

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

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### Original.

### GERMAN REFORMED CHURCH.

#### History, Doctrine, &c.

The last of the symbolical books of the Reformed churches that claims our attention is the Heidelberg Catechism, which was first published at Heidelberg in the Palatinate, under the auspices of the Elector Frederick III, and subsequently often reprinted, translated into many languages, and introduced into almost all the countries in which the Reformed religion was professed.

The Heidelberg Catechism, however, is far from being the only one, nor was it the first, that was adopted for the purpose of public instruction in the Reformed church.

The origin of catechisms in the Reformed Church is somewhat later than in the Lutheran. The religious instruction of youth was a main object of the solicitude and exertion of the Reformers in Switzerland, especially in Zurich; but during the early period of the reformation the bible itself, and especially the New Testament, was the only book that was used for this purpose. It was considered as of the first necessity that the people, of all classes, should anew be made acquainted with the Holy Scripture; should be accustomed to regard its authority as paramount to that of all other books of instruction, and to make it exclusively the test of christian doctrine and the rule of faith and of life. These Reformers moreover had so accustomed themselves to exhibit a summary of the christian system in their discourses; so to set forth and elucidate the chief heads of doctrine; that the want of a catechism was not immediately felt. It was not until several years after the death of Zuingli that the subject of compiling a catechism began to be discussed in the Synod. It was then

thought to be expedient on account of the inexperience and unskillfulness of the preachers, with whom, for the want of better ones, a portion of the destitute congregations had been supplied, and for whose guidance a brief and yet comprehensive summary of religious instruction was needed. The want, however, was perceived before it became a subject of attention to the Synod. As early as 1530 Berthold Haller, in a letter addressed to Bullinger, remarked: "It is high time to think of an edition of a catechism."

The first work of this kind was a catechism in the German language, composed and published by Oecolampadius of Basel, which was translated into Latin, some years afterwards, by Oswald Myconius, and published at Basel in 1545.

In 1533 the Synod of the Canton of Zurich appointed Leo Juda, the bosom-friend of Zuingli, and the first Reformed pastor of the church of St. Peter in Zurich, to compile a catechism, which, being submitted to that body in the following year, was approved and appointed to be used as a guide in the instruction of youth in the churches and schools. This catechism being adapted only to the more advanced youth, another suitable for children was written, at the instance of the Synod, by the same author, in 1541; and this latter is the work which is usually referred to as Leo Juda's catechism. About two years later, this excellent divine also compiled a Latin catechism for the use of students in the higher schools, particularly for those who had the study of theology in view. It was ultimately supplanted by another composed by Bullinger in 1559, which at first was used only for the highest classes in the schools.

In 1583 Barckard Leeman, a learned and pious divine, who some years afterward succeeded to the office of *Antistes*, published a new catechism designed for the higher classes in the German schools, while that of Leo Juda continued in use for the lower. Besides these, other catechisms were in use, which were either borrowed from foreign countries or were the productions of individual preachers. The diversity which consequently prevailed in the form of instruction, and the inconvenience which arose from it, produced much complaint. A mandate published by the Senate of Zurich in 1595 prescribing the mode of catechetical instruction, and establishing the smaller catechism of Leo Juda as the formulary that should be used in teaching children, was without the desired effect. Many of the clergy were dissatisfied with Leo's catechism, as not sufficiently precise in theological distinctions; and a remedy was therefore sought in a new one which appeared in 1609. Its author was Mar-

cus Bacrumer, a distinguished divine of Zurich, who, besides other important offices in the church, held at that time the professorship of catechetical theology. This catechism was established, as the authorized summary of doctrine for the instruction of youth, by a mandate of the civil authority dated March 25, 1609. Though it superseded all former catechisms, it was not, in its original form, universally satisfactory. Changes were made in it from time to time, until in 1630 it received the form in which it has since been known as the *Zurich Catechism*. A con- for small children was composed by Caspar Ulrich, deacon of the church of St. Peter in Zurich and published by authority in the same year.

Each of the other Reformed Cantons had also its own catechism. In 1536 Caspar Grossman, professor of theology at Bern, (who agreeably to the custom of that age, to render German names into Latin or Greek, assumed the name of Megander,) published a catechism for the use of the Reformed in Bern, which was immediately adopted in the churches and schools throughout the Canton. Two years later Martin Bucer and D. Capito of Strasburg, in their zeal to bring about a peace and re-union with Luther, had the address to prevail with the magistracy of Bern to have this catechism so altered, in its explanation of the Lord's supper, as to adapt its language to Luther's doctrine on that subject. Grossman, being dissatisfied with this alteration, was removed from his office, and retired to Zurich where he died in 1545. The churches of Bern however did not submit to this change. Few of them adopted the altered catechism; and ultimately the magistrates themselves disregarded it. A smaller one for the use of children was published by authority in 1581.

In Schaffhausen the catechism of Leo Juda was used exclusively until 1569. In that year John Conrad Ulmer published a new one. This act created much dissension; and to heal the disorder which it produced, the Synod of Schaffhausen appointed a committee of five divines, who compiled a new catechism which was taken from those of Leo and of Ulmer. The Heidelberg catechism was not introduced into Schaffhausen before the year 1643; and then it did not supersede the other. The compend for small children which is used in this canton is an abridgement of the catechism of Heidelberg. It is not the same which was ordered by the Synod of Dort, and which has been in common use in the Reformed Dutch church.

In the Canton of Basel, as we have already observed, a catechism for the use of its churches and schools was published before any work of this kind appeared elsewhere in the Re-

formed church, but we have not at present access to sources of information respecting it.

The French Reformed catechism was the production of Calvin. It was first published at Geneva in French and Latin in 1536, and afterwards passed through many editions. Translations of it were made into German, English, Scotch, Belgic, Spanish, Hebrew, and Greek. It was designed chiefly for the church of Geneva; but such was the authority which it obtained that it was introduced into many of the Reformed churches and schools in other countries. In France it was expounded in the religious assemblies of the Reformed, on the afternoon of every Lord's day, until the revocation of the Edict of Nantes. It was received by many in Switzerland, the Netherlands, Poland, Hungary, &c.

Other catechisms of more or less note were published in Switzerland, France, the Netherlands, and other countries. Among the more recent works of this kind is that of J. P. Osterwald, which appeared first at Geneva in French, in 1702. Many other editions were subsequently printed. It was also translated and printed in English, Belgic and German; in the last of which translation it had frequent editions.

Among all the productions of this kind the first rank has been conceded to the Heidelberg Catechism, which has obtained more general reception than any other as a compend and guide in catechetical instruction. It has its name from the place where it was composed, viz: Heidelberg, the capital of the Electoral Palatinate. Its authors were Caspar Olevian and Zacharias Ursinus. The latter, a native of Breslau in Silesia, was a disciple of Melancthon, under whose direction he prosecuted his studies at Wittenberg from 1550 to 1557. At the close of this period he accompanied his preceptor to the colony at Worms; after which he visited Geneva, where he made the acquaintance of Calvin. He spent some time in Paris to learn the French language, and to improve his knowledge of Hebrew under the guidance of Menestrier. On his return he made some stay in Zurich. In 1555 he was called to the rectorship of a gymnasium in his native city Breslau, which office he filled with ability and faithfulness; but, on account of the disturbance which he saw that his opinion concerning the *real presence* would produce, he resigned this situation in 1560 and went to Wittenberg, from whence, in consequence of Melancthon's death, he departed and took up his abode in Zurich. In 1561 he was called to the *Collegium Sapientie* in Heidelberg; and in the following year he, together with Olevian, was appointed by the Elector to compose a catechism for the churches in the Palatinate. On the death of Frederick and the accession of his son, Lewis VI., who was zealously attached to the doctrine of Luther and abolished the profession of the Reformed religion in the Electorate, he was compelled, as well as the students of the *Collegium Sapientie*, and many of his brethren, to quit Heidelberg and the dominions of the Elector. He retired to Neustadt an der Haardt, in a small territory under the government of the Count Palatine, John Casimir, a brother of Lewis, who was of the Reformed persuasion. Here he received the appointment of professor of theology in a seminary which the Count had recently

founded; and here he ended his days, in the 49th year of his age, on the 6th of March 1573. Of his associate, Olevian, we are unable at present to furnish any particulars.

FREDERICK III. had recently gone over to the Reformed persuasion and resolved to establish its doctrine and worship in his dominions. He was educated in the bosom of the Lutheran church, and his subjects were of the same communion; but both he and a majority of his people were attached to the sentiments of Melancthon, who enjoyed the highest consideration in this part of Germany. On the subject of the Lord's supper the doctrine of this eminent man was, at this period of his life, essentially the same as that of Calvin & of the authors of the Tetrapolitan confession. Concerning the intricate points of human inability, election, and reprobation, he deviated from the system of Augustin, Luther and Calvin, and held the theory to which the name of *synergism* was given. He did not oppose the doctrine of those distinguished men while he propounded his own; and in a letter addressed to Calvin, with whom he maintained the most friendly relations, he declared his conviction that, however they differed in words, they taught substantially the same doctrine.

Such being the sentiments of the Elector, of Ursinus, and of a majority of the clergy and people in the Electorate, it was to be expected that they would appear in the catechism; and accordingly we find them fully exhibited there. Calvin's idea of a *real participation of the body and blood of Christ* is contained in *Quest. 75 and 76*, and more fully in *Quest. 79*. This theory, though nearer than that of Zuingli to the Lutheran, differed from the latter in three particulars, viz: 1, the body and blood of Christ were not in the bread and wine, as Luther taught, though they were communicated *at the same time* with them; 2, they were not received *with the mouth*, as he maintained, but *by faith*; 3, they were not received by the *ungodly* communicant, as he contended, but by the *faithful* only. On the subject of human inability and divine agency, the language of the catechism in *Quest. 8*, admits of Melancthon's interpretation as well as of Calvin's. Respecting election and the perseverance of the saints, its doctrine is expressed in terms which the highest Calvinist and the lowest synergist might adopt in *Quest. 1*, and 54.

This catechism was evidently designed as a bond of union to all the parts of the Reformed church. For this purpose it did not aim to establish uniformity of doctrine upon those points about which different portions of the church dissented from one another. Where there was no disagreement, its language is precise; where disagreement existed, it decides nothing. In the true spirit of the Gospel, it indulges liberty of conscience in those cases wherein believers in Jesus Christ may entertain different opinions. Its general reception among the Reformed was an

\* He concludes thus: "These things I do not write in order to prescribe to a man of your very eminent learning and piety; indeed I know that they agree with your sentiments, but I have expressed them somewhat grossly, and in a manner that is adapted to practical purposes." *Epistolæ et Responsa*, p. 174, *Opera Tom. VIII. Amstelodami* 1667.

† Compare Calvin's Institutes, B. IV. Ch. XVII. Vol. 3.

evidence of the liberality of sentiment and the spirit of toleration that prevailed among them.

Ursinus and Olevianus having completed the task assigned them, the catechism was submitted to a Synod of divines, consisting of the chief inspectors of the Palatinate and the ministers of Heidelberg, by whom it was approved and recommended for the purpose of instruction in the churches and schools. The Elector immediately directed a Latin translation of it to be made; and both the original and the translation were first published at Heidelberg in 1563. Many other editions followed both at Heidelberg and elsewhere. Some of these comprised both the Latin and the German catechism; others were editions of one of them only; many were enriched with additions consisting of prayers, liturgies, expositions, proof-texts, &c.

A translation in ancient Greek was composed by Frederiek Sylburg, of which eight editions are noticed by Welch; the first of them printed at Heidelberg in 1597. To two of these a version of the Belgic confession in the same language by Jacob Revius, was added. They were printed at Leyden in 1622 and 1635. There is also a version in modern Greek, composed by order of the States General of the United Provinces, and printed in 1648. A Belgic or Low Dutch translation, by Caspar Van der Heyden, appeared first at Antwerp in 1580; a French one, the author of which is not named, at Amsterdam in 1540. There is a Cingalese version, printed at Colombo in the island of Ceylon in 1741, the author of which was William Konyn. Other versions have also been published in the Saxon dialect, in English, Italian, Bohemian, Polish, Hungarian, and Hebrew.

An epitome of this catechism was composed by a committee of six divines, appointed by the Synod of Dort, with Francis Gomar, the celebrated antagonist of Arminius, at their head. But before this time an epitome had appeared under the title of *Fragestücke aus dem Heidelberrischen Catechismus gezogen*, which was published in German at Heidelberg in 1584, and in Latin at Neustadt in the following year. Other summaries were published, in the form of analyses of the Heidelberg catechism, at Bern in 1564, and in Bremen 1614. After the Synod of Dort, works of the same description in Latin, German, Belgic and French continued to be written and published. Among these productions were those of Felix Wyss at Hanau 1653; Anth. Brunen 1691; Arnold Montanus in Belgic 1659, and German 1707; Samuel Maresius in French 1641; Joh. Martin, Sim. Meelmar, Anth. Van Oostrum, Simonis, and others.

The authors who have written commentaries on the Catechism are very numerous; and among them are many who are honourably distinguished in the literary world, as J. P. Parens, H. Altingius, J. Piscator, J. Cocceius, Everard Van Der Hooght, &c. Others have published sermons on the catechism, comprising the whole in fifty-two sermons, so as to complete the series by one sermon for every Sunday in the year. Among these productions are the sermons of B. Coppius 1585; P. Lansberg, 1594; G. Schütdler, 1597; H. E. Sexiran 1612; B. Moyer, 1684; Peter Von Der Hagen, 1693; E. G. Müeg, 1746; R. Schæld, 1764; and, more recent-

ly, George Gottfried Otterbein, of Duisburg on the Rhine, whose sermons, in 2 volumes, were published in 1799. They were adapted to the exigency of that time, amidst the misrule of infidelity and the corruption of morals which characterized it. The author was a brother of the learned, pious and venerable divine of our church of the same name, who died in Baltimore some ago: and he was worthy of such a relation.

The catechism had its enemies as well as its friends, between whom a warm and long continued controversy arose. It was attacked with great violence, soon after its publication, by Matthias Flacius, Pliem. Heshusius, John Brenz and Jacob Andreæ, who were among the most eminent of the Lutheran clergy, and were distinguished for their zealous attachment to the opinions of Luther. They were answered by Ursinus in several tracts which appeared in 1561, 1584, 1595. Among the Roman Catholics Angelus de Monte Bello, Martin Duncan, Engelbert Kenniphov, and C. Rittmeyer attacked it in their writings, but were met and refuted by many on the Reformed side. The principal offence was given to the Roman Catholics by the 80th Question, "What difference is there between the Lord's supper and the Popish mass?" This question was not in the first edition of the catechism, but was added in the second, and was subsequently retained.

Walsh, in his *Bibliotheca Theologica Selecta*, speaking of this catechism, pronounces the following judgement upon it: "Setting aside the Reformed dogmas, it must undoubtedly be acknowledged to be worthy of commendation for its good qualities, especially its neat manner of treating its subjects, its elegant arrangement, its perspicuity, and the choice of its proof-texts."

The example of the Palatinate in adopting the Heidelberg catechism was followed by the Reformed churches in most other countries. Those churches however did not set aside their own catechisms, if they had any, when they received this one; neither were they prevented from introducing others that were afterwards compiled, if they seemed well adapted to the object of public instruction: but whatever catechisms or summaries of doctrine they might have, the Heidelberg catechism was placed beside them as the summary which was generally received in the Reformed church: and among the Reformed in Germany, who were for the most part of the Melancthonian school, it was the received symbolical book. It is not to be supposed that all who received it adopted Calvin's theory of the Lord's supper and rejected the earlier opinion of the Swiss divines, any more than that they all receded from Calvin's mode of explaining the doctrine of election, and conformed in that respect to the views of Melancthon. The popularity of this catechism was founded chiefly in the compromise which it offered and the common ground of union which it presented to all the members of the Reformed family. If Melancthon's sentiments had been suffered to prevail in the Lutheran church, it would probably have effected a union of the whole Protestant family.

It is stated that Dwight's system of Theology has passed through *thirty* editions in England, and through eight in this country.

### Selected.

#### From the Presbyterian. DREAD OF CALVINISM.

Mr. Editor,—In casting my eye over the columns of the "Christian Advocate and Journal" for the last week, I was amused with an article in which the writer sounds an alarm about Calvinism discovered in Sunday school books, which by some means had crept into some of the libraries of the Union of the Methodist Episcopal church. The particular volume in which this deadly poison was detected, was "Scott's Force of Truth," in which this distinguished and popular author gives a narrative of his conversion from Socinianism to Calvinism. The writer of the article, however, seems to be very unwilling, that his readers should be exposed to the danger of reading or even looking into this little volume for themselves. To preserve them from this temptation, he cites a passage from which it is evident, beyond doubt that Dr. Scott did believe in the horrible doctrine of election: and if so, he must have believed in the more horrible doctrine of reprobation, for they must go together.

Now, Mr. Editor, the thought occurred to me, that if every book is proscribed to the members of the Methodist Episcopal church which has a little spice of Calvinism in it, I think that a loss of no inconsiderable value will be sustained. For consider, in the first place, that every book or scrap from the pens of the Reformers of glorious memory falls into the proscribed list. In the next place, all the pious and practical works of the English church in her purest and best days must be placed in the expurgatory index. And all the casuistical and truly spiritual works of the Puritans must be added to the list, for every one of these is more or less tainted with Calvinism. Such men as Hall, and Davenant, and Andrews, and Reynolds—such pious spiritual writers as Goodwin, and Baxter, and Owen, and Howe, and Flavel, and Bates, and Heyward; for although the writings of all these and a hundred others are not written in defence of Calvinism, yet they are deeply tainted with this poison. Now to me it would be considered a grievous loss to be cut off from all opportunity of looking into such works because they recognize the doctrines of election and perseverance. I should like to know whether the afore-said writer, and those who agree with him, would permit, "Banyan's Pilgrim's Progress" or "Holy War" to stand on the shelves of one of their Sunday school libraries? or do not they know that these amusing allegories of an untaught genius are replete with Calvinism? And what will they say to such works as the biographies of Brainerd, of Mayno, of Newton, of Cecil, of Halyburton? Must not Methodists ever look into these treasures of spiritual knowledge? The truth is, Mr. Editor, if all books should be destroyed which have as much Calvinism as Scott's Force of Truth, our stock of works on experimental and practical religion would be extremely meager. It would take our Methodist brethren some time to fill up the chasm which would be made by such a destruction. But what shall be done with the Calvinism of St. Paul, the most bold and inflexible of all Calvinists? For my own part, Calvinist as I am, it requires all my faith to come up to

the sublime doctrines of this inspired man. I want no higher Calvinism than what I can find in the sixth and ninth chapters of the Epistle to the Romans, and in the first chapter of the epistle to the Ephesians. If this is not Calvinism, then am I no Calvinist; and the fact is, I got my opinions from Paul, and from my own experience, long before I ever read a word of Calvin.

Mr. Wesley undertook to prepare for his followers a set of practical works, which he entitled "the Christian Library," which if I have not been misinformed, amounted to forty volumes. His plan was to mark with his pencil, as he read, every sentence and paragraph which in his view was objectionable; that is every strongly marked Calvinistic sentiment. This work, I have been told, he performed chiefly as he rode from one appointment to another in his carriage. The works thus abridged he published under the name of authors. In this manner he treated Baxter's "Saints' Rest," Brainerd's Life, and many other valuable books. But the thing justly exposed him to severe censure. No man has a right to publish under the name of an author sentiments which he did not hold, nor to publish, as his, a garbled and mutilated production to which, if living he would never have given his assent. But my only reason for mentioning the fact is to show that without taking in Calvinistic writers, this range for selection on practical subjects is very narrow. The truth is, that between humble and experimental religion and Calvinism there exists an intimate connexion.

S.

#### From the Journal du Havre. ROMANISM.

Even those who are best acquainted with the weakness of the human mind, can form no idea of the fanaticism of the Portuguese, and the advantages taken of it by the priests to favour the cause of Don Miguel. The audacity of the monks exceeds the credulity of the people, whom they deceive by their frauds. Captain Grossos, who has just arrived here from Lisbon, has related to us an instance which cannot be called otherwise than impious. A priest was preaching at Bevas. After having in the florid language of the east, exalted the virtues of Don Miguel, he concluded his discourse by raising a wooden figure of Christ, which was purposely placed near him, and exclaimed, "Answer, O Lord! is not Don Miguel your beloved archangel St. Michael, sent by you upon the earth to save this kingdom, and trample heresy under his feet?" This wooden Christ, it will be easily imagined, being in the hands of the monk, did not remain insensible to the appeal, and, though unable to speak, gave an affirmative answer by a dignified nod of the head. The preacher, availing himself of this happy concession, continued, "I thank thee, O Lord! for having aided my endeavours to persuade this unbelieving people to listen to the voice of truth, and that thou hast deigned to reveal it through me as thine organ. This however, O Lord! is insufficient to conquer such great impiety, Finish thy divine work—speak again, O Lord! and say if it be not true that Don Miguel is a king worthy to reign over Portugal!" Here followed another assenting nod. The audience, on this second miracle, gave themselves up to the utmost enthusiasm, and uttered a general cry of admiration. The

monk, wishing to take a farther advantage of the feeling he had excited, again addressed the image; and said—"Is it not true, O Lord! that we ought to unite all our efforts to insure peaceable possession of the throne on a king so holy, by expelling the unworthy Don Pedro, and exterminating the enemies of the state, and of our holy religion?" The Christ had become wearied by the repeated questions of his minister, and made no sign. "Answer, O Lord! answer, I pray thee!" Finding the image immovable, the priest became enraged, and rushed from the pulpit in a state approaching to madness. The string which had served to perform this mummerly had unexpectedly broken, and no mover of the antics of Punch could have been more disconcerted at finding his puppets immovable than was the monk at this disappointment.—*Presbyterian*.

### THE MESSENGER.

YORK, NOVEMBER, 1833.

#### SYNOD OF OHIO.

We cannot but think that, in the proposition of the Synod of Ohio, which will be found in our religious intelligence, and in the spirit in which it was met by our Synod, we may discern the leadings of divine providence, and an earnest of future prosperity. Union is power. If every part of the church is united and its strength concentrated where it is needed we may anticipate success in every undertaking. Having accomplished one object which the well-being of the church demands, we may turn our efforts to another with the best hope of success. Having secured one seminary in the East, it is but a reasonable expectation that another will arise in the West, and that the strength which the church will have gained in the mean time, will make the second enterprise more feasible than the first. The great valley of the Mississippi claims our attention. To that immense field we must bend our efforts, as soon as our institutions, that are vital to the very existence of the church, shall be in such a state that they no longer need our undivided strength. Our ability will increase with our exertions, *if they are well directed*: every step of our progress will prepare us for another, and will make our further advances more rapid and pleasant. The Reformed church must help herself. She has many friends, indeed, who wish her well and say: *Be thou warmed and fed*; but few out of her own pale will do more. Our trust is in God, who does not abandon those that are faithful to their duty. "Only be thou willing," said Basil in his day, "and God will be present to thee." There is physical ability enough in our church: our inability is chiefly of the moral kind; and this will cease to exist as soon as the will—the hearty will to do every thing by which God is glorified—shall prevail. Let us quicken our exertions—let

us act in concert—let there be enlargedness of heart—and there will be no reason to fear that God will not sustain us, or that his blessing will not crown our efforts with abundant success.

#### THE MESSENGER.

The Board of Missions, at a late meeting held in York, resolved that, from the first day of January 1834, the MESSENGER be published twice a month, instead of once as hitherto, and that the price of subscription be *one dollar and fifty cents* a year, payable in advance.

The paper will be issued, in the same size and form as at present, on the *first* and the *fifteenth* day of every month.

If the subscription be not paid within the year, two dollars will invariably be charged.

No subscription will be received for a less term than one year. None will be discontinued, except at the option of the Editor, until all arrears are paid.

Every clergyman of the Reformed Church is requested to act as agent for the MESSENGER within his pastoral care, and to increase the patronage and circulation of the paper by new subscriptions.

Letters addressed to the Editor, which do not contain money or new subscriptions, must be post-paid.

As the proposed change from a monthly to a semi-monthly paper will almost double the expense of publication, while only one half is added to the price, it is manifest that a considerable addition to the subscription-list will be required in order to sustain it, and still more to realize a profit from it for the missionary funds. The Editor has no private interest in urging upon his brethren the duty of new and vigorous exertion; but he is persuaded that, in giving extensive circulation to the Messenger, they will promote the best interests of the church, and serve that cause to which they are consecrated by the solemn vows of their ordination. We do not see why our subscription list may not be at least doubled. One paper of the Methodist denomination, the *Advocate and Journal* published in New York, has 25,000 subscribers; and they have two other weekly religious papers besides. Why have we less than 1000 for the only paper of our church; and that a monthly one! It is because many, very many members of our church do not take a religious paper, who could abundantly afford to pay for it, and would derive more solid benefit from it than they do from a pretty long list of other things for which they pay their money freely. It is an evidence of a bad state of religion in a congregation when religious publications do not circulate in it; and

we must augur ill of the state of things in any portion of our church if its own paper receives little or no support from it.

Ministers of religion are very much mistaken if they imagine, that by taxing their people with religious publications they will diminish their own support; which, it must be confessed, is often low enough. The smallness of the contributions to their support is usually not owing to the want or ability on the part of their people, but to the more serious want of a disposition to use it—to the want of intelligence on the subject of religion, and of that preparation of the heart which religious knowledge must produce. An enlightened people will do with pleasure what an ignorant one cannot be induced to do all.

The Messenger ought to be introduced into every family within our church, where it can be read, and the expense afforded; and we are sure that, if there were as much taste for religion amongst us as there is for earthly things, very few families would think themselves too poor to pay for it.

We shall endeavour to give to this publication all the interest we can impart to it. We hope too that our brethren, both of the clergy and laity, to whom God has given talents to be useful in this way, will aid us with their communications. We reserve to ourselves the right to judge of the propriety of publishing what is offered. At the same time we claim no right to exclude from our columns the opinions of others, only because they are opposed to ours. Every member of the church who has her interests at heart, has a right to be heard in the Messenger, provided he does not offend against propriety. In giving publicity to his opinions we do not make them *our own*. Correspondents alone are responsible for what they write; and we shall therefore always expect that they entrust to us the secret of their names.

#### THE CLASSICAL SCHOOL.

This institution enjoys an increasing prosperity. Since the commencement of the present session, it has received an addition of above twenty new students, almost all of whom are from a distance. The able and indefatigable Principal, Dr. P. A. Rauch, is assisted by the Rev. Henry Miller, whose appointment we noticed in our last number, and the Rev. Mr. Dober, pastor of the Moravian church in York, a gentleman of talents and learning, who has been employed in teaching in a highly respectable institution in Germany. Whenever the number of students shall require it, we presume that additional teachers will be appointed. This school has strong claims upon the members of our church. It does them honor, and it will pre-

duce results of a permanent and a highly important character. We hope that no exertion will be spared to sustain and enlarge it.

#### ECCLIASTICAL NOTICES.

The Rev. Charles Releigh has taken charge of the Reformed congregation in Frederick, Md. At the late meeting of Synod at Easton, Mr. Releigh was received into our communion, and admitted as a member of the clerical body of our church.

Rev. William A. Good has received a call from the Reformed congregations in Hagerstown, Md. and its vicinity.

Mr. J. W. Hoffmeyer, who completed his term at the Seminary last spring, having accepted a call from "the Glades," in Frederick county, Md. was ordained to the office of the ministry, in the church of that place, on the last Wednesday of July, agreeably to a resolution of the classis of Maryland. The ordaining committee were the Rev. Albert Helfenstein, sen. J. C. Bucher and John B. Rebough.

Mr. Elias Heiner, late of the Theological Seminary, was ordained to the office of the holy ministry in the Reformed church, at Emmitsburg, Md. on the 30th of October. The brethren who performed the ordination were the Rev. Jacob Geiger, Daniel Zacharias and John B. Rebough. Mr. Heiner has taken charge of the congregations in Emmitsburg, Md. and its vicinity. The prospect of usefulness in that field is represented to be very encouraging.

Messrs. Robert Douglas and Francis M. Rashig, of the Theological Seminary, were licensed at the late meeting of Synod at Easton, to preach the Gospel.

Mr. Rashig has taken charge of several congregations near Harrisburg, Pa.

Rev. J. L. Saunders has accepted a call from the congregation in Tiffin, Seneca county, Ohio. He informs that the congregations in the vicinity are anxiously desirous to obtain a pastor to minister to them in the German language.

The Rev. John Brown, of Harrisonburg, Va. has very earnestly requested that a minister of our church, who is qualified to preach both in English and German, be sent to his aid in that extensive region.

Calls have been addressed to the Synod and the Board of Missions from other places that are equally destitute, but we have no missionaries to meet these pressing demands.

In the western section of Pennsylvania, we learn, there is a deplorable want of ministers of our church, and a consequent loss of numerical strength and of spirituality in the congregations. In most of the destitute places the ministers who are wanted must be qualified to preach both in English and in German. This necessity is among the principal causes of our difficulties. A good knowledge of both these languages is not easily acquired, and is not very often found in the same individual, together with every other qualification for the gospel ministry.

We are unable to furnish in this number the notices we had expected that it would be in our power to give of the Synodical proceedings. We have not yet received a copy.

The Rev. John Cares of York has been appointed treasurer of the board of Missions in the room of the Rev. J. Geiger, resigned.

The Editor has been appointed treasurer for the Messenger in the room of the Rev. D. Zeigler, resigned.

#### Religious Intelligence.

##### SYNOD OF OHIO.

In the abstract of the proceedings of this Synod which we gave in our October number, the following minute occurs: "Rev. Thomas Winters, Jacob Descombes and David Winters were appointed a committee to correspond with the Synod of the German Reformed church of North America."

In pursuance of this appointment a letter, in the German language, was addressed to our Synod at Easton of which the following is a translation.

Letter from the Committee of the Synod of Ohio.

Germantown, Ohio, June 1833.

Rev. brethren in Christ:

We the undersigned, committee of the Reformed Synod of Ohio, who were appointed to confer with your reverend body, hereby perform the duty assigned to us.

The great distance, which separates us from your reverend body, caused your former *Classis of Ohio*, about eight years ago, to constitute itself a *Synod*. Whatever objections may have been urged against this measure, its elevated object could not be mistaken. The reasons of it were in the newness of the State, the feebleness of the congregations which had to contend with so many adversities, especially with the invading spirit of sectaries, and the little help that could be expected from the Synod for the purpose of supplying and edifying the congregations.

The newly formed Synod, which now acquired strength by an increase of numbers, saw its expectations crowned with the happiest effects; both in the general confidence that was infused by supplying with pastors the destitute congregations in this state, which with the divine blessing, were brought into a growing and flourishing con-

dition; and in the confidence which it inspired, by its missionaries, among the congregations in the adjoining States; so that it is no longer possible to meet the applications and requests that are addressed to us. Indiana, Illinois, Missouri, Mississippi, yea, even Louisiana, invite us into their territories; but, on account of the want of suitable missionaries, their petitions cannot be granted, since we are unable even to supply the congregations in Ohio.

It would deserve to be called pride and obstinacy, if, after opening the way for the entrance of the Word in so many places, the Synod, conscious of its own weakness, should promise relief which it cannot afford, and thereby retard so holy a cause, instead of resorting to measures by which the object may be attained.

The Synod feels the importance of its vocation, and though it has never ceased to invoke its divine Lord Jesus Christ, for the prosperity of his church, yet it has never expected miraculous aid. On the contrary it has looked to a union with the Mother-Synod as the measure by which the work it has begun may obtain the desired success. On which account, and especially since the separation into two bodies has created some coolness, both on the part of ministers and of the congregations, like that of two opposing parties, by which the church has sustained serious injury, it is come to the following conclusion: That the situation of the Synod demands a re-union with the Mother-Synod, in order that missionary operations may be more beneficially prosecuted, and the want of labourers more easily overcome by means of the Seminary in York, and that by unity of spirit a more effectual resistance may be made to difficulties and invading enemies.

In order to effect this object with greater certainty, the Synod requests your reverend body to devise a plan of re-union, and entertains the hope that such terms can be adopted as shall provide for its remoteness and authorize it, in cases of necessity, to perform all the *actus ministerii*.

It is the most fervent wish of the Synod that all the bodies which have separated from the general Synod should be again united with it that they may operate more beneficially and effectually. But this union must be so directed by love and wisdom that we may not be in danger of perhaps seeing four Synods arise instead of three. The Synod flatters itself with the hope that, as a consequence of such beneficent union, the time may not be very distant when we shall see a second Seminary arise in the West.

While the Synod submits this matter by its committee to the wise disposition of your reverend body, the committee request that as soon as you shall have come to a decision, you communicate the same to them, that they may report to the Synod at its next annual meeting; in expectation of which they respectfully subscribe themselves,

THOS. WINTERS, } Committee.  
JACOB DESCOMBES, }  
DAVID WINTERS }

To the General Synod of the German Reformed Church of North America.

This letter being read, it was referred to a committee consisting of Rev. Theodore Hoffeditz,



L. Mayer, F. A. Rauch, and the elders Frederick Humerichouse and George Hess, Jun. whose report, after recapitulating the particulars contained in the letter, concludes thus:

The Committee to whom this subject was referred rejoice in the proposition of a fraternal union by which the providence of God is about to impart new strength to his church; they rejoice especially in the success which has attended the Classis of Ohio since its existence as an independent Synod; and under the influence of these feelings they recommend to Synod the following propositions:

1. That the Classis of Ohio be re-instated as a Classis in connexion with this Synod.
2. That, in consideration of its remoteness, the Classis of Ohio be authorized, agreeably to its request, to perform all the *actus ministerii*.
3. This act shall not take effect unless, agreeably to the constitution of the church, it be approved by two thirds of the Synod and a majority of two thirds of the Classes.
4. That the Corresponding Secretary of Synod be directed to communicate a copy of this report with its propositions and of the Synod's decision respecting it to the Committee of the Synod of Ohio.

THEODORE L. HOFFEDTZ.  
L. MAYER,  
F. A. RAUCH,  
FREDERICK HUMERICHOUSE,  
GEO. HESS, JR.

The report being read, it was, after some discussion, unanimously adopted.

#### ROMAN CATHOLIC COUNCIL IN BALTIMORE.

The following account of a *Roman Catholic council*, taken from the *Baltimore Gazette*, will give our readers an idea of the extent of that church in the United States, of the spirit that pervades it, and of the imposing pomp of the Papal hierarchy, even in this land of equality. This council, which to us seems general enough, is called a *provincial council*, whence it appears that the whole United States constitute but one of the *provinces* in the spiritual dominions of the Roman Pontiff. The decrees of this council will have no validity until they obtain the sanction of the Pope, who on the principles of the Jesuits is the supreme *infallible* judge in all cases.

#### CATHOLIC PROVINCIAL COUNCIL.

This Assembly is now in session in this city—it was opened formally yesterday in the Cathedral. The Most Rev. Doctor Whitfield, of course, presided, as Archbishop of Baltimore, and celebrated the Mass of the Holy Ghost on the occasion.

The other Bishops present were the Right Rev. Doctor David, from Bardstown—the Right Rev. Doctor England, of Charleston—Right Rev. Doctor Rosati, of St. Louis—Right Rev. Doctor Fenwick, of Boston—Right Rev. Doctor Dubois, of New York—Right Rev. Doctor Kendrick, from Philadelphia—Right Rev. Doctor Reese, of Detroit, and the Right Rev. Doctor Russell, of Cincinnati. The only Bishops entitled to seats who were not present, are the Right

Rev. Doctor Portier, of Mobile, (who arrived this day,) and the venerable Doctor Flaget of Bardstown, the Senior Suffragan, whose delicate state of health did not permit his travelling hither. A large body of priests, selected by the prelates as advising Theologians, filled the Chancel. The appearance of the Sanctuary was exceedingly striking: the bishops wore capes and mitres, and were seated at each side of the altar; the priests in their sacred vestments occupied the front before the platform. After Mass, the Bishop of Charleston delivered a discourse on the nature of church government, the object and utility of councils, and the peculiar benefits likely to arise from their celebration in this country.

The Prelates hold their legislative sessions daily every morning at nine o'clock; the consultations of the Prelates and Theologians take place in the afternoon at four o'clock.

#### ROMAN CATHOLIC COUNCIL.

This assembly terminated its session yesterday, the prelates having, after a High Mass celebrated by the Right Rev. Doctor Fenwick, Bishop of Boston, and a sermon by the Right Rev. Doctor England, Bishop of Charleston, solemnly affixed their signatures to the acts. The appearance of the sanctuary was the same as on the preceding Sunday; but a peculiar solemnity was added by two circumstances on this day. The clergy and prelates came in procession from the Archbishop's residence, and entered at the front of the church, proceeding through the centre aisle to the principal altar, where they took their seats. This produced a very imposing effect; it was the first time that ten mitres were worn by one assembly in the United States. The following officers of the council and theologians were also splendidly attired, viz:—

The Rev. Father Wm. McSherry, Provincial of the Society of Jesus.

The Rev. Father Nicholas Young, Provincial of the Dominicans.

The Rev. Doctor Lewis Deluol, Superior of the Sulpicians.

Very Rev. John Tessier, Rev. Samuel Eccleston, Theologians to the Archbishop of Baltimore.

Very Rev. Lewis Debarth, Theologian to the coadjutor of Bardstown.

Rev. Andrew Byrne, Theologian to the Bishop of Charleston.

Rev. John Odin, Theologian to the Bishop of St. Louis.

Rev. John J. Chance, Theologian to the Bishop of Boston.

Rev. John Power, Theologian to the Bishop of New York.

Rev. Peter Mauvrenay, Theologian to the Bishop of Mobile.

Rev. John Hughes, Theologian to the Administrator of Philadelphia.

Very Rev. Wm. Mathews, Theologian to the Bishop of Detroit.

Rev. Simon Brute, Theologian to the Bishop of Cincinnati.

Rev. Augustus Jeanjean, Theologian from the Diocese of New Orleans.

The *Promoters* of the Council were the Right Rev. the Bishop of Boston and the Rev. Doctor Deluol.

The Secretaries, Rev. Doctor Ed. Dampoux, and his assistant, Rev. John Hoskyns.

Master of Ceremonies, Rev. John J. Chance, his assistant Mr. Henry H. Burgess.

Chanters, Rev. John Randanno and Rev. Peter Fredet.

The second circumstance with which we were struck was the mode of subscribing the acts. Each prelate, in the proper order of his place, went alone to the altar and subscribed the record which had been laid upon it by the Secretary, after he had read the titles of the acts, and the fathers had given their verbal assent by the expression, *placet*, upon the question having been put by the Archbishop.

The Council adjourned to the third Sunday after Easter, in the year 1837. Conformably to the discipline of the Catholic church, the acts of the Synod will not be published until after they shall have been submitted to the examination of the supreme head of the church, that their conformity with the doctrine and the general discipline of the whole body of the other Churches of the Catholic communion throughout the world might be thus ascertained; and thereby the essential unity of the entire collection of members be preserved and secured, whilst sufficient liberty is given to each special portion to legislate according to its own peculiar circumstances.

*Conversion of the Prince of Lucca.*—This potentate has become a Protestant. Charles-Louis de Bourbon, Infant of Spain, was born at Madrid in 1799. His father was by Napoleon made King of Etruria, after the treaty of Lunenburg; he died 1803. His mother, sister of the King of Spain, became Regent of the kingdom, but was obliged to abdicate in favour of her son, then a minor, in 1807. The young prince received in 1815 the duchy of Lucca, and arriving at majority in 1819 he assumed the government. The year after he married the Princess Theresa, daughter of Victor Emanuel, King of Sardinia. They had a son in 1823. For some years the duke of Lucca has been travelling in Germany, and has made little stay in his own dominions. Though his renunciation of Romanism has been denied, yet reiterated testimony confirms the statement that he has received the communion, according to the Protestant rites, at the hands of the Rev. Mr. Schmalz, of Dresden.—*Presbyterian*.

#### PLURALITIES.

#### DEFENCE OF MOHAMMEDANISM BY ONE OF ITS MINISTERS.

"Among the contents of the late East-India papers," says the *National Gazette*, "there are several replies received by the Rev. Jos. Wolf, who has journeyed in Hindoostan as a Christian Missionary. The following, from the Grand Mullah of Delhi, is a remarkable exposition of the Mohammedan faith."

The good Mullah has taken the miracles of Mohammed, as well as some other things, on trust. The prophet himself made no pretension to them: so far indeed was he from claiming a

power of working miracles, that he apologized repeatedly for the want of it, alledging "that God giveth the power of working miracles to whom he pleaseth;"—"that if he should work miracles they would not believe,"—"that they had before rejected Moses, Jesus and the prophets, who wrought miracles;"—"that the Koran itself was a miracle." Notwithstanding this unambiguous disclaimer, his followers have ascribed to him both miracles and prophecies. His miracles have been said to amount to 3030; and the story is now so firmly established in the Mussulman's religious feelings, that the learned Grand Mullah does not hesitate to say that the existence of such a place as Constantinople or London is not more certain.

Those who are desirous to see an able comparison of Christ and Mohammed, and of the religions which they taught, should read the sermons of the Rev. Joseph White delivered before the University of Oxford, at the Bampton Lectures, in the year 1781. We give the Mullah's defence of his faith as a curiosity, and as a specimen of one sort of difficulties that encounter the Christian missionary among the followers of the Arabian impostor.—*Ed. Mess.*

*"Translation of Mulvee Muhammed Isha's  
Letter to the Reverend Joseph Wolff."*

"I answer this to the Rev. Joseph Wolff!—In all religions there are some points of radical, and others of but collateral importance. Of the revealed religion of Moses, Christ, and Muhammad, the root consists of two parts—viz: the unity of God, a state of retribution, and the mission of Prophets. But though some admit, others deny the divine mission of our Prophet. The Jews acknowledge the prophetic characters of Jesus and Muhammad, but the Christians (Nazarenes) deny the latter.—The Mussulmans establish the divine mission of our prophet by numerous proofs, three of which I will recite.—1st. That Muhammad, son of Abdollah Hushme, of the Karacit tribes of Mecca and Medina, was a Prophet sent by God, is attested by his miracles; for whoever achieves such is unquestionably a Prophet. From these we deduce the unavoidable conclusion, therefore, that Muhammad is the Prophet of God. Himself claimed the recognition of this, and no one denied it or the reality of his miracles, which succeeded each other in regular series. Their reality was no more doubted than that of Constantinople, London, and Abyssinia, or that of Hittin, Roostum, and Islandiar. The proofs by which their existence becomes established, are essentially the same as those on which the miracles and prophetic character of Muhammad rest.—2dly. That the Koran is from the mouth of God, is as little to be doubted as that the Old and New Testaments and the Prophecies proceed from him; for no one can deny that the composition of the Koran is without a parallel, and the past and future unfolded in it could only be from God. The Jews and Christians opposed to its divine origin, though skilled in its lan-

guage, were unable to produce even one solitary verse similarly perfect. Indeed, up to this date, A. H. 1248, no Arabian, Persian, no inhabitant of Christendom, of India, or Seind, no human or super-human being has produced a composition so perfect and surpassing.—And, 3dly. The divine mission is proved in numerous chapters and verses of this work, which I am ready to adduce. Moreover, many attributes belonged to the Prophet which none else produced. His bodily strength was superior to that of other men; so were his forbearance, liberality, wisdom, and trust in God; his truth, honesty, the fulfilment of promises, and beneficence; his comprehension, capacity, justice, and compassion; his comeliness of feature and complexion, fragrance of person, and devotion to God, austerity and strict observance to religious rites, with divers other surpassing qualities. He, too, proclaimed God's unity, and that he had neither partner nor equal; that man should first pray and give alms in his name—he said to the poor, to relatives, to the distressed, and to the holy devotees, observe justice one towards another; abstain from murder, fornication, swearing and theft, chicanery and deceit, from falsehood, breach of promise, and the love of this world. If exposed to tyranny, he commanded us to forgive the tyrant, to propitiate God by the sacrifice of animals, and to observe hospitality. Whosoever exhibits these and such like attributes must be indeed a Prophet. For instance, a certain person arriving in a city says, "I am a Physician." "If so," reply the inhabitants, "write us a book for the sick, and point out their remedies." He does all this. His book resembles those of antecedent physicians; thousands are cured by its means and by its study. Many physicians are produced, all successful in curing. Should any of the citizens say, "This is no physician," the world would pronounce them to be ignorant fools; for were any one to deny that Hippocrates, Galen, Socrates, and Avicenna, were physicians, he would be looked upon as contemptible and mad. The proofs of their truth are not stronger than those regarding the Prophet. Again, were any one to deny that the East India Company ruled in Hindoostan, would he not be considered as ignorant and insane? Even so must be considered that person who denies Muhammad to have been a Prophet. Our well established religion prevails in many countries and cities, and is professed by Millions, Mulvees, learned and holy men in Arabia, Toron, Persia, Turkey, Khoorasan, India, Seind, Bhoorara, Abyssinia, and the Mughab, and many souls have, through its means, been blessed and received forgiveness of their sins. So many learned and transcendent men appear not in support of any other creed; nor do so many valuable books, traditions, commentaries and proofs, concur in establishing any other religion whatsoever. Should a few blind men assert that the sun has not risen, because they have not seen him, would any one place reliance on their word? No; let their blindness be cured and the sun becomes visible. Our religion is no less clear than his light. The words of our Prophet are acknowledged as true—why then doubt of his ascent to and return from Heaven? Antecedent prophets ferreted his coming upon earth. Why then deny that his mission was divine.

*Cholera Morbus.*—The following phenomenon, related by M. Pousson, of the Lazarist mission at Damascus, in describing the effects of the cholera on its appearance in that city in 1831, seems to sanction the hypothesis which attributes this disease to atmospheric causes, although the writer states that it was brought by the caravan of pilgrims from Mecca: "A fact which has not a little contributed to alarm people here is a species of phenomenon which is very extraordinary under the sky where we live. At this place, from the end of the rains till their return, the beginning of May till October, a cloud is never seen, the sky is always pure, the atmosphere free from vapour, the sun rises and sets amid a torrent of light. This year, on the contrary, from about two months since (that is from the beginning of July,) the atmosphere has been very thick and the sun pale. In the morning, more than an hour before sunrise, the sky in the east is inflamed, and as red as blood, while the earth and hills are illuminated, or rather tinged, with a dull, lurid, and fearful light, similar to that which is cast upon near objects by a great fire in the night. As the sun approaches the horizon the redness diminishes; but after it has risen it is more than a quarter of an hour before it can disengage itself from the vapour, through which it appears as if seen behind a piece of gauze. At night the same spectacle appears in the west. Scarcely has the sun disappeared before the sky to an immense height above the horizon, is covered with a reddish tint, which continues to increase for more than hour and a half. It then diminishes, but does not wholly disappear till upwards of an hour and a quarter after sunset. All the city is terrified at a circumstance which has never been seen before within the memory of man."—*Asiatic Journal.*

*A LIBERAL PROPOSITION.*

The liberal proposition contained in the following letter, is made by a man in moderate circumstances. The subject of foreign distribution certainly demands the most serious attention of all who love the Holy Scriptures and pray for their diffusion among all nations. Should Divine Providence continue, for a few years to come, to prepare the way for the disseminating of the word in Heathen and Pagan lands as rapidly as he has done for three years past, in order to meet the growing demands for the Word of Life, it will require *thousands* to act in the Christian spirit manifested in the following letter. Cannot *twenty* individuals be found in the United States ready now to meet the proposition? *Cor. of Am. Bib. Soc.*

Dear Sir I find that the American Bible Society have entered into a noble resolution, even to supply the whole world with the "Bread of Life," as far forth as practicable, and that as quick as possible.\*

\*The writer is under a slight mistake, as may be seen by the resolution in the last Annual Report. The Society resolved to confer with other societies on the subject of a more extensive foreign distribution; and also of undertaking the supply of the World in a definite period.

But I was truly sorry to find that the pecuniary income of the Society had fallen far short of some of the former subscriptions and donations during a year. Nevertheless, I hope and trust the Lord will open the hearts of the christian community, so that all subsequent subscriptions and donations may be more abundantly liberal, and greatly enlarged, so as to meet the increasing demands for "the bread of life," not only in our own country, but also more particularly in foreign lands, among the perishing millions of the heathen.

As I find by the public prints, Rev. A. Judson, Missionary in Burmah, is expected shortly to complete the translation of the whole Bible into that language; it therefore will become necessary for the American Christians to extend to them the arm of benevolence, in order that, as quick as the sacred volume is completed in its translation, it may be printed and immediately circulated among them.

And as one who feels for them in their lost condition, I am willing to contribute to the extent of my ability. I therefore propose to be one of twenty to raise twenty thousand dollars, to be appropriated to the printing of Burmese Bibles. I will hold myself responsible to pay my part (\$1,000) at any time the money is wanted, provided the subscription should be completed at or before the first of October, 1831.

**KENYON COLLEGE.**—Bishop McIlvaine, in his address to the Diocese of Ohio, says:

Under authority from the Board of Trustees of the College, I undertook to raise, as the least sum that would answer the purpose, \$30,000 in two annual payments. Beginning among my own affectionate people in Brooklyn, I proceeded to New York, Boston, Providence, Norwich, Conn. and New-London; then to Philadelphia, and Baltimore; in all which places the object was entertained with the greatest kindness and interest, by various religious denominations, as one in which all that desire the advancement of useful learning and pure and undefiled religion in the west, should feel themselves concerned. It was delightful to see how sectarian views were kept out of sight, by Christians of different names, and nothing regarded in the application but in connection with the glory of God and the promotion of his kingdom. The whole amount of actual subscriptions from the above cities, aided by a few names from other places, irrespective of promises and expectations, and inclusive of \$1,000 from P. G. Stuyvesant, Esq. of New-York for the library (the same gentleman having previously subscribed \$400 to the buildings) is \$28,520. And it is due to the great kindness and confidence of my friends in Brooklyn and the city of New-York, to say that in the former, \$5547, and the latter \$18,906, of the whole amount were subscribed. The whole expense incurred by the college in my agency in this work, exclusive of a bill for the printing of an address to the public, which has not been received, will not exceed \$70. As soon as the collection shall have been sufficiently received, a minute statement of all the subscriptions and receipts will be printed and a copy forwarded to every subscriber.—*N. Y. Obs.*

**THE THEATRE.**—An English paper states that Mr. C. Kemble and Miss Kemble realized upwards of £11,000 (nearly \$50,000) the first season of their theatrical exertions in the United States. They have now commenced a second season, and are not expected in England until next year.

Here are two individuals who will carry out of the country, at the end of two years, nearly half as much as will be sent abroad, in the same period, to support all the missionaries who are preaching the gospel throughout the heathen world; and yet there are some who object to foreign missions that they drain the country of its silver! The crumbs from the table of luxury, vice and idle amusement are sufficient to feed all the missionaries and agents necessary to carry the gospel to every man on the face of the earth. The cost of one vice, in one nation in Christendom, is more than enough to fill the world with Bibles and schoolmasters.—*N. Y. Observer.*

*From the New York Commercial Advertiser.*

#### MEAT ON SATURDAYS.

I beg you to correct an error in your columns, copied from *The Journal of Commerce*. You represent me as stating, what our Roman Catholic friends will call "a serious and impious falsehood." You make me say that His Holiness, the Pope, has graciously condescended to permit his "subjects," in the United States, "to eat beef, mutton and pork, &c.," on *Fridays*! Now, I said, that Bishop England brought out the dispensation, allowing the faithful Catholics to eat meats on *Saturdays*! The indulgence and liberty, extends, by no means, to *Fridays*. The subjects of His Holiness dare not, "on pain of purgatory and perdition," to taste, or even touch meats, or even any thing having in it the juice of meats, on *Fridays*! By inserting this correction, you will exonerate me and yourself from serious blame.

Yours, truly, &c.

W. C. BROWNLEE.

#### BOARD OF MISSIONS.

The Board of Missions will meet in York on the second Wednesday in December, at 2 o'clock, P. M. The members are respectfully requested to be punctual in their attendance.

By order of the Board,

S. GUTELIUS—President.

J. CARES—Sec'y.

*Subscriptions obtained by the Rev'd. B. S. Schneck, agent for the Seminary, 1833.*

The following are paid.

**Lancaster City.**—John Bausman, \$50, Philip Reitzel 50, C. F. Hoffmeier 5, D. Longenecker 5, J. Michael, Jr. 5, W. Cooper 5, Philip Heitsch 15, John Leonard 5, Wm. Heitsch 5, D. Heitsch 2, E. C. Reigart 10, C. Bachman 5, Miss Yates 5, D. Miller 5, J. Peter 3, Mrs. Fortney 2, H. Diefenbacher 2, W. Frick 3, Mrs. Genter and others 8.

**Marietta, Lancaster Co. Pa.**—Cash \$5, ditto 5. **Churchtown and Vicinity.**—Miss Jenkins 10. Adam Shafer 5, Geo. Shafer 5, H. Yundt 2, Jno. Wallace 3, D. Wallace 2, Shirk and Delaven 3.

**Bethany and Newholland.**—Christian Wolf 5, Andrew Bushong 10, W. Martin 2, Mr. Markley 200, Messrs. Grey 4, 25, J. Gorgas 2, M. Diefenderfer & Goshen 3, D. Diefenderfer 5, T. Beyer 1, J. Singer and others 2, 50, John Esterly and others 5, A. E. Roberts 2, Miss Louisa Grimm 1, Dr. J. Winters 2, R. Nagle 1, Geo. Read 2, Hon. W. Heister 10, J. Heller 5, Jac. Bushong 5, Jno. Bushong 5.

*The following subscriptions are unpaid.*

**Bethany, Lancaster Co. Pa.**—Rev. D. Hervey \$25, Andrew Bushong 5. **Columbia, Lancaster Co. Pa.**—Geo. Peters 10, Nicholas Hougendobler 10, John Mellinger 2, Peter Munna 2, Benj. Snader 3, Richard Derrick 5, Joseph Hougendobler 5, Ch. Lockhard 3.

Payments made to the Rev. B. S. Schneck on former subscriptions.

Rev. D. Zeller, Allentown,	\$25.00
Interest on sundry subscriptions,	39.00
Dr. L. Reily, Harrisburg,	100.00

Payments received per Mr. Colliflower on subscription obtained by the Rev. D. Besler.

Peter Krouse	10.00
Mrs. Mary Krouse	5.00

New subscribers obtained by Mr. Colliflower.

Samuel Fishach, Hagerstown,	2.00
David Middlekauff, Jr. do.	2.00

#### EDUCATION FUND.

Rec'd. from the Emmittsburg Mite Society, by the hands of Mrs. H. Motter, \$15.25  
From a friend, 5.00

#### RECEIPTS FOR THE MESSENGER.

By the Rev. J. H. Crawford, from Peter Faust, Henry Faust, Christian Faust, Wm. Faust, Capt. Jacob Clapp, and Abraham Clapp for 1831, 32, 33, each \$3; from Col. Daniel Clapp and John Clapp, for 1830, 31, 32, 33, each \$4.50; from Jacob Clapp of Geo. for 1831, \$1; Abraham Ingold for 1833 \$1. Received from Jacob Keller, Rev. F. Rahauer, Philip Reitzel and Adam Haug for 1833, each \$1. John Small, 1832 \$1. Samuel Wagner 1832, 33, \$2. Dr. Jacob Baer 1831, 32, 33, \$3. Rev. A. Hollenstein, sen. 1832, \$1.00, John Diefenderfer, Esq. to 1833, \$5.50; Jacob Wolf 1830, 31, 32, 33, 4.50; Mrs. Eliz. Freyer 1831, 32, 33, 3.00; J. J. Meyers, Esq. Wm. Miller, Miss Sophia Waddel, Mrs. J. F. Erskine for 1832, 33, each 2.00; John Scidenstriker (Baltimore) 1833, 1.00; John Schley, Esq. George Gebhart, Caspar Manzy, Ezra Doll, Peter Thomas of John, for 1832, 33, each 2.00; Mrs. Rachel Steiner 1832, Dr. John Baltzel, Jacob Cramer John Fauble (Frederick city) for 1832 each 1.00; George L. Brown (York) 1833, 1.00. C. Gelbaugh (Balt.) 1830, 31; 2.50. John Smith, Henry Smith, Mary Smith, (Chambersburgh) for 1833 each 1.00.