livelihood depend in a great measure on those and such like calumnies. Why do they not inform you of the time, the place, the persons, &c? But they cannot, because it is a manifest falsehood; and this we all know, and the pope also, who, I assure you has enough to do with his own money."

For "time, place and persons," who have uttered this malevolent falsehood, we will refer Mr. McMahon to the time, when Bishop England returned from his European visit a few weeks ago, to the place, Charleston, S. Carolina, to the person, John, Bishop of Charleston, who thus says in his address to the clergy of his diocese:

"The propaganda in Rome has this year contributed to our extraordinary expenditures; as has the Holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economizes to the utmost, for the purpose of being able to devote the savings to works of piety, of charity and of literature."

The priest and the bishop must, therefore, settle the charge of "malevolent falsehood" and calumny between them.—*N. Y. Obs.*

NEW PUBLICATION.

Hall on Education. "On the education of children, while under the care of parents or guardians. By John Hall, Principal of the Ellington school. New York; J. P. Haven, 1835. 18mo. pp. 190."

The preface recommendation from the Rev. Mr. Gallaudet, with which this little work opens, would almost seem to render praise or notice from other quarters useless. At the same time, it can do no harm to present a general outline of the book and the reasons of its claim on the attention of the public. One of the strongest of these, in our view, is that it is a treatise on the moral education of youth. The earnest attention to the training of the intellect, and the prodigious efforts, to raise its standard beyond what a century since would have seemed possible, have had the effect of giving to it a degree of prominence to which it is not entitled, and which must necessarily result in the neglect of the heart and conduct. Such a course if it makes prodigies of learning, will at the same time, if unaccompanied by faithful moral training, create monsters in wickedness. We rejoice, therefore, that Mr. Hall, in this work, takes the ground that the whole of education does not consist in the "diffusion of knowledge," but that on the contrary, moral cultivation requires at least as much attention as intellectual. Accordingly he has embodied the result of 30 years experience in this book, with the design of suggesting to those who have the care of children, the best mode of governing and directing them—of training them up for this world and the next.—*N. Y. Obs.*

HAPPY EFFECTS OF THE BIBLE IN PERSIA. *Revival of Religion among Armenians—Religious inquiry among Mohammedans—Conversion of a Persian.*

We copy the following very interesting intelligence from a letter of the Rev. C. G. Flander, to the Directors of the British and Foreign Bible Society, dated Shushi in Persia, Nov. 28, 1834. It is highly animating, especially when viewed in connexion with the recent establishment of a mission in Persia by the American Board.—*N. Y. Obs.*

We too are permitted, although perhaps in no very extraordinary manner, to see various instances tending to prove the quiet but sure effects attending the dissemination of the Holy Scriptures. The demand for them is increasing, both among Armenians and Mohammedans; among the former of whom there are several, and even a whole flock in this very town, who have been awakened, by the reading of the word of God, to newness of life, and have experienced its saving power in their hearts. Among the Mohammedans, also, a greater inquiry after the sacred volume has recently been stirred up; and we have been informed, that there is a Mullah in the country who reads the New Testament with the children in his school, and occasionally with other persons who call on him. A circumstance which has more especially gratified us, is the conversion of a young Persian, which under the providence of God, has chiefly been effected by a perusal of the N. Testament.

OBITUARY.

Died, on the 1st of April last, Mrs. Catharine Heyser, consort of Jacob Heyser Esq., of the Borough of Chambersburg, in the 63d year of her age. She has left an extensive circle of relatives and friends in mourning. She was a member in the communion of the German Reformed church for about 40 years, during which period she adorned the christian profession by an exemplary life. She bore the protracted and painful malady that finally severed the silver cord of life with the patience and resignation of the christian, and expired in the possession of a hope full of a glorious and happy immortality.

Donations to the Theological Seminary.

By Rev'd J. C. Bucher from Mr. John Coltenitz, sen. his subscription on Dr. C. heart's scheme with interest \$54 62½

Donation to Education Fund of Maryland Classis.

By Misses Serena Shepherd and Henrietta Shepherd, infant children of Mr. James Shepherd (Shepherdstown, Va.) \$1.68½

[This was the amount of their little savings of occasional presents.]

Collections by Rev. J. C. Bucher. \$14.00

The Treasurer of the Board of Education acknowledges the receipt of a bundle of clothing from the "Little Girls Education Society" in the Rf. Congregation at Chambersburg, valued at \$13.80. It has been appropriated as requested.

The above society, as the title imports, is composed of little girls, and is under the superintendence of the pastor's lady. It creates its resources by small voluntary contributions and by spending one afternoon every week, or every two weeks, in sewing. It has been in existence but about three months. The Title Misses are certainly entitled to our hearty thanks for their disinterested zeal in the cause of benevolence as well as the worthy lady who stands at their head and at whose instance the association was no doubt formed. Will not others follow her example?

MONEYS RECEIVED.

By Rev'd Stephen Staley from Messrs. Jonathan Wenner \$4.25; David Wire \$3.25; John Sauerbach \$4.25; Jacob Smith \$3.25; Jacob Shumaker \$2.25; each to Dec. 1834; Dr U. S. Wunder, Messrs Michael Sonder, and John Yakey, each \$1.50 for 1835; Messrs Anthony Rosenberger and Thomas Giggis, each \$2.75 for 1834 and 1835; Mr Simon Yakey 33½ cents; Rev. S. Staley \$2.42. By Mr J. B. Ayres from Dr Daniel Houtz \$2.00; Mr George H. Bucher \$1.50. By Mr G. W. Williard from Mrs Sarah Williard \$3.75. By Mr Charles McCarty from Mr John Shofor junr. \$1.50. By Rev. J. B. Rebough from Mr Philip Grove \$1.00. By Miss Sarah Ebert \$1.50 for 1835. By Mr Henry Williard from Adam Trumble, William Karu, and Vestry at Burketsville, each 75 cts.