

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, PA JANUARY 1, 1835.

VOL 4--NO. 1.

PRINTED AND PUBLISHED

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

Communications.

For the Messenger.

MR. EDITOR,

"In looking over the pages of the last Messenger, I was struck with no small degree of astonishment, with the contents of a communication signed Chambersburg, containing as it does, things, which I could not have looked for from the supposed author, in whom I think I am not mistaken."

"It is not my intention to deal in invectives, or to make a rude attack upon any private individual, but as the writer has in my view wantonly assailed some of the citizens of York who have been forward as they conceived in promoting the best interests of the institutions alluded to, I shall feel myself at liberty to state my views of the claims of Chambersburg," &c. —But I have borrowed enough of this singular production, which needs only the change of a few words to become a very apposite refutation of itself. The writer might think me largely indebted to him if I were to transcribe more; and I might oddly enough too run the risk of violating the professions I have just quoted and adopted.

"Chambersburg" has thought proper to volunteer for the purpose of defending the synod, and the citizens of his own place, against certain shadowy things which he calls "imputations," that have flitted it seems into the misty horizon of his mind, and challenged forth a prowess not often manifested since the halcyon days of knighterrantry. It would be detracting too much from his valor, to say that any part of it consisted of discretion, for he comes forth with the best intentions of doing us all the harm he can. Possessed of a sincere abhorrence of our good town, he charges with a cru-

sader's zeal upon us, and hurls his missiles with a vehemence that makes them rebound upon himself.

It is difficult to follow the writer in the tortuous windings into which his distorted view of things has led him; and not to lose myself and the reader in the attempt, I shall refer to his paragraphs by numbers as we pass on.

1. In the first place, he says, synod has acted with a sense of duty and propriety in inviting competition for the location, and were influenced, he presumes, by more cogent and important considerations than the mere acquisition of funds. The deep and hidden meaning of this innuendo is among the things which we did not look for, and which puzzled our guessing faculties no little, until, during the late session at Harrisburg, the angry flashes that burst forth illuminated the bosom of the thick darkness, and revealed—a mouse. Harmless as a morning's dream, the thing that troubled our spirits vanished into thin air, and we rejoiced to find the same hand as dexterous in dissipating mysteries as in making them.

2. 3. He admits that "the present time is not quite so auspicious for raising money," but thinks "the church should feel bound to do what she can." I cheerfully grant him this, but what if the church cannot do what she feels bound to? The force of my argument is not diminished at all by his remark. The will to do good should always correspond to the occasion, but the ability is nevertheless regulated by the purse. But as if conscious of the weakness of his argument here, he ventures boldly upon the assertion, that "he does not recollect of seeing or hearing of any particular act of liberality on the part of the citizens of York towards the institutions, either in money or otherwise, when times were more prosperous than now." This thrust would have disconcerted us at once, if we did not readily believe him, that he does not "recollect" much on a subject with which he shows himself throughout most profoundly unacquainted. It is this "blissful ignorance," doubtless that leads him to call for the statement of which he speaks, & tempts him even to start the question of the comparative liberality of the citizens of his own place and ours. One glance at the papers now before us would fully satisfy him in this particular; but we cannot consent to produce them. It would be too severe a punishment upon him, for making the demand, to comply with it.

The fate of Meadville College does, in my view, present a very good reason why an institution of similar character would not flourish in Chambersburg. The idea that a "particular

part of the great community is pledged for the support" of our institutions, might seem to have something in it, if we did not know that a majority of those who patronize our classical school, and upon whom its support chiefly depends, are not of our denomination. If it were true that the members of our church did send, and would, at all events, continue to send, students enough to fill the school, then indeed it might be located almost anywhere. But experience sufficiently evinces that our school, like all others, must mainly depend upon the community at large, and must therefore expect the same fate if it have a bad location.

6. We shall not attempt to prove in opposition to the writer that we are either "literary," "liberal" or "intelligent." The charge itself deprives us of all courage to refute it. We yield him the palm at once, for none but a literary, liberal and intelligent gentleman would make it.

7. But his efforts to get over the fact that by far the largest part of the students in the classical school come from the east, we cannot get over so easily. He has conceived the idea that it is "a predilection for the institution of their choice," and "not for the town or York," that brought them here, and consequently they would follow the institution to Chambersburg or elsewhere. Why then is this "predilection" peculiar to the east, and why is so little of it manifested in his own section, to which he desires a removal to be made? Are the citizens of Chambersburg, where there are to be so many students, incapable of appreciating an institution for which the east as far as the Delaware feels such a "predilection?" Or are there only four students in all that country west of Carlisle and Gettysburg since only four attend it? This theory of "predilection" will not do. The truth is there has always been a greater or less number of students at York from a distance, for the same reason which has brought a number to our school, namely, because the place is convenient, and has also acquired a reputation for its teachers. Several individuals of deserved celebrity have been engaged in this capacity here, among whom it will only be necessary to name Professor Adrain of Philadelphia. But the writer is delighted with his magical theory for hobbling over difficulties, and exclaims in triumph, "if it were the mere town, &c. why did not the institution flourish in York long ago?" "Long ago" throws us back on our reminiscences of the history of the institutions. We revert again to the difficulties of the seminary at Carlisle—to its removal to York upon the motion of the Chambersburg delegate in

the synod at Lebanon—to its friendly reception here, when even Chambersburg did not want it—to its immediate and progressive prosperity for several years after, until a classical department was deemed a necessary appendage for preparatory instruction—to the establishment of this department, after a few months' existence, upon a more extensive basis, and the procurement of the present principal, (whom Chambersburg justly lauds,) not by the voice of Chambersburg, though that was not unheard on the occasion.

8. But now when we have procured the establishment of this department, the writer inveighs fearfully against us for sending but twenty students to it, while we "foster, as he says, a rival school, and place seventy or eighty youth under its head." Deserving as the worthy principal of the Academy is of the patronage of his fellow citizens, we regret that the number of his pupils is not quite equal to what the writer supposes. But does the writer imagine that the classical institution was designed to be the common school of the town of York? If so, what folly it is in the synod of the German Reformed church to maintain a school at an annual expense, for the purpose of teaching the children of *our* citizens to read and write! The object of the classical department was to prepare students for entering the theological seminary; and for the purpose of lessening the expense, it was also made part of the plan to receive students designed for other professions. The charges in this institution are necessarily higher than in ordinary schools, and hence, perhaps, an obvious reason why the public generally have not availed themselves of its advantages to a greater extent. But why should the writer find fault with us for sending twenty students, when his own place sends *four*? According to his theory of "predilection" it is no matter where the location is made, the "predilection" will be the same, and will cause the same students to attend the institution. Only four students are sent here from the town of Chambersburg, and this at a time when the writer says, "were it not for the sympathy which the church at large feels for the success of the institution, by supplying it with students from abroad, it would certainly decline." Is this the supply which the "sympathy" of the members of the church, and the "predilection" of the citizens of Chambersburg, can afford? Fortunately the institution is not indebted to "sympathy" or "predilection" for its support. More than a majority of *all* the students in it, belong to other churches, and would attend any other good institution located where ours is.

9, 10, &c. The writer in his next paragraphs, apparently overcome by the force of his own reasoning, exalts himself into a strain of "glorious" self-gratulation, and hurls his anathemas upon our devoted heads for presuming to oppose the sway of his wishes. He denounces us for offences which exist nowhere but in his own imagination; and struggles with the dreams of his bewildered fancy, seemingly possessed of the very "spirit of annihilation," which he conjured up to figure foremost in the out-pouring of his wrath.

14. He resumes the subject by contradicting

my remark in a former article, that the Academy at Chambersburg is empty and tenantless; and states that, on the contrary, it has quite a large and flourishing school. I must then have been mistaken in my second communication: but my assertion was based on the statement of a gentleman of that place, not many months ago, that they had not been able to keep up a good school, and that there was none there at that time. It is quite immaterial, however, to my argument whether they have a school at Chambersburg or not. The fact that they seldom had a school, shews that there cannot be a large number of pupils in the place; and if they are now provided with one, then the number which we might obtain must be smaller still. The writer indeed says that many of the scholars at this school "would no doubt enter the classical department;" but if even there were "no doubt" about it, I think synod would dislike to make calculations based upon the destruction of a school already in existence.

15. As to the history of what transpired at the synod at Lebanon, the writer appears to be mistaken. No proposition was made by any person from York. The delegate from this place was urged to propose York, but declined, stating that he was not authorized to do so. When it was decided, however, that the seminary should be brought to this place, the Rev. Mr. Hoffstutz arose, and in his usually mild way, observed, "That it was now decided that the seminary should go to York, but that they did not know whether the people of York were willing to receive them;" to which the delegate from this place replied, "That he had no doubt that the people of York would cheerfully receive them, and do as much as lay in their power to support the institution." This was all that was said in the synod on the subject by the delegate from York. It was afterwards remarked by some, that a considerable amount might be raised in the county if proper measures were taken.

16. We have arrived at length to the peroration of the writer which embodies the quintessence of his preceding paragraphs. If he were not wholly mistaken in the statements which he here makes, there might be some justice in what he says about us. Habituated, however, as we are, to the castigation of friends, whose concern for the institutions of the church leads them sometimes to put in a word relative to their management, we still cannot endure more than the obnoxious style, and must exclaim when the discipline is carried too far. It is this that induces us to speak out on this occasion; and it was this no doubt that led some one to use the language imputed to him by the writer, when addressed perhaps by a friend in the style in which Chambersburg has written.

Dec. 12, 1834.

YORK.

P.S. When I stated in my first communication that the agent of the Board of Trustees was "dismissed at his own solicitation" &c., I did not mean as some have understood it, that he was discharged from his office by the Board. He still retains his commission, and is authorized to receive money, though his operations as travelling agent have ceased for the present.

CIRCULAR.

Proposed location of the Classical and Theological institutions of the German Reformed Church.

The undersigned having been appointed a committee to publish a circular in behalf of the Synod of the German Reformed church, respectfully represent,

That in accordance with a resolution passed by the Synod of said church, at its annual meeting held in the month of September in the city of Pittsburgh, a special convention was called on the first of the present month at Harrisburg, for the purpose of receiving proposals from all such places as may be desirous of having the above institutions located among them. From several respectable towns very flattering proposals have already been received; but as it is understood that from other places similar ones would have been presented if sufficient time had been given to make the necessary exertions, it was therefore deemed expedient to defer the decision of this important measure, until the next annual meeting of the Synod to be held in Chambersburg, Pa., in the month of September, 1835.

The character of the proposals to be offered and which may expect to meet attention, may be learnt from the following resolution passed during the session of the convention at Harrisburg, on the third of this month, viz.

Resolved, That the committee be and is hereby instructed to give public notice as far as may be, to all such places in the German Reformed church who wish the location of "her Classical and Theological institutions to make their propositions in regular form of writing, and accompanied with sufficient responsibility."

In conclusion the committee would only add, that the above institutions have for several years past been in successful operation in the borough of York, Penn'a, under the direction of Professors of acknowledged scientific and literary attainments.

All Communications relative to the above subject, may be addressed (postage paid) to the individual first named on this committee, at Gettysburg, Penn'a.

Signed.

B. S. SCHNECK,
JACOB GEIGER.
J. CASPAR BUCHER,
JOHN C. BUCHER,
JOSHUA MOTTER,
Committee.

Session of Convention,
Harrisburg, Dec. 4, 1834.

N. B. Editors of papers in the states of Pennsylvania and Maryland will confer a favour by inserting the above in their respective journals.

For the Messenger.
MISSIONS.

Mr. Editor,

At the recent meeting of Synod in Harrisburg, the subject of missions was made a matter of some discussion. This is truly an important subject; one in which every friend of the Redeemer should feel a deep interest, and take an active part. And perhaps no distinct class of

professing christians in the great American community are more loudly called upon to embark with zeal and energy in the glorious cause of missions, than is the German Reformed church. There lies before her an extensive missionary field. The door of missionary enterprise stands open before her not only in Pennsylvania, and the adjoining states, but also in the wide extended plains of the great valley of the Mississippi. Into this valley the tide of German emigration is rapidly flowing. And every additional influx is an additional appeal to the friends of evangelical and protestant Truth, to awaken to the vast importance of more extended and effectual missionary operations. And when *language, doctrinal standards, and national predilections* are considered, no denomination of protestant christians has so bright a prospect of success within the limits of the missionary field referred to, as the German Reformed church, and her sister denomination, the Reformed Dutch church. To these churches the work peculiarly belongs. And for many reasons it is plain that they can advantageously co-operate in the accomplishment of the work. They should therefore remember that for the part they take in what seems evidently to be their own appropriate work, they must one day render a solemn account to the great *Head* of the church. And it is pleasing that both these churches are inhibiting the spirit of missions, and are becoming sensible of the immense weight of the responsibility resting upon them on this subject. Their late highest judicatories have already adopted such incipient measures as may result in an efficient co-operation. From the minutes of the last General Synod of the Reformed Dutch church it appears that the touching appeal made by the delegate from the German Reformed church on the subject of missions was promptly and feelingly responded to. These who are not in the possession of the minutes may see an extract of them in the July number of the Messenger. A willingness to aid and to co-operate was expressed, and measures were adopted to enable the two churches to come, as soon as practicable, to some definite plan of co-operation, and the Board of Missions of the General Synod of the Reformed Dutch church was even then authorized to employ such missionaries among destitute German congregations as the Board might think proper.

But should the German Reformed church receive no aid from abroad, still she has no reason to despair of accomplishing her work. Let her become sensible of her responsibility; and let her be put upon her own resources, and though high & craggy mountains stand before her, yet through divine help she can prepare a high way for our God. She has ample resources. She has wealth sufficient to enable her to do her part in evangelizing the world. But here the question is asked, and asked perhaps in the tone of despair, how is she to bring her own resources into requisition? We answer, it can be done, not, however, by miracle, but by human instrumentality. God accomplishes every thing good and great in this world by human agency. Let then the proper means be used, and the Reformed church will be able to command her resources. But the first thing to be done is not

to tax the purses of our Reformed community, but tax its compassion and benevolence. Let the destitute regions of our Zion be explored, and let a knowledge of her moral destitution be universally disseminated, and let our people be placed on some eminence from which they may have a full view of the wide extended ruins and desolations of our Zion, and no christian or philanthropist can resist the appeal made to his own eyes and heart; he will come to your aid in building up the broken down walls of our Jerusalem.

But again it is asked, if we should have the *means*, where can we obtain suitable *men* to carry the glad tidings of salvation to the destitute and the perishing? In answer, let it be stated, that the very process, by which you bring out the *charities* of the church, is happily calculated also to bring out *missionaries* for the church. And I believe it can be fairly made out from the history of all missionary operations, that whenever the church has provided the *means*, God has provided the *men* requisite for the promulgation of the Gospel. Let us then awake to the necessity and importance of our work, and begin in good earnest to build and to beautify the temple of our Zion. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord."

Mr. Editor, why should not we share in the spirit, and in the glory of the missionary achievements of the day? At the present day the spirit of active missionary enterprise begins to discover itself in every part of christendom. Every age of the church has had its own characteristic spirit. The former age was one of sober thought, and profound investigation. Ours is the age of action. And if we would not be trodden under foot of men in their onward march, we must awake from the slumber of ages, and enter upon our work, and prosecute it with that fervent zeal and untiring perseverance, which the urgency of our work, and the signs of the times require.

I have made these few remarks on the subject of missions with the more freedom, Mr. Editor, because I believe myself to be in the midst of *Brethren* in the German Reformed church, and in her Board of Missions, who love Zion, and who are willing to do all in their power to promote her salvation. R.

Correspondence

Extract of a letter dated

Lexington, N. Car. December 3, 1854.

REV. AND DEAR SIR,

Since my last epistle, I have had an increase of twenty members, making in all from April last, sixty; and from all external appearances, the most of them, together with many others, who have been in the German Reformed church for years, bid fair to become co-workers with others of the same denomination, in the up-building of the waste places of our Reformed Zion. Our brethren and sisters here, have, it

is true, quite recently awaked from a state of spiritual lethargy and deadness; but this surely can be no reason for any of them to withhold their time, talents and property, when called upon to offer them in the spread of the glorious gospel of Christ; but the reverse. "Actions," according to the old adage, "speak louder than words." I will therefore be much more gratified, by being able to inform you how much each of them will give towards the enlargement of the Redeemer's kingdom, than by saying what they will be likely to do.

As yet no effort has been made to know what they will do. It may be with this, as with the Messenger; they may surpass my most sanguine expectations. This I know. God has said, "It is more blessed to give than to receive;" Acts 20, 35. And again, Luke 6, 38, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over; men shall give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Now from the last cited passage of Scripture, I gather the following: no man who has more than enough to support himself and family decently, and is informed of his duty towards his indigent and neglected fellow beings, whether minister or not, and yet refuses to give some of his property to help them, can possibly expect to go unpunished, both here and hereafter, if he does not repent and do better. The man who does not do what he knows to be his duty, must necessarily have more or less trouble of conscience even in this world. "Give (says the Lord Jesus) and it shall be given unto you." Not *perhaps* it shall. Now not to give of our substance when we have it in our power implies rebellion against the highest possible authority: against that Almighty God who has only lent us what we have; and he will one day or other bring us to an account for the same. We violate a command which has been given to us by a benefactor the most kind. For where have we a friend like Jesus? Oh! shall we thus shamefully break a command, that we have received from Him who bled, groaned and died for the present and eternal welfare of our souls. Those that measure scantily will receive in the same way of the Lord. For with the same measure that ye meet withal, it shall be measured to you again. We have reason to fear that the Lord will measure out little of His good things to many in the day of judgement.

Not long since my horse got away from me. A few days afterwards I met with an old gentleman, to whom I related my unpleasant situation. He immediately cast his eyes towards heaven, at the same time pointing with his finger in that direction, and then said, "Look up yonder," meaning that I should trust in God; when I thought within myself, so far, so good. But something more was necessary; for I might have trusted in God from that time to this, and not have found my horse; for God is a God of means: we must do our part before we can expect him to do His. I have related this circumstance, to shew the false reasoning of too many professors of religion, who wish to trust in God without making use of the ordinary means. And further: James 2, 15, 16 17, If a brother or

sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Good works cannot in the least degree merit salvation; for it is by free grace only that we are saved. But true faith is inseparably connected with good works. How necessary is it then, that all our members, as well as ministers, should go to work in the vine-yard of the Lord.

Extract of a letter from Rev. Jonathan Zeller, dated Williamsburg, Pa. Dec. 1, 1834.

A NEW CONGREGATION FORMED.

It is going on ten months now, since I commenced preaching steadily in a small village, called McConnellsville, situate in the county of Huntingdon, Pa., about 5 miles in a western direction from the borough of Huntingdon. As my time has always been much divided and taken up, since I am in these parts, I am enabled to officiate only every four weeks in said place. At which times however, I give them two discourses, the one in the German language and another in the English. For a considerable time the state of things were a very gloomy and discouraging aspect. In continuing however to preach the word of God faithfully, I was enabled to see (what thousands before me have seen) that God always fulfills his promises, that his words are yea and amen," and that the simple proclaiming of his word, is the "power of God unto salvation to every one that believeth." Rom. 1, 16. If ever the prediction of the prophet Joel has received a fulfillment in a secondary sense, it is here; for in its primary meaning, we know it received its accomplishment, on the day of pentecost, as the apostle testifies Acts 2, 16-18. "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons, and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, &c." Joel 2, 28-32.

Officers having been elected, the vestry solemnly installed, and the congregation duly organized, I commenced catechetical lectures, and to my surprise and pleasure, the number of applicants for admission into the church in a short time increased to fifty five, and before the lectures, which lasted about five months, were concluded, the number had swelled to 65.—To 85 of which (of course adults) the sacrament of holy baptism had never been administered.

It was a solemn day; a day that still rests fresh on my memory, and that will not soon be forgotten by many present on that occasion. Imagine to yourself, where seven, eight, nine and even eleven out of one family, parents and children were kneeling at the altar, in the presence of many hundreds, before Jehovah, their Creator, Father, Redeemer and Judge, with whom they entered into solemn covenant for the first time, and vowing fidelity and faithfulness to Jesus their Saviour. Doing this, you may perhaps realize something of the feelings that filled our souls at that moment. Pardon

me: it was a day, over which no doubt angels in heaven rejoiced. The 11th and 12th of Oct. were equally solemn days, the 11th being the day of confirmation, and the 12th of administering the sacrament of the Lord's supper. The Rev. Rudolph Duenger, my friend and brother in Christ, who assisted me in the work, on the two aforesaid days; declared to me: "That they were the happiest days, he had spent, since he arrived on the shores of happy America." Fifty one received confirmation. Some being too young to be confirmed, who attended the lectures, of their own accord postponed their confirmation another year or two. Again, some withdrew their names from the list, not assigning any reason for so doing. On the Sabbath 72 came forward to commune at the table of the Lord, renewing their baptismal vow. So that you perceive, we now have a congregation, and I may add a flourishing congregation, whereas heretofore there was not the least sign of one, nor indeed the least probability of ever raising one. Whether they are all true conversions is not for me to decide; the Lord the Searcher of hearts and the Tryer of the reins only knows." By its fruit we shall know the tree." One thing however I know, as I have it from good authority, from one of the most respectable members in the congregation. (He is, if I may use the term the pillar of that congregation.)—As we were one day conversing on the spiritual state of many in that village and its vicinity, he addressed me in the following language, saying: "There is a great change among us, many alter their way of living." Which account also has since been confirmed by others. Family altars were erected by some without my knowledge, or even before I had reference to them in my discourses. With many, as they testify by word and conduct, the reading of the holy Bible is their delight, and the closet is their place of resort instead of the grog-shop and tavern that had been their former haunts. One thing I very much rejoice in, and I can assure you it affords me delightful satisfaction; it is this, I have endeavored to make them gospel christians, and they have not been taught merely to pronounce a certain *Shibboleth*. As to the good that has been done, we will ascribe all glory and praise to God. I would join in with the apostle Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "For though I preach the gospel I have nothing to glory of: 1 Cor. 9, 16. If I must needs glory, I will glory in the things which concern mine infirmities." 2 Cor. 11, 30. Yet I do sincerely rejoice, having been made the feeble instrument in his hand of doing some good. Provided God spares us again the coming spring, we contemplate having another confirmation, as a good many have made application since our communion.

One very interesting circumstance occurred, which I cannot pass by. The morning after our meeting, being on my road home, I was met by a man who accosted me by name, saying: "The next time you come here, I wish you to call and stay with me, as I have been much troubled since the meeting yesterday and cannot rest." Since then I have seen him, and Saturday next is appointed, on which he and

his family are to be baptized, and to enter into a solemn covenant with their saviour. During the time of preaching God appeared to operate on the hearts of many with his special grace; for solemnity was visible in almost every face, and seriousness and thoughtfulness appeared depicted on many a countenance. To preach among those people affords me much pleasure; for the word of God appears to have free course and to be glorified. The day on which I preach in that congregation, is to me truly a "Freudentag", as the Rev. Mr. Rishig affirmed with respect to Cincinnati.

I have been advised, no doubt by well meaning persons, to hold protracted meetings, which however I have thought proper to decline. In my opinion it is easier to get up an excitement in a church than to manage it prudently, when raised, and to bring it to a safe and happy conclusion.

SELECTED.

From the Cincinnati Journal.

Professor Stowe's third Lecture, delivered in Dr. Beecher's church in Cincinnati, Ohio.

SUBJECT.—*Proofs that Moses is the writer of the five books which bear his name.*

In a few preliminary remarks, professor Stowe considered the names of the books. All Hebrew manuscript and printed editions of the Hebrew sacred books, begin with these five books. The old Hebrew name for them, was 'THE FIVE-FIFTHS OF THE LAW' or, abbreviated, the FIVE-FIFTHS. Each book was called a FIFTH; to this the Greek title corresponds, (Pentateuch) or FIVE-FOLD VOLUME.

The common name among the Hebrews is, THE LAW. They call each separate book by the word which begins it: thus Genesis, they call *BERESHITH*, because that word, in the Hebrew, begins the book.

The words Genesis, Exodus, &c. in our translation were taken from the Greek version of the Old Testament, called Septuagint, and were used to designate what the writers supposed to be the subject of each book.

If then discussed the AUTHENTICITY of these books, and no outline can give any adequate idea of the argument. In investigating this point, he took it for granted that all knew, and would acknowledge two FACTS,

1. That the books now called the Old Testament, originated with the Hebrew nation, and were a part of their literature.

2. That these books were written at successive and distant periods of time, and were known at least by the literary part of the nation, from their first publication. If these facts be doubted, they can be unanswerably demonstrated.

These books claim to be of higher antiquity than any other writings extant. From the nature of the case, their internal evidence must supplant contemporary history; for by the very statement, there was no written history contemporary.

If a man were to affirm that he had spent twenty years alone upon an uncultivated island, you would judge of his truth by a careful observation of his language and character, and the consistency of his story to the time and place, &c. and you would not require of him to prove that he was there ALONE, by bringing witnesses to testify that he did, inasmuch as they were there all the time and saw him! Yet infidel writers often demand evidence in regard to the Bible, full as inconsistent with the nature of the case, as this would be. From the nature of the case, these books must stand or fall by evidence drawn from themselves.

The question then occurs, Who was the writer of these books?

Universal tradition, unbroken and accordant, as-

eribes them to Moses, the great lawgiver of the Hebrew nation. This undivided testimony of Jews and Christians, orthodox and heretics, orientals and occidentals, Persians, Arabians, Greeks and Romans, was first called in question by Thomas Hobbes, of England, A. D. 1650, at least 3000 years after the first publication of the books! The sect of the Nazarenes, in the second century, is no exception.—They did not deny the authorship, but their insinuations.

Let us inquire, then,

I. Is there any thing in the books themselves which contradicts this unanimous testimony of antiquity?

II. What direct testimony have we?

1. The whole character and structure of the books confirm this universal testimony, that Moses was the writer.

1. The books were evidently written by a Hebrew. National feelings, language, and peculiarities make this too obvious to be doubted, and universally, it is admitted.

2. They are written by a Hebrew who was well acquainted with every thing relative to ancient Egypt and Arabia—their soil, climate, and productions, civil history, customs, costume, and religious opinions, and, also, familiar with Egyptian science.

Moses was born & during forty years resided in Egypt. Then went to Arabia, married and dwelt there forty years. This would give him information on their habits, dress, &c.

Egyptian science was kept a profound secret, even from native Egyptians, and how much more from a Hebrew, (as was the author of these books)—poor despised slaves! To learn Egyptian science, one must be adopted into the family of a priest, as was Herodotus, the Greek historian. The royal family always belonged to the priesthood. Moses was a member of Pharaoh's family, and consequently an Egyptian priest; and he is the only Hebrew we do know who ever possessed such advantages.

3. The exact correspondence of narrative and instruction shows that these books were written by the author of the institutions. The institutions were not given continuously and in statute form. At first they were just sketched out, then when misunderstood they were more definitely stated and enlarged. Now these changes are interspersed with narrative, telling the origin, progress, &c. of these changes, and in a way which none could do but the author of these institutions, who wrote from time to time as his laws were needed, and revealed all the exigencies which gave occasion for them.

4. The interrupted and broken manner in which the narratives and institutions are recorded, point to Moses as the author.

Burdened with care, overwhelmed with business, beset with dangers at once from his own people and their enemies, guiding a numerous nation debased by slavery, through a trackless desert, preparing them for intellectual and moral elevation, he wrote as he could snatch time, and in the briefest and most detached manner. No historian, in these circumstances, would have done this. No inventor of such a narrative, could.

5. The difference of Deuteronomy corresponds with the fact that Moses was the author. This book is continuous, oratorical, parental, written in tones of authority and rebuke—just as it should be—for now Moses had arrived at the borders of Canaan; and all the care was taken from him and put upon Joshua.—He was nearly 120 years old; he had outlived all who came out of Egypt, and all the congregation had been born since he was an old man, and he might well speak as a parent; and often vanquishing such wonderful difficulties, and enduring as he had, and achieving such a wonderful enterprise, as that in which he had been embarked, and which he had now brought to a favorable issue—he might well, if need were, use the language of nature.

6. The extreme brevity and simplicity of the early parts of the narrative, and its gradual accumulation till the time of Moses, when it suddenly assumes a

settled historical form, prove it to have been his composition.

7. The agreement and unity of design apparent in these books, proves his authorship.

So far then, as these books are themselves concerned, every thing is in favor of the concurrent testimony of antiquity, and nothing against it.

Professor Stowe here introduced two remarks before adducing the direct proofs that Moses was the author.

1. The history anterior to Moses, was compiled by him from documents contemporary with the events. The proof of this is derived from the peculiarities of diction, which are too marked to be mistaken. By referring to the English translation even, it will be seen that in the first chapter of Genesis and three first verses of the second, the title applied to the Supreme Being is simply God, (in the Hebrew *Elohim*), in the remainder of the second and the third chapter, the title is the Lord God, (in the original *Yehovah Elohim*.) *Yehovah* being added probably to distinguish the true from the false gods which had by this time sprung up. The next chapter uses the term God (*Yehovah*) &c. This could not have been done unintentionally, by one writer, and there is no apparent reason why he should do it intentionally.—We conclude from this and other similar proofs, that Moses compiled the history anterior to his time, from documents contemporary with the events.

2. These five books are the most ancient of all the Bible.

The proof is two-fold. 1. The language is most ancient. It differs from the Hebrew in other books of the Bible, as the language of England at the time our Bible was translated, differs from that now used. 2. The subsequent books quote from these five books continually, which could not be done, if they were not more ancient.

The professor then adduced

II. The direct proof that these books were written by Moses.

In proving this, two things are to be proved. 1. That the Hebrews from the earliest times, had books written by Moses. 2. That these books now held by us, were *THE BOOKS*.

Before going further, call to mind the two conceded points, that these books originated in the Hebrew nation, and that, written at successive periods of time, they were known to the literary part of the Jews at least from the time of their publication. Then

1. The first direct testimony on these two points is from these books themselves. In Deut. xxi. 9.—13, 25, 26, we learn that this law was read once in seven years to every living soul in the nation. If Moses wrote this—then, from the time of his death to the termination of their existence, the Hebrews read this once in seven years; for they punctiliously obeyed the injunctions of Moses, particularly the ceremonial injunctions.

If Moses did not write this precept then there was a time subsequent to the death of Moses when it was first introduced—upon this supposition the introducer would impose upon himself the task of persuading all the adult citizens of his nation that they heard read publicly the laws of Moses, every seven years, when they had never heard any such thing. He illustrated it by showing how absurd would be the attempt to convince our countrymen a hundred years hence, that the constitution of the United States had, since its adoption, been read every seven years, and that they had all heard it every seven years, if no such thing had ever happened.

If it is objected, that there were periods when the law was neglected, it is replied that there never was a period so long, (never exceeding thirty years,) that hundreds could not remember when it was faithfully read. And during all the time when its public reading was interrupted, private men still read it and lived according to it. So that there never was a time, when any such interpolation could have been made, without being immediately discovered. And if introduced by Moses, there never was a time when his laws could have been essentially changed; for since the Hebrews have been dispersed, they read the law,

not every seventh year, but every seventh day—rendering corruption by interpolation doubly impossible. Not only have we direct testimony, that the precepts and laws were recorded by Moses, (Ex. xxiv. 4, 7, xxxiv. 27.) but also, that the historical narrations were committed to writing, in the same book, and by the same pen: Ex. xvii. 14. Numb. xxxiii. 1, 2, 8. So that the books being composed of history and statutes—and history standing on the same ground as the statutes—the confirmation of the one is proof of both; but were always, and to this day, are included under the same name,—the law—the book of the law.

So much for the proof derived from the books themselves.

2. The subsequent historical books, continually refer to these books of Moses, as well-known and familiar to the whole nation, from the time of Moses' death, to the end of the Old Testament history. Joshua, i. 7, 8, xxiii. 6. Compare Josh. xxiv. 26, with Josh. vii. 82, 84. 2 Chron. xxxiv. 14. 1 Kings, ii, 3 &c. Abundant passages were cited to substantiate this point. And every quotation agrees with its respective place in these books; and remember, that these historical books, were written at successive periods commencing with Joshua, immediately after the death of Moses, and going on for hundreds of years; and it proves, conclusively the point in question.

3. The testimony of the prophetic writing, is stronger, if any thing; and here it is to be noted, that the strength of this evidence can be felt, only by inspecting personally the passages and comparing them; as the truths of geology can hardly be appreciated, except by personal examination.

Compare Amos, ix. 13, with Levi xxvi. 5. Amos lived six hundred and sixty four years after Moses. Hosea, six hundred and sixty six after Moses ix. 10, with Numb. xxv. 3. Hosea xii. 4, 5, with Gen. xxxii. 21, 25. Isaiah, (six hundred and ninety after Moses) xii. 2 with Ex. xv. 2. Liv. 9, with Gen. viii. 21, ix. 11.—Micha, (seven hundred and one years after Moses) vi. 5, with Numb. xxii. 2, xxv. 1. Micha vi. 15, with Lev. xxvi. 16, and Deut. xxviii. 33, &c. &c. &c. These might be multiplied indefinitely. So constant is the reference to Moses, and so exact the coincidence, that if the Mosaic books were lost, the spirit and sense of them might in a great measure be gathered from quotations, in subsequent writers—writers, which by a thousand marks are proved to have lived and written in different ages.

In conclusion, Professor Stowe remarked, that all invidious, as it respected the Bible, arose from two causes:

1. Men do not like the Bible—and

2. They do not read the Bible. From whatever cause such dislike arises, whether from having it frittered away and perverted by commentators, or made subservient to every end which men choose, or from whatever other reason, it is still dislike of it, and then neglect following—they become sceptical. This is a rule which has no exception.

How then, it is asked, are learned men sceptical? Men may know much of all things, and yet be entirely ignorant of the Bible. (The writer has within a year, seen twice, in one of the leading journals of the East, passages from Paul's writings, quoted as belonging to Shak-

peare.)

Is it asked, how even those acquainted with Scripture, are often most opposed to parts of it or its whole? Because they have some theory to support which it contradicts. No men are so indomitably obstinate, as those who have staked their reputation upon a theory.

Professor Stowe then urged upon the audience the necessity of examining this book for themselves, and see if indeed there was ground for their declaration, that they were the Word of God—and to inquire whether God really had made known his will, and their duty in them. II.

MESSENGER.

YORK, JANUARY 1, 1835.

THE NEW YEAR.

We tender to all our readers our cordial congratulations on the opening of the new year, with many thanks to God for the mercies of the past, for the goodness that is still manifest in his continued providence, and for the hope of better things, which the gospel presents to us all, where this earthly prospect ends and the transition must be made from the present to another state of being. Time will soon have passed away; and with it all its joys and sorrows go to the same oblivion; but a world is approaching in which every one has a concern of immeasurable and awful moment: a world which none of us has yet explored; from which no one has ever returned; and where we shall need a friendly power, kinder and mightier than the friend on earth, to sustain us amidst the dangers of perdition, and conduct us to a place of eternal safety. That power the Gospel reveals; it is in Jesus Christ; and time, while it lasts, is the season to secure to ourselves an interest in him. That season, brethren, let us faithfully improve, remembering that a day which is lost cannot be recalled, and the regrets which come upon us when life is about closing are but unavailing pains. If the past year has not been suitably improved; if it has not brought us nearer to God and made us more heavenly in our affections, & more like him as he is manifested in Jesus Christ, then it is a portion of the time that we have lived in vain; however busy we have been, and whatever gain we have made, in the judgement of Heaven we have been "all the day standing idle," and may truly say, We have spent it in "a laborious doing of nothing." Repentance now is not repentance too late, but if we have need of it let there be no delay. The time passed of our life is sufficient to have lived in the way of folly. What remains is short enough for the work we have to do, if every portion of it be wisely and faithfully employed. It is a high

calling that is addressed to us; a great prize that is held forth to our view; and our best efforts are required to secure it. We have no time for things which have no connexion with that end; none for disputings about matters that make the pious no worse and the wicked no better, and give to no one a greater fitness for heaven than he has without them. To become meet for an inheritance among the saints in light, to win the prize of our heavenly calling, to lay hold on eternal life, and to aid in the same pursuit as many as the Lord our God shall call; this is the destination of those who bear the sacred name of CHRISTIAN, and the appointment which God has given to us: and while we are engaged in it, brethren, let us do so with our might, knowing that there is no work, nor device, nor knowledge, nor wisdom in the grave, to which we go; and that when the slender thread of life is broken, all is gained or all is lost.

MISSIONS.

We publish in this number a communication from a correspondent relative to Missions in our destitute settlements, which every one who has thought seriously on the subject will acknowledge to be one of very great importance. There can be no doubt of the ability of our church to do much in this cause, if she is first awakened to see her duty, and to feel it too. The Moravian church, with less than a fourth part of our numbers, sustains about a hundred and eighty missionaries among the Heathen, and provides for the moral wants of fifty thousand converts! It is true indeed that a large portion of the funds by which her missions are supported, is derived from benevolent individuals of other denominations, particularly from British Christians; but enough still remains to be raised annually from her own people. The German Reformed church could do as much, if she were as willing to do it. But we do not now think of missions abroad: our field is at home, where the expense of such operations is much less than it must always be in foreign countries, at great distances from home, and amongst nations whose language and character the missionary has yet to learn. Nor do we think of a hundred and eighty missionaries, or any thing like that number; our calculations lie within a much narrower compass, and call for contributions and efforts that appear very diminutive when placed beside those of the Moravian brethren. But we contemplate something still very far above what has hitherto been done or attempted—some effectual provision for the destitute German population of our country, particularly in the great valley of the Mississippi, and for those other unsupplied members of our church, in that or any other region, who speak the English language. That this is in the power of the German Reformed church no one will deny.

But the thing that is wanted is to develope that power, to bring it into vigorous action, and to give it a safe and efficient direction. People do not abandon old opinions, feelings and habits, and adopt new ones at once, nor do they, though serious and upright, quickly perceive the force of an argument that militates against their settled prejudices. They must be

patiently reasoned with; facts and arguments must be placed before them, and presented in every point of view in which they may be contemplated: nor must we be discouraged and abandon the object, if all our exertions seem like water dropping upon a rock; every falling drop really makes an impression, though it be long until the effect becomes visible. But this is a work of time and of labor, and, with all the physical ability which the church possesses, it may be long before much can be accomplished in missionary enterprises.

Meanwhile we shall be glad to receive aid from any sister denomination, or from any missionary institution, that may be willing to help us, while our actual strength is inadequate to the wants that press upon us. We think it necessary, however, and a *sine qua non*, that the missionaries who may be employed, and the congregations they may gather, or in which they may labor, be exclusively our own; and that no entangling connexion be formed, by which any other denomination may, as a church, interfere with them. We do not see that there would be benefited if another church should send her missionaries into our vacant congregations. If we cannot supply them, or will not, let them by all means receive whomsoever they may choose to break to them the bread of life, rather than perish in their destitution: but in that case they will be lost to us; and, so far as we can see, their loss will be the same whether their new connexion be with the Dutch Reformed, the Presbyterian, the Congregational, or the Lutheran.

If our correspondent means that, "when language, doctrinal standards, and national predilections are considered," there is a greater affinity between us and the Dutch Reformed church, than between us and any other, he is in an error. We have less affinity in those things with that church than with the Lutheran, or the Moravian. The Dutch language is not ours, and Holland is not our country. German Reformed, German Lutherans and Moravians have the same country and the same language; and if this identity be a reason for union, it is a reason for it only here. As to doctrinal standards, those of the Dutch church are not our standards. The Belgic Confession of Faith and the Decrees and Canons of the Synod of Dort, which she receives, are not received as standards in our church. We agree indeed in using the same catechism; but we neither understand it in the same sense nor interpret it by the same rule. In the Dutch church it is interpreted agreeably to the Belgic Confession, and the Decrees of the Synod of Dort, which must always determine where the catechism is silent or ambiguous; and she finds in it the doctrines of absolute predestination, unconditional election to eternal life, invincible grace and limited atonement. In the German church every one interprets it agreeably to what he believes to be the sense of the Holy Scriptures, and either gives it a Calvinistic meaning or an Arminian one, or a modified form of the one or the other, just as he is conscientiously persuaded that the Bible itself teaches on these points. No church court amongst us has a right to interfere with this exercise of his private judgement. In the Dutch church such a freedom would subject him to ecclesiastical censure and suspension from office. In doctrine our church approaches nearer to the modern Lutheran than to the Dutch

Reformed. The Lutheran dogma of the *real presence*, which the Reformed designated by the term *consubstantiation*, being abandoned, the chief point of doctrinal difference between the churches is in this, that whilst with us the doctrine of election is left with every man's conscience, with them it is not at all tolerated. On the subject of divine grace and human ability, the theory, which is universal amongst Lutherans, and general in our church, is essentially that of Melancthon, viz: that in the sinner's conversion the human will co-operates with divine grace, and on this co-operation the result depends. This theory which was distinguished by the Greek term *synergism*, and is not unlike to what is held by some who are called Calvinists in our time, was the germ of the Arminianism of a subsequent period. It created warm disputes in the Lutheran church, sometime after Luther's death, but eventually achieved a complete victory. In Germany the Reformed were chiefly of those who were the disciples of Melancthon, and who, if they continued in the Lutheran communion, were called *Crypto-Calvinists*; (secret Calvinists) on account of their attachment to Calvin's doctrine on the Lord's supper: and in coming over to the Reformed church, they brought over with them the *synergism* of the Melancthonian school. The Heidelberg catechism was adapted to the diversity of opinions which subsisted in the German church, and forbore to give definitions on the subjects of predestination, election and grace, which the adherents of Melancthon's theory might not subscribe. In many parts of Germany the two churches have been united under the title of "Protestant Evangelical Church," and most of the German emigrants who come to this country are of the united church. With them the high Calvinism of our Dutch Reformed brethren would be extremely unpopular, and would probably defeat or greatly embarrass any missionary operations that might be undertaken.

As far therefore as missions among our own people are to be prosecuted, the missionaries must be our own, and the congregations exclusively under our control. In such a plan of missions we cannot expect that any sister denomination, acting in her ecclesiastical capacity, should aid us with any thing but her good wishes, whilst she has other uses for her funds. It is to such an institution only as the "Home Missionary Society" that we can reasonably look for assistance in missionary operations on these terms. That institution has no ecclesiastical organization, and no sectarian character. Its professed object is to supply the destitute in our country with the ministry of the gospel of Jesus Christ; and it has manifested a willingness to co-operate with the German churches in German missions, without interference in their creeds or their jurisdiction over the congregations. It has already aided the mission in Cincinnati, and has responded in the kindest manner to inquiries addressed to it by our Board of Missions on the subject of future operations.

Cincinnati Mission.

By a letter from the Rev. F. M. Rashig, dated December 10th we learn that the new German congregation gathered by him in Cincinnati is in a very promising state. Its members are of different denominations. It has adopted

a constitution by which it assumes the title of "Protestant Evangelical Christian church,"—and places itself under the jurisdiction of "the Synod of the German Reformed church in the U. States", to continue in this connexion as long as the Reformed and Lutheran churches are not united. It adopts both the Augsburg Confession of Faith and the Heidelberg Catechism, as symbolical books, and permits its pastor to select or prepare a catechism for the instruction of youth. A handsome brick church has been rented at \$170 for the year, and divine service can now be performed on each part of the day, without interruption, on every Lord's-day throughout the year. Mr. Funk continues his kind attentions to Mr. Rashig, the congregation manifests an excellent spirit, and its prospect seems continually brightening.

Synod's meeting at Pittsburg.

From the Rev. N. P. Hacke, at Greensburg Pa. Secretary of Synod, we have received a copy in manuscript, in the German language, of a part of the proceedings of Synod in Pittsburg. It is impossible, however, at present to find time to translate them for publication in the Messenger. All the time we can devote to the editorship is what we can spare from another and very arduous vocation, and the care of a feeble state of health; and we have, moreover, as much other matter now on hand as we are able to attend to. We would have been glad to have received an abstract in English of the Synod's transactions. Brother Hacke was not expected to furnish it. He has sent us what was in his power, and the explanation he gives of the cause of the delay on his part in so doing, is such as to acquit him of blame. We must repeat, however, that there is something wrong in the management of our ecclesiastical affairs, a want of attention, of promptness, of concert and of zealous co operation, that ought to be remedied without delay. Important interests have frequently suffered. In more than one instance the favorable moment for action has been permitted to pass by, and subsequent efforts have come too late. We do not allude to individuals, but speak of what seems to us the common fault in our church.

MINISTERIAL SUPPORT.

We extract the following from an article in the Pittsburg Conference Journal, a very respectable paper of the Methodist denomination. The writer's plan is to publish in the form of a tract, Bennet's Sermon "on the obligations of the church to sustain its ministers," together with a few extracts from Dr. A. Clarke's "Directions how to profit by the ministry of the

word," and a few original notes, which may make the subject more impressive, printed in a cheap form, and in sufficient numbers to supply *every family*, both members and hearers, that attend the ministry of the Methodist church, with a copy. Something like this would not be uncalled for in our own church, many of whose members are lamentably remiss in the duty of supporting the ministry of the gospel.

To the members of the Pittsburg Annual Conference.

Dear Brethren.—It is our imperative duty to instruct the people of our charge in all things which pertain to the duties they owe to God or his service, and for which they are to render an account at his bar; among which is the support of the gospel. It is admitted that, as a body, our people are deficient in this duty; and it is generally admitted that this deficiency is owing, in part at least, to the manner in which some (and too many) of our preachers have declaimed against *salaried ministers*; thereby causing the opinion to prevail, that it is *singular* to give ministers a sufficient support; and as men are not supposed to look for such support as they condemn as *sinful*, the opinion has obtained, to a considerable extent, that Methodist ministers *need* but little, and therefore but little is contributed for them.

Now, as we *feel* the effects of these injudicious measures, in our great lack of a comfortable support; and as the church feels it too, in the want of the services of those ministers who are compelled to locate, and those who decline travelling on this account; I propose to you, brethren, to make one united effort, by moral suasion, to raise the state of things in this respect, both for our own credit and comfort, and for the good of our Zion. In the late war, after several of our armies had been defeated, it is said that General Brown called the officers of his command around him, and, after giving a statement of the affairs of the war, made a proposition, which was unanimously agreed to, that they should make one united effort to retrieve the tarnished character of their country, or die on the field of battle—and, in the spirit of this resolution, they crossed the Niagara river, and fought the celebrated battles of Chippewa and Lundy's Lane; achieving great victories over the Invincibles of Europe, who, but a few months before had caused the great Napoleon to cower at their feet on the plains of Waterloo.

Now all this was done for the honor of this world, and for the good of a country which they must soon leave. And can we not make a similar effort, though without the danger of bloodshed, to rescue *our church*, in which we expect to continue, in its militant and its triumphant state, to all eternity, from the disgrace of being *unjust* and *cruel* to her most laborious servants? And can we not do it for the sake of the souls who may be eternally saved in consequence of the greater extension which the gospel will receive from being more liberally supported? For we know that if the gospel was more liberally supported, more

men could be employed, more ground could be occupied, and what we now occupy could be better cultivated, and of course we might expect with the ordinary blessing of God, more souls would be saved.

To Correspondents.

Several communications are on hand which shall receive attention in due time. We shall be obliged to our correspondent on missions for a continuance of his favors.

Miscellaneous.

THEOLOGICAL SCHOOLS.

There is a wonderful sensitiveness in the Methodist Episcopal Church, in relation to Theological Schools. It has become our duty, as faithful chroniclers of passing events, and we perform the duty with sincere grief, to record on the page of history, before the year closes, that in Anno Domini 1834, the editors of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church, were under the necessity of closing a discussion, which had been commenced in their columns, on the question whether or not Theological Schools are expedient, as tending to facilitate the progress of persons studying theology.—Be it remembered, that the voice of the Methodist Episcopal Church, in the United States was raised so loudly, against even a discussion on the subject of Theological Schools, that this disgraceful step became necessary. Almost an entire Annual Conference protested against even the discussion, and (say the editors) a large number of brethren in other conferences, and no less than three of our public journals, all sanctioned by Annual Conferences, and one established under our own auspices, came out against it.

We rejoiced when the discussion commenced, and we anticipated that the result would be salutary to the Methodist Church, we therefore copy the following language of the editors, because it is honorable to them, and is our voucher for what we have inscribed as above on the historic page, and which most persons would be slow to believe.

“Had the Christian Advocate and Journal been our own property, we might have pursued a different course, though it should have been at the expense of personal sacrifice and pecuniary loss. Considering the character of the paper, it is bound, as we believe, to speak the voice of the Church as far as it can be ascertained; and in the present instance we thought that voice was pretty distinctly heard, so much so that we felt it a duty to pause where we did.”—*Chr. Intelligencer.*

Tract Distribution.

PROGRESS IN GERMANY.—A letter from Rev. J. G. ONCKEN, of the Committee of the Tract Society at Hamburg, states, that this Society's second appropriation has been fully expended in strict accordance with the Society's principles, and that abundant opportunities for distribution still exist. Their field of

labor has been enlarged by means of a tour made by Mr. O. through various parts of Germany and Poland, in which valuable connections were formed with men anxious to sow the seed of Gospel truth, but who have not the means.

“A considerable number of our Tracts,” says Mr. O. “are now sent regularly to the south of Germany and Switzerland, where they are read with much interest. On the Rhine in Anholt Dessau, in East Friesland, Pomerania, Anholt, and other parts, the distribution of last year has exceeded that of former years greatly. We have also formed interesting connections in Lithuania, and have already one Tract in the language of that country under the press. Our committee were rather reluctant to enter on this new field, on account of their limited means; but I assured them our American brethren would not forsake us, and would do what was in their power.

COMMUNICATED.

Extract of a letter dated Dec. 23, 1834.

I am sorry to find, that some of our brethren should become obstinate in relation to the Messenger, and go so far as to threaten a withdrawal of their names, if the Messenger does not appear as often as they wish it. I for one, should also be pleased to receive the same weekly, but I shall also be contented to receive it semi-monthly, until the Board of Missions see some brighter prospects to provide for additional expense. The scholar must learn to spell before he can read; and as you very justly remarked in your last, “he that is not for us, is against us.” I hope those brethren who are so over anxious for a weekly sheet will have patience, and rather put their shoulder to the wheel, and encourage others to become subscribers, and thereby give the Board of Missions some brighter prospects to issue the Messenger weekly; and further it is to be hoped, that our brethren in the ministry will lend their aid to make the Messenger interesting by assisting with original matter, and work hand in hand, in brotherly love to promote the interest of the church.

In haste,
C. F. H.

Education Scheme for Maryland Classis.

Being conscious of the necessity and importance of sustaining the designs of the Education Board of the German Reformed Church, in order to the general good of said church and her destitute congregations, &c.—I therefore hereby obligate myself on behalf of the members of my charge, who have been characterized hitherto by their liberal contributions in promoting the objects of beneficiary education, to pay the sum of \$60 to the Treasurer of the Board of Education, for Maryland Classis, to be disposed of according to the regulations of said Classis, for the education of poor and pious young men for the christian ministry—provided that at least \$600 be subscribed within one year, from the 27th of August, 1834, and that before or at the close of said year all subscribers pay over their subscriptions to the

Treasurer of the Board of Education for the Classis of Maryland.

E. HEINER, -	\$60.00
R. DOUGLASS, -	60.00
J. B. REBOUGH, -	60.00
W. A. GOOD, -	60.00
J. C. BUCHER, -	60.00
J. W. HOFFMEIER, -	60.00
G. W. GLUSSNER, -	60.00
D. G. BRAGUNIER, -	60.00

Contribution to the Education Fund.

By Rev. Jonathan Zeller, Huntingdon co. Pa. a collection, \$5.00

The Treasurer of the Education Society of the Maryland Classis acknowledges the receipt of the following sums:

A collection in the congregation at Sharpsburg, Md. Rev. Elias Heiner's Pastoral charge,	\$4.25
From the Female Mite Society of Emmitsburg, Md. by the hands of Mrs. Motter, Treasurer,	20.00
A collection in the congregation at Taneytown, Md.	8.27
A collection in the Valley congregation.	6.00

The Treasurer of the General Education Fund acknowledges the receipt of \$25.00 from the Rev. Mr. Rice, being a contribution by his congregation at Chambersburg.

MONEYS RECEIVED.

By Rev. B. C. Wolff from Mrs. H. Beecher for 1835 \$1.50; Mr. Peter Snyder to July 1835 \$1.50. From Mr. John C. Hensell 1834 \$1.25. Rev. Thomas Pomp (by his son) \$3.25 to Dec. 1834. Messrs Peter Shultz 1834 balance 25 cts, 1835 \$1.50; Wm. Hoffman and Henry Newman senr. 1834 each \$1.25; John B. Welty balance 25 cts; Rev. R. Fisher 1834 \$1.25; Rev. I. Gerhard 91½ cts. By Rev. J. Diffenbacher from Messrs Geo. Miller, Henry Bachman, Geo. Rye, Godfrey Wilkin and Mrs. Eliza Bowman, each to Dec. 1834 75 cts; Messrs Joseph Borden, Geo. Hottel, Lawrence Keller, Joseph Fravel, Rev. J. Diffenbacher, and Mrs. Mary Ott, each bal. 25 cts. Mr. John Jordan 1.25.* By Rev. Wm. C. Bennet from Messrs Henry Barrier, David Barrier, Jacob Barrier, Philip Barrier, John Leonard, Jacob Leonard, Peter Leonard, Henry Klafelter, Daniel Leonard, and David Smith, each \$1.50.† By Mr. Jacob Hade for self \$3.50 & Mr. Henry Snively \$1.50. By Rev. J. H. Crawford for Messrs Peter Faust, Wm. Faust, and Henry Faust, each \$2.75, to Dec. 1835; Col. D. Clapp, Capt. Jacob Clapp, Messrs John Clapp, Abraham Clapp, Christian Faust and Ambrose Ingold each \$1.25 to Dec. 1834; Mr. Daniel Faust \$2.25 to Dec. 1834; Mr. J. G. Clapp \$2.50 to June 1835. (Received \$20.

* This is probably a mistake of the name. Mr. John Jordan was previously credited with \$1.00 for 1834, and owed only a balance of 25 cts. Brother D. will please to correct the error.

† Of this \$5. has been already acknowledged.