

Messenger

OF THE

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Original.

GERMAN REFORMED CHURCH

History, Doctrines, &c.—No. 5.

In our last essay we gave a brief account of the origin and design of the first three confessions of faith in the Protestant churches. Of these three the Augsburg confession exhibited the faith of Luther and his followers upon those points in which the essence of Christianity was believed to consist, or concerning which they dissented from the church of Rome. This confession became the basis of others which were successively adopted, as new exigencies arose, until a large volume of symbolical books was eventually formed.

The "Apology of the Augsburg Confession" is the next in the series of these books. It was designed, as its title imports, to be a defence of the Lutheran Confession of Augsburg against the refutation, as it was called, which had been presented by divines of the Papal party and publicly read in the same Diet. The impression that was made by the Lutheran confession was such, that even the Emperor began to waver. At length, however, the opinion of those prelates who urged that a refutation of it should be composed by the Papal divines, and the whole matter should then be submitted to the judgement of the Emperor. The Protestants demanded that their adversaries should exhibit a confession of their own, but this was pertinaciously declined. The first refutation which the Catholics offered was so palpably deficient, that the Emperor himself rejected it; but another composed with more skill, being presented to him and read, on the 6th of August, in the same Diet, he professed to be satisfied with it, and thereupon demanded that the Protestants should acknowledge themselves con-

futed, and return to the bosom of the church.* To this demand they refused to submit, declaring that they were not confuted, and their request for a copy of the alleged refutation being denied, they directed Melancthon to write a reply to what they could recollect after hearing it read. In compliance with this request he composed a defence of the Augsburg Confession, which was offered to the Emperor on the 22d of September, but the monarch would neither receive it nor suffer it to be read;† and on the 19th of Nov. the final act of the Diet was published, in which, after asserting that the doctrine of the Protestants had been refuted with the testimony of the holy scriptures, their confessions, opinions and innovations in the forms of worship were severely condemned; everything was ordered to be restored to its former state until the meeting of a General Council; and the imperial displeasure and vengeance were threatened against all those who should presume to disobey these high commands.‡ When Melancthon had obtained a copy of the papal confutation, he revised and enlarged his defence of the Augsburg Confession, and published it in 1531, together with that celebrated production. In this form it was approved by all the Princes and States of the Lutheran party as a true exposition of their confession, and was afterwards known by the title of an "Apology for the Confession of Augsburg." It was composed in Latin. The German Apology is a translation made by Justus Jonas. It differs considerably from the original; amplifies in many places, and in others has important omissions.

The third symbolical book of the Lutheran Church is the "Articles of Schmalkald." The issue of the Diet of Augsburg having disappointed the expectation of the Pope and the Emperor, Paul III. was induced to proclaim a General Council which was appointed to assemble at Mantua in Italy in May 1537. Though the Protestants expected no good from a Council held in Italy under the auspices of the Roman Pontiff, & of Saxony nevertheless directed Luther to prepare a set of articles which might be laid before the Council, if it should become expedient to take any part in its transactions. They were composed by him in December 1536; and being approved and subscribed in a convention of the

Lutheran Princes held at Schmalkald in February 1537, they were from that circumstance called the Articles of Schmalkald. The Council which had been appointed to assemble at Mantua in the same year, was however prorogued, and, after many delays, met eventually at Trent, in Italy, in 1545, was afterwards removed to Bologna, and again brought back to Trent, where its sittings were terminated in 1563. The Protestants, for the reasons already stated, resolved to have no connexion with it, and disowned its authority. The articles of Schmalkald were therefore not exhibited in this Council, and, indeed, were never formally published; but they were nevertheless admitted into the body of doctrine, and obtained public authority in the Church.*

The two catechisms of Luther, the larger published in 1528 or 1529 and the smaller in 1529,† soon after the former, were raised to the rank of symbolical books after his death. This destination was contrary to their original design. The larger catechism was intended for the use of families and of uneducated preachers, as a guide in religious instruction, and the smaller was composed for the use of children. Luther did not intend even that his catechisms exclusively should be used for these purposes. He was willing that others should compose similar books for their own use in the instruction of children, and insisted only on the necessity of retaining continually the same forms of teaching which they had once introduced; and accordingly many other catechisms were in use in the Lutheran Church both during his lifetime and after his death. He had no thought of making any thing he had written a standard of orthodoxy for succeeding ages. At the close of his annotations on the Gospel of Matthew, he expresses himself in the terms: "I do not wish that my books should last longer than the present century which they have served. God will send his laborers in other times, as he has always done."‡ But after his death, the controversies which ensued gave to his name and his writings an authority which he had not intended. He was regarded as the bosom-friend of Luther, who was next to him in the public estimation and became his successor, as the head of the church, in Wittenberg. Plank assigns as one of those causes the envy of men who aspired to the same dignity, and after Luther's death

* This confutation is published in Walch's edition of Luther's works, Tom. XVI. 1521. Its authors were John Begius, John Faber, Conr. Wimpina, John Cochlagus, and John Dietenberger.

† See this Apology, Luthers Werke, Tom. XVI. 1522.

‡ Plank Gesch. der Ensteh. &c. Vol. 3, p. 1, b. 7, Luthers Werke Tom. XVI. 1525.

* Tittmanni, Institutio Symbolica, Cap. IV.

† A smaller catechism, in a less perfect form had been published as early as 1518. It was often republished with improvements, until in 1529 it first appeared in its present form.

‡ Luthers Werke, Tom. 7. p. 5. Walch's Ausg.

could endure no superior.* His opponents gave, as the reason of their hostility, his deviation from the illustrious founder of the church on the subject of the Lords' supper, and several other points that were esteemed of less importance. They professed to be the orthodox Lutherans, whilst they charged Melancthon and his disciples with a secret attachment to Calvin's theory of the Eucharist, and applied to them the epithet of *Crypto-Calvinists*. A controversy arose which convulsed the whole church, and continued still to distract it after the good Melancthon slept in his grave. The efforts of his adversaries were directed to destroy his credit and to ruin his party; and they succeeded in their endeavours to make his opinions extremely odious; suspicion was brought upon his name and his writings, and his adherents suffered a most disastrous overthrow. As Melancthon's credit sunk, that of Luther rose; and, amidst the heat which the controversy produced, he obtained such an authority in the church, that his writings were consulted as oracles, and that portion of them which was every where in more general use than the rest, his catechisms, were received into the body of symbolical books. A judgement of the state of feeling on this subject, may be formed from the measures which were taken by Augustus Elector of Saxony, in 1574, to purge his dominions of what he considered heresy, and from the four interrogatories to which affirmative answers were required from all who wished to retain their places in the church. Professor Plank has given them in his *Geschichte der Protestantischen Theologie*†. The third interrogatory is in these terms: "Do you receive and hold every thing contained in the writings of the blessed Doctor Luther, especially in his controversial writings against the Sacramentarians, as the right, only, and eternal truth of God?" If controversy had been confined to the points at issue between Protestants and Papists, the bible would have continued to be the only standard of truth and orthodoxy, and the principles of the Reformation would have been preserved unimpaired; and, when Protestants disagreed among themselves, if the controversy had been limited to the parties of Zuingli and of Luther, the bible might still have remained the only standard of truth; for neither party would have admitted the Confessions of the other; but when Lutherans were at issue with Lutherans, it was natural to appeal to the authority of their founder, and the consequence that followed was equally natural. But the age was one in which the principles of toleration were ill understood and less practiced.

The Form of Concord is the last of the public efforts of the church to settle the sense in which the doctrinal points that were disputed amongst Lutheran divines, were to be understood, and excluding from the church those teachers who should refuse to adopt its interpretations. It was compiled under the auspices of Augustus, Elector of Saxony, by six divines, viz.: Jacob Andreæ, of Wirtemberg, Martin Chemnitz, of Suabia,

Nicolaus Selnecker, of Saxony, David Chrytaeus, of Mecklenburg, Andrew Musculus, and Christopher Corner, of Brandenburg. These, together with twelve other Saxon divines, assembled at Torgau, in May 1576, and in the short space of ten days, produced the work which was afterwards known by the title of "The Book of Torgau." Copies of this work were sent by the Elector to most of the Protestant princes of Germany, with a request that they should communicate to him their opinions and those of their divines, respecting it, and also take measures to procure the judgment of the authorities and divines of the smaller states. The numerous exceptions, and frequently severe censures, that accompanied most of the answers which the Elector received, induced him to re-assemble the authors of the work, for the purpose of giving to it a more acceptable form; which, however, was no easy task, since the wishes of those who had asked for amendments, were frequently in direct opposition. The convent of Berg was selected as the place of meeting.† Here Andrew Chemnitz and Selnecker commenced their new labor on the 1st of March, 1577. They were joined by their associates Chrytaeus, Musculus and Corner, on the 19th of May, and on the 28th of the same month, they completed the work which has since been distinguished by the title of "The Form of Concord."

The first intention of the princes, and of all who were engaged in promoting this measure of pacification, was to submit it for adoption to a general council of the Lutheran church; but the experiment which had been made with the book of Torgau, in the particular conventions of the several states, indicated too plainly what might be expected from a general council, and what would be the fate of a work of this kind, in any form that could be given to it. That design was therefore abandoned, and the Elector resolved to introduce the Form of Concord first in his own dominions. For this purpose, a special commission was appointed, consisting of Andreæ, Selnecker, and the general superintendent of Wirtemberg, Polycarp Leyser. These were charged with the duty of procuring the subscriptions of all the divines and schoolmasters in the Elector's dominions, who were convened for this purpose in small assemblies that were held in the principal towns. The weariness which a long and fierce controversy had produced, the personal influence of the commissioners and the universal understanding that deposition from office and loss of their livings, would be the certain consequence of refusal, procured an almost unanimous subscription. Similar measures were of the other states of Germany. In some however, more difficulty was experienced, and in others, as in Pomerania, Holstein, Hesse, Anhalt, &c., the new formulary was rejected. Some further corrections were made in the work by Andreæ and Chemnitz, who met for this purpose in the same convent in 1580; and in the same year, on the 25th of June, the anniversary of the Confession of Augsburg, the Form of Con-

cord was proclaimed with great solemnity in Dresden, the capital of Saxony.‡

Though this new formula was not, like the preceding ones, universally received in the church, it nevertheless obtained great authority in many German states, and especially in Saxony. Wherever it was established as the law of the church, the peculiarities of the churches doctrinal system were exactly defined and firmly settled by its authority, the opinions which it condemned were suppressed, and the violent controversies that had prevailed were terminated.

A better way to heal the church, to restore her peace, and to promote her felicity, would have been found, if the points of difference between the contending parties had been viewed in their true light, as unessential matters, about which men might differ without displeasing God, or hurting themselves, or one another. It was the adoption of this Form of Concord, as we shall see hereafter, that completed the separation of the two principal branches of the Protestant church, the Lutheran and the Reformed, which the unhappy disputes concerning the Lord's Supper, had begun more than fifty years before.

In addition to these formularies, which belonged to the whole church or to the greater portion of it, there were others of less note, that were peculiar to particular states; as the *Corpus Doctrinae Philippicum*, which, prior to the overthrow of the party of Melancthon, had been adopted in Saxony; the *Corpus Doctrinae of Pomerania*; that of Brunswick and Lunenburg; that of Thuringia; &c. All these contained the Augsburg Confession and the Apology, but in other parts of the collection they differed considerably. Some of them contained portions of the works of Melancthon, others a collection of some of Luther's writings. These were superseded by the Form of Concord, where it was adopted. Where that was rejected, we presume the more ancient *Corpus Doctrinae* continued in use.

* Planks Geschichte d. Prot. Theologie. Bd. III. Buch X. p. 522—518.

FOR THE MESSENGER.

Mr. Editor,

If you deem the following remarks worthy of the attention of the lovers of truth, you will please give them a place in the Messenger.

In the whole region of country where I reside, a palpable and growing error with regard to the proper English name of our church, prevails, not only among its own members, but also among those of the Lutheran and Methodist denominations. This error has created considerable distress and embarrassment in many of our congregations, particularly in the southern and western sections of the church, having in some instances opened a door to that class of ministers who are prone to enlarge their own ranks by making proselytes of our people, and to persuade us, that bearing the same name with themselves, we properly belong to their church. I need only refer to the afflicting circumstances of our Brick Church in Loudon Co. Va., for an illustration of my remark. In this and in other cases, the error to which I allude, was successfully employed to entice our people away from us,

* Planks Gesch. d. Protestantischen Theologie B. I. p. 78. &c. See also Tittmanni Institutio Symbolica. Cap. V. § 2.

† Planks Gesch. &c. Bd. 2. Th. 2. p. 627.

* Planks Gesch. d. Prot. Theologie. Bd. III. Buch IX. p. 448—521.

when they had no pastor to keep them together within the pale of their own church.

This error originates in a wrong translation of the title "Hoch Deutsche Evangelische Reformirte Kirche," which is very commonly turned into "German Presbyterian Church." It might with as much propriety be translated German Quaker, German Methodist, or German any thing else; for any person possessing the slightest acquaintance with the German language, knows that the word "Reformirte" means "Reformed," and *that* only. The title of our church therefore is, "The German Reformed Church," and the slightest reflection will convince any man that this church is a very different one from the Presbyterian, to which it has no more affinity than the Lutheran has to the Episcopalian. I refer those who have no better source of information within their reach, to their German Hymn Book, their Heidelberg Catechism, the annual Acts of Synod; or the English Hymn Book, published by order of Synod at Hagerstown in 1831. They cannot but perceive that our denomination must be a distinct one from the Presbyterian, when it has its own ecclesiastical judicatories, and its own symbolical and devotional books.

This erroneous notion of our identity with the Presbyterians, is unfortunately strengthened by the fact, that many of the charters of our congregations, and the deeds for their property, style them German Presbyterians. Our clergy also frequently let the error pass without correction, until in time their practice, when it is too late to correct it, is used as evidence of the propriety of the appellation. They find themselves known by this name when they first arrive in a neighborhood where it prevails, and therefore fall in with the common practice of applying a wrong name to themselves, until their people lose sight of the proper origin of their church, and are prepared afterwards, when deprived of a clergyman of their own denomination, to listen to the arts of those who ungenerously promote the delusion, for the purpose of getting themselves into the vacant station, or of building a new one on the ruins of the old.

For the Presbyterian Clergy as a body I have the highest respect; and I know that they would disown the labors of those who resort to the pitiful stratagem I have mentioned in order to promote their own selfish designs. I speak advisedly however, and lament the fact, when I state it, that this management has been resorted to in but too many instances. I am acquainted with a consistory of one of our congregations in this section of country, who are willing to be legally qualified that this imposition was practiced upon them, and that, besides, some very disrespectful remarks were made upon our synod, calculated to stain it with opprobrium, in order to make this deluding attempt the more successful. Restless men without pastoral stations come into the neighborhood of our congregations, which are often without a preacher, and, having gathered a small circle around them, they begin to cry out to our people "union!" "union!" the secret of which union is, that our people shall unite with them. Our congregations are thus weakened, and the feeble remnant are rendered incapable of supporting a pastor, and must therefore be forever without one to break unto them the bread of life

in that language with which many, and often a majority of them, are most familiar. Our church is deprived of the young and active portion of her members, and, thus drained of her life's blood, she languishes in the support of her institutions and in her general prosperity.

I know of no plea that can be set up by the promoters of these disturbances to defend their conduct, I cannot see that the interest of the church of Christ will be forwarded, if one denomination of christians be built up from the ruins of another. The church of Christ is like an army advancing against the host of an enemy, which would certainly not be strengthened by attempts to recruit the numbers of one regiment out of the ranks of another. No, let us advance in concert against our common foe, without countenancing these silly attempts which create confusion and embarrassment in our midst, and if any are eager to enlarge their ranks, let it be from those of our enemy, the world, which are filled with their tens of thousands still.

I do not see that any principle of charity can be the motive of these proselyters from the bosom of our church. They can hardly allege the excuse that they do evil that good may come. I think I may assert, without being accused of extraordinary sectarian zeal, that the doctrine and practice of our church is as pure as that of any other denomination of christians. The Heidelberg Catechism, which was composed in the Palatinate of Germany in 1563, was adopted in all the Reformed churches, as containing the essential doctrines of salvation as received by Zwingli and his followers. It embodies all that is really important, without entering into that minute detail about contested points, which only entangles the consciences of men, and leads to strifes without an object and without an end. It allows perfect liberty of opinion upon all those matters about which many good men in every age have agreed to differ. No other church, that I am acquainted with, offers these advantages, and follows out the principles of the Reformers in this respect, so fully as our own. They left the church of Rome, because it mixed the teachings of men with the revelations of God; and is there not reason to fear that some churches of the protestant family are tending to a similar error in our day?

Our church is not a new thing. It is among the oldest Protestant churches in Christendom. We are not an erring branch from the stock of our Presbyterian brethren, which ought, if possible, to be brought back and made to cling to the parent vine. If there is parentage on either side it is on that of the German Reformed Church. The founders of the Presbyterian church in the British Islands were pupils of the distinguished teachers in the Reformed Church on the continent of Europe. That they founded the same church however, as that in which they had been taught, is not necessarily the case, any more than that, because John Wesley was originally an Episcopalian, therefore the Methodist Church which he founded should be exactly the same with the Episcopalian.

In conclusion I would exhort my Reformed brethren to remain in their own church. They can nowhere do so much to promote the glory of God and the salvation of sinners, as by co-

operating with their brethren in the great efforts which are now making to furnish our church with a suitable ministry, and to supply the destitute places in it, which have enticed us far years to come to their help, and no one hearted them. We may do much if we labor together; but if our brethren forsake us, and go where their assistance is not needed, our efforts must be relaxed, and our brightest prospects destroyed. No one must shrink from doing his part. The great denominations in the christian church should rival one another in doing good. God has introduced into the world different nations, tribes and families, because these separate communities are best adapted to call into exercise the virtues of the heart, and the exertions of the mind of man. For the same reason he has willed that there should be different sects in the christian church, to develop more fully our christian virtues, and to stimulate us to a holy rivalry in furthering the great cause of the Redeemer. Let us not therefore desert our post. Let us stay where our hearts and hands may be united in building up the church of our fathers. If we decline it, there are none who will do it for us; and while our brethren call upon us, in the language of our father-land, to send some to minister to them, shall we forsake them,—shall we disown them,—and leave them as strangers to perish?

PHILADELPHIA.

Maryland Classes,
Feb. 19, 1833. }

For the Messenger.

SUNDAY SCHOOLS.

Extract from the report of the Sunday School Society of the German Reformed Church, Hagerstown Md.

"It is a little more than a year since the school went into operation. It commenced with one hundred scholars, and has been conducted by one superintendant and ten male with as many female teachers. It affords us the greatest pleasure to state, that since the school has been in existence, it has been growing in prosperity, and the number of scholars has been gradually increasing, being at present one hundred and fifty. To meet this increase it has become necessary to appoint additional teachers, and five have accordingly been chosen, one of whom is to supply the place of a worthy female teacher, of whose services we have been deprived by her removal.

The course of instruction in the first three quarters, was, besides reading &c., committing to memory and reciting scripture passages and the catechism. Several remarkable instances of diligence and application in this exercise might be mentioned. Three scholars of the first female class recited in the first three quarters, 722, one 798, and the third 791 scripture verses—total 2251 verses, besides some hymns, nearly the half of all which were committed in the third quarter. Similar examples were also exhibited in the other classes of both sexes. It has however been thought advisable, since the third quarter, to adopt a different plan of instruction, by which less is committed to memory by the scholar, but more instruction is imparted by the teacher. The bible-catechism has been introduced into the school, and passages of scrip-

ture are illustrated by the teacher in a familiar manner. In this way, we are persuaded that more valuable scripture knowledge is imparted to the scholar than by burthening his memory with committing long lessons, which are often but imperfectly understood, and we have reason to believe that, in many cases, by the familiar instructions of the teacher, seeds are sown which will in due time spring up and grow unto eternal life.

During the past year there has also been attached to the school a very valuable library of Sunday school books, selected and purchased by Mr. E. Smith, one of the teachers of the school, to whom the thanks of the society are due for his pains in procuring so choice and excellent a collection.

We would not be understood to intimate that the present organization of our school is perfect, or its present condition altogether what we could wish it; but we may freely say that much good has been done, and from the diligence of the present teachers and the deep interest they take in their several charges, much more may be expected. It is due to them to say, that they have devoted themselves to the task of teaching with a truly christian spirit, for which they deserve the approbation of the church, and of the community at large. May they be rewarded for their labor of love. May their lot be with "those that be wise," and their reward with "those that turn many to righteousness." May their joy be made full in welcoming souls to the kingdom of glory; whom, by the mercy of a kind Redeemer, they may have been instrumental in directing to that narrow path in which we must all go if we would obtain eternal life."

JAMES ZWISLER JUN., Sec.

The change, which this report describes, in the mode of conducting Sunday-school instruction, is undoubtedly judicious. We have never approved the practice of committing to memory great quantities of matter which is not understood. Unless the children *understand* what they learn, it adds nothing to their knowledge; it exerts no influence upon their hearts; and even its hold upon their memory is but feeble. A single verse, the sense of which the child comprehends, is worth a hundred of which nothing but the words are known. The subject of Sunday-school teaching deserves more attention than it has yet received. It is not below the dignity of the most intelligent members of every congregation. It must not be imagined that enough is done if a Sunday-school has been established; that every teacher is already sufficiently qualified. The object of Sunday-schools is the religious education of children. We cannot conceive of one that is more important; nor one that is more difficult: and the serious and thoughtful teacher, who has made the experiment, will acknowledge that few possess *all* the fitness which they ought to have for such an office. If a system has been introduced, let careful attention be given to ob-

serve how it works. If defects are discovered in it, let them be amended without unnecessary delay; and continue, in this manner to improve it, until its actual efficiency shall demonstrate that it is, in all its parts, what it ought to be. The children whom it is our business to educate will soon have grown above our strength; and if we have not implanted in them those religious and moral principles which are stronger than the parents arm, or the power of human laws, there will be nothing to preserve them from vice and from the ways of destruction. Well may the Sunday-school teacher say that his office is "a good work," and the faithful one expect his reward from God. [Ed.]

Correspondence.

THE GERMAN CONGREGATION IN WASHINGTON CITY.

Our readers have already been informed that a German Congregation, consisting chiefly of emigrants who had lately arrived, was organized some time ago by the Rev. Mr. Ungerer, acting under the authority of our Board of Missions, and that Mr. Ungerer had received and accepted a call to become their pastor. Some difficulty being apprehended, on account of Mr. U's connexion with another charge, to which he had been previously called, a letter was addressed on that subject to the Secretary of the Board of Missions, by a gentleman in Washington, from which we are permitted to make the following extracts. Our object in making them is to show how much the privileges of the gospel are valued by our German brethren who come to this country in quest of new homes, and how cruel it would be to neglect such a people.

"Your letter dated the 17th instant, did not reach me until this morning. From it I learn that the Missionary Board is under the impression that, as Mr. Ungerer has but lately taken charge of his present congregations, "it would be unseasonable for him at present to leave them." From the date of your letter, I am induced to hope that this opinion had been formed before Mr. Ungerer's return from Washington, and his report of the happy success of his last visit to our city. Could the Board witness the manner in which he has been received by his countrymen, the unexpected joy, the mutual congratulations, the flowing tears, the smiles of satisfaction, the earnest exertions, the personal sacrifices so promptly offered, and the universal satisfaction on discovering that they were able to offer him a decent support, and might cherish the hope that "their eyes" would once more "see their teacher," and that they might have the happiness of hearing the gospel preached to them in their own tongue,—they could not, I am sure, think of dashing all these fond hopes at a blow, and checking, disheartening, and possibly destroying altogether, the efforts of a generous,

though not a wealthy people. Mr. Ungerer was welcomed by them as a messenger from heaven, a gift dropped upon them, unexpectedly, from the merciful hand of the God of their fathers. They listened to him with heartfelt emotion; they welcomed him into their houses; they brought him their children; they wanted to make him addresses of thanks, and they immediately mustered their resources, subscribed their money, resolved themselves into a union, agreed on the principles of their church fellowship, and, in fact, laid the first stone of what may one day become a happy and flourishing church."

"We have obtained a unanimous vote of the Corporation, granting to Mr. Ungerer the use of a spacious apartment in our City Hall, as long as he shall need it, and until a building can be put up or hired. The salary offered him, though not large, may with economy, be made to answer his wants, and much hospitality may be calculated on in addition."

These emigrants are of different religious denominations: some of them are of the Reformed persuasion, others of the Lutheran, and some, it is said, are Roman Catholics; yet they all unite with the utmost cordiality in receiving the same pastor, because he preaches to them the gospel of Christ, and preaches in their own language. We will here put the question, whether this is a time to think of abolishing the German language in this country, and whether German Theological Seminaries are not worth the attention of those enlightened and benevolent christians who desire to promote the kingdom of God, and contribute so liberally to other institutions? This new church could not be supplied without depriving other congregations, who had long been destitute, of the pastor whom they had just received. Many congregations are now destitute—many in which an English preacher would be utterly useless;—and, by the continual influx of Germans from Europe, new settlements and new congregations are rising up, and claiming sympathy and aid from us, with a rapidity of increase that far outstrips our means.

THE MAILS.

We have heard many complaints from subscribers about failures in the arrival of our paper, and are likely to be sufferers on that account. The fault is not in the editor; and the publishers assure us that it is not in them. We can therefore assign no other cause for it than that of irregularity in some of the post-offices. We believe that post-masters generally are attentive and faithful; but mismanagement in one office will defeat the vigilance of all the rest. The following is an extract of a letter from a subscriber in Germantown, Pa.

"As I find that the Messenger does not come regularly, I have some idea of stopping my subscription. I have received no number either for

July or December. Where the fault lies I know not. If there were an agent, I would have stopped my own long since. I have also been informed by others of the irregularity of the paper coming to hand. One gentleman has told me that he has received but one or two numbers during the whole year."

Nothing shall be wanting on our part, as far as we are able, to ensure punctuality in the transmission of the paper.

Selections.

LOTTERY GAMBLING AND SUICIDE.

The late Mr. Ackers—Consequences of Lotteries.

"The subjoined communication," says the Boston Daily Atlas, "has been furnished to us for publication by a committee of the most respectable gentlemen in this city. We invite to it the attentive perusal of every person whose eye may glance at it."

The recent self-destruction of Mr. DAVID H. ACKERS in this city, demands a more emphatic public notice than it has yet received. The feelings of the community were perhaps never more painfully, more indignantly excited, than they have been by this afflicting event; and the remembrance of it must not be permitted to pass away without giving such a stern and wholesome impulse to public sentiment, as will effectually remove all fear of a similar occurrence, from a similar cause.

Mr. Ackers, the misguided man, whose unhappy fate has been so generally deplored, had been, for ten years, the chief clerk in one of the first importing houses in the city; and, to the hour of his death, he enjoyed the unbounded confidence of his employers.

His character, for purity and integrity, was unassailed. Modest and amiable in his manners, temperate and domestic in his habits, he was endeared to all who knew him, as one without a vice.

When the distressing tidings were first spread abroad, that he had been found dead, not the most distant suspicion was entertained that he had ended—that he *could* have ended his quiet existence by his own act. The rumor which momentarily prevailed, that he had been robbed and murdered, was received, it is true, with horror, but with implicit confidence; nor was it till the fatal evidence of his rashness was found, in his own hurried hand-writing, that they who had known, and loved, and trusted him so long, were made to feel that he had cruelly deceived them; and that, in the distraction of remorse, he had atoned for one crime by committing another—the darkest crime of all.

But no—he was murdered. The waves that froze over him, as he plunged into their icy embrace, did not more surely destroy him, than did the man, who first enticed him from the quiet paths of duty and peace, and then drove him, to use his dying words, "into the presence of his Maker, to receive the dreadful sentence for self-destruction and abused confidence."

Ackers was the victim of a fraternity, who, to the disgrace of our city are permitted to carry

on their unlawful labors in every street and alley, in bold defiance of the penalties they deserve. The sin of his death lies, in fact, at the door of a vender of Lottery Tickets. The outrageous extent to which he was duped, will hardly be credited. In the short space of between seven and eight months, he embezzled the enormous amount of \$18,000, every cent of which was lost on Lottery Tickets.

I have no desire to excite unmerited ill-will against any member of the community; it is not my wish to draw down undeserved odium upon any particular mode whereby men gain their livelihood; but of a traffic which even permits such a monstrous fraud as I have mentioned, I shall speak in no measured terms—and I have mistaken the temper of my fellow-citizens, if they are not prepared to sustain me in saying, that it must be broken up. They who follow it are daily and hourly violating the law of the land, and must be watched and detected, and punished.

I have been permitted to copy the dying declaration of poor Ackers, which was found in his desk, after his death. It was probably written a few moments only before he committed the awful act, to which he was hurried by the goadings of remorse. It is a simple picture of human woe. In its untutored language we see to what depth of wretchedness one false step reduced a man, upon whose whole life before not a blot rested.

Read it—all ye who know how much of virtue and vice is the mere offspring of accident—the creation of circumstance. Our daily prayer is, not to be led into temptation; let us watch, as well as pray, and drive out temptation from us—from us and from ours, from those we love and those we trust. We have made the land ring with our voices against intemperance—and it is well; but let us remember that there is another enemy abroad, whose assaults, if not so frequent, are no less subtle and no less ruinous. The dram-seller can at least boast that his cordial trade is not frowned upon by the law; but the vender of lottery tickets cannot urge even this miserable plea. His traffic is unlawful, as well as immoral; and in its consequences it has made desolate many a fireside, that was never darkened by a drunkard. The mournful case of Ackers is not the only one, which has ended in ignominy and death; but let the people do their duty, and they can make it the last.

"I have for the last seven months gone fast down the broad road to destruction.

"There was a time and that too but a few months since, that I was happy because I was free from debt and care.

"The time I note my downfall, or deviation from the paths of rectitude, was about the middle of June last, when I took a share in a company of Lottery tickets, whereby I was successful in obtaining a share of one half the capital prize, since which I have gone for myself, and that too, not on very small scale, as you can judge from the amount now due J. R. & Co. every dollar of which has been spent in that way.

"I have lived or dragged out a miserable existence for two months past. Sleepless nights and a guilty conscience have led me on to the fatal act.

"Only the hope of making Messrs. J. R. & Co. good for the defalcation has postponed it till

the present time; a smaller amount I did hope would be the result, for the worse luck I had the more I bought.

"Since I have reflected on my rashness, I cannot look back and see how it is possible I could have conducted in this way. When the situation I occupied, and the confidence reposed in me, and the long time I have been engaged, and the reward for my poor services by—that all should be lost in one moment—but the loss is too much for me to bear.

"Oh that seven or eight months past of my existence could be blotted out—but no, I must go—and ere this paper is read, my spirit is gone to my Maker, to give an account of my misdeeds here, and receive the dreadful sentence for self-destruction and abused confidence.

[Two or three lines erased.]

"Relations and friends I have, from whom I do not wish to part under any circumstances; but necessity—

"Oh wretch! Lotteries have been thy ruin.

"I cannot add more."

His Excellency Gov. Lincoln, on being informed of the alarming infraction of the laws respecting lotteries, addressed a communication to both Houses, yesterday, calling the immediate attention of the Legislature to the suppression of the sale of tickets. It was referred to a committee, who will, we trust, arm the legal authorities with all the necessary powers to prevent offenders from escaping with only a slight pecuniary punishment.

RUINOUS FLATTERY.—In noticing the intercourse of Christians, and reading religious publications, I have thought that there was, at the present day, less faithfulness and plain dealing, and more flattery, among the professed followers of Christ, than is compatible with the simplicity of the gospel. A minister, on leaving the church on the sabbath, is told by a brother or sister, "You have given us an excellent sermon. I was never so much delighted. I could scarcely sit still." After speaking at an evening meeting, a minister calls on a lay brother to lead in prayer. The brother prays that "our pastor may be abundantly rewarded for the peculiarly interesting manner in which he has addressed us." A young convert is requested to pray, and after he has ended an elder brother speaks of the "astonishment and delight," with which he has listened to his young brother. In an account of a protracted meeting, it may be said, "Brother A. was present and preached with his accustomed ability and eloquence;" or "Brother B. addressed the meeting in a particularly appropriate and forcible manner;" or "the preaching of brother C. melted the whole audience." Thus apparently overlooking the fact, that Paul may plant and Apollos water, but God gives the increase.

Or probably something like this may be found: "I ought to add that we derived great assistance from two lay brethren, who labored with us incessantly day and night with great success."

A highly respectable, and ordinarily very prudent, clergyman, recently said to a layman who urged him to go to a protracted meeting, "If I were to go, I should think that I ought to sit under the gallery stairs and hear you talk."

Another clergyman said to a layman, who had attended a protracted meeting in his society, "You did more good at that meeting, than twenty ministers could have done."

I would in the first place remark, that the persons using this language cannot know but the preacher, or layman, to whom all the good done is ascribed, is, in the sight of God, filthy and abominable, while the blessing is bestowed in answer to the prayers of some humble, unobtrusive Christians, who are wholly overlooked by men.

In the next place Christians are men—weak, erring and ever liable to fall into sin. The remaining corruptions of their own hearts, the allurements of the world, and the assaults of the great adversary, are surely enough for them to contend with, without their fellow Christians and Christian ministers becoming tempters. The natural tendency of this practice is to lead Christians & ministers to depend on their own abilities and exertions, instead of placing a humble reliance on the influences of the spirit; and also to inflate them with spiritual pride and vain glory; and thus impair their usefulness, and interrupt their communion with God.—*Conn. Obs.*

INDIAN EXAMPLE.

The following is an extract from a volume of travels by the late Wm. Bartram. Such an example of temperance and forbearance in the aborigines of this country as is here related, is well worthy of remembrance and imitation by their civilized neighbors of more modern times:

"The Muscogulges, with their confederates the Choctaws, Chickasaws, and perhaps the Cherokees, eminently deserve the encomium of all nations, for their wisdom and virtue in resisting and even repelling the greatest enemy of mankind, I mean spirituous liquors.

"The first and most cogent article in all their treaties with the white people is, that there shall not be any kind of spirituous liquors sold or brought into their towns; and the traders are allowed but two kegs (five gallons each) which is supposed to be sufficient for a company, to serve them on the road; and if any of this remains on approaching the towns, they must spill it on the ground, or secrete it on the road, for it must not come into the town.

"On my journey from Mobile to the Nation, just after we had passed the junction of the Pensacola road with our path, two young traders overtook us on their way to the Nation. We inquired, what news? They informed us they were running about forty kegs of Jamaica spirits to the Nation; and after having left the town three or four days, they were surprised on the road in the evening, just after they had come to camp, by a party of Creeks, who, discovering their species of merchandise, forthwith struck their tomahawks into every keg, giving their liquor to the thirsty sand, not tasting a drop of it themselves, and they had enough to do to keep the tomahawk from their own skulls.—*N. Y. Observer.*

Blessed is he who spends his life, not in the pursuit of such knowledge as flesh and blood can bestow, but in the study and love of Jesus Christ.

Quarles.

THE MESSENGER.

YORK, MARCH, 1833.

Let there be no strife between me and thee, I pray thee—for we be brethren."—Abraham.

A correspondent of the Lutheran Observer, who subscribes himself D., has commented with some displeasure, in the Observer of the 1st inst. on our fourth essay on the history of the Reformed Church; and the Editor of that paper, pre-saging a "historico-theological combat," has introduced him to his readers as a champion who "conceives the challenge to have been given" by us, and is therefore "constrained to break a lance with his antagonist, much against his will."

If our neighbour D. has put on his armor reluctantly, and would rather live in peace with us, we assure those who may have any anxiety on the subject, that we shall have no battle. We have an insuperable aversion to religious controversy. We shall accept no challenge; and nothing has been farther from our intention than to give one. We meant to give facts as we found them; and if our neighbor will turn to the writers whom we have quoted as authorities, he will discover that, though we have "extenuated" much, we have "set down nothing in malice." We were well aware, when we entered upon the task of giving our historical sketches, that it was a perilous undertaking, and we needed none to admonish us with the poet:

*Periculose plenum opus aleæ
Tractas: et necidis per ignes
Suppositos cineri doloso.*

We however ventured upon it as a duty imposed upon us by the repeated and earnest solicitations of our brethren in the ministry, and the members of our church, who desired to know whence they had sprung, and why they were what they called themselves. We gave this explanation when we commenced our sketches, in the Messenger for June 1832, in an article under the editorial head, of which the concluding remark is in the following words:—"We beg the reader's indulgence, and desire particularly that the most favorable construction be always given to anything we shall say, which may seem to invite controversy, or to reflect unkindly upon another denomination. We have no such design:—it is surely not asking more than our brother editor will cheerfully concede, when we ask him to admit that in saying such things we mean what we say.

We shall be sincerely thankful to any one who will correct us, if we should be so unfortunate as to make any mis-statements; and we desire him to impute them to any thing else than

design. We request however, that the corrector should always refer us to his authorities, that we may have it in our power to examine them and convince ourselves of the error we may have committed. Instead of fighting, we may walk quite peaceably together and aid one another as brethren; and if he choose we shall most cheerfully insert his articles in the Messenger, in place of our own on the same subjects, and thus disengage ourselves from a portion of our labor.

In the present instance our neighbor D. has not only fallen in errors himself, but has entirely misunderstood our object, and has been led, by that misapprehension, to expatiate over ground where we were not a little surprised to find him. The scope of our essay was to explain the origin and design of confessions of faith in the Protestant church, whose fundamental principle is, *that the bible alone is the standard of truth and orthodoxy.* It seemed necessary to account for the simultaneous origin of three several Protestant confessions. In explaining the causes we shewed *how small a matter* it was that prevented the four imperial cities from uniting in the Confession of Augsburg, and observed *by the way* that this little matter was the cause which eventually separated the Protestant family into two opposing parties. We left the blame where the unexceptionable authorities, to which we referred the reader, had placed it; and Christian candor induced us to explain the unhappy occurrence in a manner which would make it consistent with the acknowledged piety of those who were concerned in it. For Luther and Melancthon we have more than respect: we reverence and love them; and, in our judgement, they belong not to one Protestant party, but to *all.* But if those great and good men, to whom we are under such immense obligations, were now living, they would reject some of the opinions which they held in their day, and regret some things which they then did.

If D. will attend to the scope of the article on which he comments, and observe its connexion with the series, he will perceive why we did not in that article say a little of every thing; he will observe too that our meaning is sometimes quite the opposite of his interpretation, and that he is contending against a phantom of his own creation: and if he examine the authorities upon which our statements are based, he will, as a christian brother, do us the justice to acknowledge that we have not wilfully misrepresented facts.

With these explanations we offer to D. the hand of friendship, and repeat the words of the illustrious father of all believers: "Let there be no strife, I pray thee, between me and thee—for we be brethren." Gen. XIII. 8.

UNION OF THE REFORMED & LUTHERAN CHURCH.

We invite discussion on this very important subject in our columns, and shall take pleasure in publishing communications from ministers or members of either of the two churches, or from any friend of religion who may take an interest in this object. Hitherto its very importance seems to have deterred both sides from a serious discussion of it. Many who heartily desired it, have been afraid to approach it, because they have looked too much at the difficulties which attend it, and none of them has felt himself strong enough to encounter them with a probability of success. Mutual distrust also has not a little magnified the real difficulties. We think we are not out of the way in saying that all have been afraid to hope for success, because success seemed to be too good a thing to be hoped for:

We will observe by the way that all discussion of this subject must proceed from the principle of a perfect equality of rights. Neither of the two churches must be expected to capitulate to the other; but both must meet and unite into one body on neutral ground, by adopting as the basis of their union those articles about which they are already agreed, and leaving every thing else to the private conscience of each individual.

By a union we do not mean a confederacy, but a consolidation which will form one church, and in the church one centre of attraction. Any thing short of this would leave two distinct interests, which would renew and nourish mutual jealousies, and thereby soon drive the parties wide enough asunder.

If the question be asked, what good will such a union produce? We shall, for the present, only reply by asking another, What good can be expected from a continued separation? This latter question is undoubtedly the first in order, & must be determined before the other can be a proper subject of inquiry. There ought certainly to be weighty reasons for dividing the church of Christ, or for continuing divisions in it when they have been made. Christianity is not honored by the long list of sects that has figured on the pages of ecclesiastical history; especially when it is considered what hair-splitting differences often mark the boundaries between them, and how little charity would be sufficient to unite them. The controversies of sects, who have nothing of essential import to contend about, have done no service to religion. They have usually dissipated the spirit of christianity in their efforts to determine its forms, and have filled the church with angry passions and the world with suspicion and doubt. The Will of the late Stephen Girard has shewn what impression men of the world receive from the divisions subsisting in

the church and the strife that grow out of them. Such men view religion at a distance; near enough to see its movements and to hear the noise it makes, but too remote to discern its character and to perceive the causes of its disturbance; and they turn away from it as from a thing that is fitter for annoyance than for use. What handle infidels have made of our divisions, and how copiously they have drawn, not only from the contentions of opposing sects, but from their very existence, every body knows, who knows any thing of this controversy. And Roman Catholics have found but too much occasion in our dissensions to meet us with the cutting reproach that, while we profess that the scripture is so clear as to need no pope or council for its interpretation, we disagree so much about its meaning, and make the points of disagreement so important, that we split into numerous parties who cannot worship together.

We admit that the division of the church into smaller independent bodies serves one important and useful end: it in some measure protects the rights of conscience, preserves religious liberty, and sets narrower bounds to the power of ecclesiastics; but when these divisions become so numerous as to create confusion, and the parts so small that they cannot sustain themselves without great difficulty, and the points of difference between them are so unessential that they hurt no one, we can see no reason for making or retaining them that deserves the smallest praise, and are acquainted with no good answer that can be given to the world's censure.

LITERARY NOTICE.

The reverend F. A. Rauch, D. P. is preparing for the press a work entitled, "The Theology of Germany, in its origin, development and present state, treated philosophically and historically." The author will direct his principal attention to the relation of philosophy to theology, and of both to religion, and will give a full exposition of the four philosophical systems of Kant, Fichte, Schelling and Hegel, in their influence upon divinity and ethics.

Such a work is a desideratum, at least in this country. We have heard much about German theology; yet it is still but little understood; and in no instance, that we are aware of, has it been traced to its fountains. Dr. Rauch is well qualified for such a work. He is intimately acquainted with the whole subject, having thoroughly studied the systems and the history of philosophy in Germany, and being himself a pupil of the celebrated Hegel, the evangelical as well as profound philosopher.

The Rev. DANIEL ZIEGLER, York Pa. is appointed treasurer of the Board of Missions for the Messenger.

The Rev. JACOB GINGER, Manchester, Md. is treasurer of the Board for missionary purposes.

Religious Intelligence.

THE BIBLE IN TURKEY AND HUNGARY.

M. Kopitar, Custos of the Imperial Library at Vienna, in a letter to Professor Robinson of Andover, dated Vienna, Austria, Sept. 3, 1832, communicates the following interesting information respecting the Bible in Hungary, and in several of the provinces of European Turkey. It is gratifying to find that such efforts are made to diffuse the knowledge of the Holy Scriptures in these extremities of Christendom.

Permit me to offer as the most recent intelligence, that we have at length received from Ofen (Buda) a catholic translation of the Scriptures in the Servian dialect; the first satisfactory version in this language of five millions of people of the Slavonic race. The translator is the late Franciscan Monk and Professor Katanesich; but the printing of it was brought about by the deceased primate of Hungary, cardinal Rudnay. In like manner, in consequence of this step the *Slowaki*, [or *Slovaks*, the Slavonic portion of the Hungarian people,] who have heretofore made shift to help themselves with the Bohemian version, as being the most intelligible to them, have now been induced to undertake the printing of a pure *Slovenian* version of their own, made by the canon Palkowitsh. Consequently, at present, of all the Slavonic tribes, only the provincial Croats still remain without the Bible in their own dialect. And even they have several versions lying in manuscript, waiting for some Meccas, or for some favorable conjuncture, in order to make their appearance. The version of Katanesich needs only to be printed in the alphabet of Cyril, in order to come into use among the Greek Servians. The Bulgarians, finally, as well as the Albanians, are still almost without any literature; yet the latter, since 1827, have had in their hands the New-Testament, through the aid of the British and Foreign Bible Society.—N. Y. Obs.

FOREIGN MISSIONS.

On Sabbath evening of the 3d inst. a meeting was held in the Rev. Mr. Post's Church, which consisted of Senators and Representatives in Congress, with others, for the purpose of adopting at the seat of Government, more powerful measures for the efficient establishment of Foreign Missions. Mr. Scargant of Philadelphia was chairman. Six gentlemen spoke at great length. Among those who were the most brilliant on the subject, was the Hon. Theodore Freylinghuyssen. He gave a history of the proceedings of the several associations, formed to promote this work, and the blessed effects, down to the present period. Probably on no such occasion, has so much Scriptural quotation been so appropriately and, strikingly applied. Among the many interesting occurrences, of the meeting was the introduction of young Mr. Lowry, son of Secretary Lowry, of the Senate, who has been clothed with the powers of a preacher; to labour among the Hindoos in Asia. He is now on the eve of his departure. The speaking continued for nearly three hours.—Philadelphia.

THE BIBLE IN ALGIERS.

The following interesting intelligence respecting the reception of the Bible in Algiers is from a letter addressed to the directors of the British and Foreign Bible Society, by a missionary to the Jews, dated Algiers, Nov. 2d, 1832.

There is a large field for cultivation in these parts. The word of God finds entrance. I have already sold several Arabic Bibles to the Moorish inhabitants of this city and country. Only yesterday, one of them, belonging to the higher classes of society, sent to purchase a copy; expressing, at the same time, his determination to inform himself of the sort of faith which Christians had. Soon after, a Frenchman bought another copy, for a Moorish Chief, residing in the mountainous parts. All the Hebrew Bibles which I brought with me have been purchased by Jews, as well as some New Testaments. Besides this, I have disposed of German, French, Italian, and Spanish Bibles, by sale. But I cannot well act the part of a Preacher of the Gospel, and a seller of books; because people would, in such a case, assert that I was merely come to make profit by the sale of books. Besides, there is plenty of work here. At present, upwards of 4,000 Protestants reside in this city, without a church, without a minister, without schools. Among these are many Germans, who entreated me, even with tears, to do something for their spiritual benefit. I have, therefore, hired a house, in the out court of which I shall make the needful arrangements for a Chapel. In this Chapel, I intend to preach every Sunday, both in German and French, if it shall please God to prepare my way for so doing; I wish even to preach in the native dialect, should I succeed in mastering the difficulties of the same. As there are no schools among the Protestant population, I will become a schoolmaster also, until the Lord shall provide one. Some of the Protestants had their children baptized by a Catholic clergyman, having been entirely destitute of a Protestant minister.

As Algiers is a central spot, from which the word of God might be widely disseminated in different portions of the globe, and in a variety of languages, more especially in the French, Italian, Spanish, Portuguese, German, Arabic, and copies be disposed of by sale, I should consider it highly desirable that a depository of Bibles and Testaments should be established in this city, and a regular shop got up for a regular sale of the Scriptures. Hitherto I have sold Hebrew and Arabic Bibles at four francs per copy; copies of the Bible in the French, Italian, and Spanish languages at three francs; copies of the New Testament, in all these languages, at one franc, with the exception of the Arabic, for which I demand two francs. Yet I have also distributed not a few copies gratuitously, particularly among Germans, owing to their very great poverty and destitution.

TRACTS IN BURNAB.

Before sunrise this morning, (Dec. 15,) says Rev. Mr. Mason, I received a visit from the Chief of a neighboring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there.

While putting up Tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught.—*Am. Tract Mag.*

Mr. Bennett, the Missionary printer, says, under date of March 4, "Before this moment, four presses are probably at work, by which the knowledge of salvation may be spread throughout the empire, and the blessings of christianity carried to every door." He hoped to have the *New Testament printed entire by January 1*; but says, "Tracts, however, to a certain extent, must be printed. I find they are nearly all distributed."—*Amer. Tract Mag.*

Miscellaneous.

OBITUARY.

DIED—On the 10th of February last, at New Goshenhoppen, in Montgomery county, Pa. the Rev. JOHN THEOBALD FABER, pastor of the German Reformed Church of that place, in the 60th year of his age. The deceased was preaching a funeral sermon a few days before his death, and near the close of his discourse was stricken with palsy. It is remarkable, that forty years before, the Rev. John Theobald Faber, the father of the deceased, while preaching a funeral sermon in the same pulpit, was attacked with the same disease, and died in a short time.

This is the third vacancy which has been created in that section of the church within a few months, and the sixth instance of mortality in the ministry of our church, since the last meeting of Synod. Our deceased brother was a worthy minister of the word, and, we trust is gone to rest from labor and sorrow with the Lord's redeemed. The Rev. George Wack, who communicates these particulars, states that he lingered after the attack until the 16th day, and bore his affliction during that time with christian fortitude. His remains were interred, beside those of his father, under the altar of the church.

THE CLASSICAL SCHOOL.

The success of this institution since its commencement has equalled the best expectations of its friends, and letters are continually received from parents who wish to place their sons in it in the ensuing spring. Judging by the applications which have been received, the belief is entertained that the number of pupils will, in the next session, amount to sixty. It is the determination of the Principal to devote himself unflinchingly to the interests of the school, and to spare no pains to carry into full effect the plan of instruction which has been laid before the public. A number of small boys can be taken as boarders into the family in which Dr. Rauch shall reside, and where they will be continually under his inspection. They will be required to pay for boarding, lodging, washing and mending \$1.75 a week. Others can be accommodated in genteel families in town, at 1.50 to 1.75 a week. The house which will be occupied after the first of April, is in a healthy and pleasant situation outside of town.

The spring vacation will commence on the first Friday in April and continue two weeks. It is desirable that students should enter at the commencement of a session.

EXAMINATION.

The members of the Board of Visitors will please take notice, that the examination of the students in the Classical and Theological schools in York, will be held on the first Wednesday and Thursday in April. The exhibition will be on Wednesday evening.

York, March 1833. DANIEL ZIEGLER.

VACATION.

The vacation in the Theological Seminary, will commence on the first Friday in April and continue four weeks.

DONATION TO THE THEOLOGICAL LIBRARY.

By Mrs. E. Steiner, widow of the late Jacob Steiner, Esq. of Frederick, Md.

Gottesvertheidigung ueber die Zulassung des Boesen auf unserer Erde, nach der heiligen Schrift. Von S. L. E. de Marecs, 2 vol. octavo.

Briefe ueber die Neuen Wachter der Protestantischen Kirche. Von S. L. E. de Marecs, 1 vol.

We receive this present with peculiar pleasure, as favorite books of a departed friend, whose kindness to us in a time of great affliction, endears his memory.

EDUCATION FUND.

The Rev. John B. Rebough, treasurer of the Education Society of the Maryland Classis, acknowledges the receipt of the following sums for the Society's funds.

By Rev. Jacob Diffenbacher, Woodstock, Va.	3 25
By Rev. Geo. Glesner, Waynesburg, Penn.	21 40
By the same, from Caretown, Md.	18 02½
By the same, from Leitersburg, Md.	12 83

RECEIPTS FOR THE MESSENGER.

From Rev. Thomas Pomp, for 1828-29-30 \$1 53.50. From Col. Geo. Mayer, for 1830-31-32-33 \$4.50. By Rev. J. H. Smaltz—from Col. Henry Kemp, for 1828-29-30-31-32 \$6.50. From Mrs. Eliza Rensburg and Mrs. Catharine Brunner, for 1832, each \$1.00. From Andrew McCleary and Christian Steiner, for 1833, each \$1.00. From S. Dick, for 1832, \$1.00. By Rev. Knab—from J. Shick, John Gloninger, John George, Wm. Moore, John B. Misch, John Wolfseiger, for 1832, each \$1.00. From Wm. Charlton Webb, for 1832, \$1.00. By Rev. J. Rebough—from John B. Welty, Joseph Bowman, John Krider, Christian Degenhardt, each \$1.00. From J. Zellars, \$1.00. From Jacob Cover and Elias Heimer, for 1832, each \$1.00. From Geo. Besore and Philip Beamer, for 1833, each \$1.00. From Peter Shell, Esq. and J. H. Hoffius, each \$2.50. From Rev. Wm. Hendel, for 1831-32, \$2.00. From A. Tappan, \$1.02½.