

Messenger

OF THE

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Original.

GERMAN REFORMED CHURCH.

History, Doctrine, &c.—No. 6.

J. G. Walch, in his *Bibliotheca Theologica*, published in 1757, enumerates 22 confessions of faith of Reformed churches in Europe, placing among them the Heidelberg catechism as one of the number. These he distinguishes into two classes, viz: those generally received, and those which belonged chiefly to particular sections of the church. In the first class he places the Belgic confession, the Heidelberg catechism, and the Decrees of the Synod of Dort. In the latter he reckons four Swiss confessions, five of England, one of France, three of the Palatinate in Germany, three of Brandenburg, and one, the Tetrapolitan, of the free imperial cities of Upper Germany.

Professor Winer of the University of Erlangen, in his work entitled: *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenpartheien, &c.* describes twenty-two confessions of these churches, exclusive of catechisms, viz: one of Upper Germany, eight of Switzerland and Geneva, two of France, two of the Netherlands, two of England, one of Scotland, two of the Palatinate in Germany, one of Anhalt, and three of Brandenburg. These he enumerates in chronological order, and divides into two classes, viz: those which were published before the time of Calvin, and those that were composed after he had risen to power and influence in the church. In the former class he places the confession of Zuingli, the Tetrapolitan confession, and the confession of Basel published in 1532, or, according to some, 1530, and the first Helvetic confession, composed in 1536, and communicated to Luther and the princes and divines of his party, in the convention at Schmalkald, in 1537.

None of all these confessions was ever universally received as a symbolical book in the Reformed churches. Some of them belonged only to the church in a single country, or to one section of it in the same country, and one of them is the confession of an individual. Several relate only to a few articles, and have a local application, and others are temporary in their object. Our chief concern in these sketches is with the Swiss and German confessions.

Zuingli's confession of faith was never adopted as a standard in the church, not even in Zurich; neither was it designed by its author for such a use: his intention was no other than to acquaint the Emperor and the Princes and Prolegates assembled in the Diet, with the doctrine he had taught; and, in this way, to repel the slanders which had been industriously circulated, and to conciliate the good will of those who were friendly to the truth. This production and all the writings of Zuingli, were in the highest esteem, and rose to the rank of standards: nor do the Swiss appear to have thought of any other standard than the bible before the time of Calvin.

The Tetrapolitan confession, of which, as well as of Zuingli's, we have already spoken in our fourth essay, was published at Strasburg in 1531, in Latin, with a German translation and a reply in the German language to an alleged confutation of it which had been composed, in pursuance of the Emperor's commands, by Faber, Eck and Cochlaeus. It was in much esteem among the Reformed in Upper Germany, in whose communion, besides the four cities already named, we find those of Augsburg, Ulm, Bibrach and Isni. Among these, and in all this region of Germany, in their ecclesiastical relation, Strasburg was the chief and the principal seat of the reformation. In these, and especially in the last named, this confession obtained the authority of a standard; and it continued still to maintain this rank, in Strasburg at least, long after the Concord at Wittenberg in 1536, by which all these cities were brought over into the pale of the Lutheran church. In 1562 it was expelled from the churches and the schools of Strasburg, and the Lutheran confession became the sole and undisputed standard, by the influence of Marbach, one of the divines of Strasburg, a Suabian and a zealous disciple of the school of Brentz. As early as December 1530, the Tetrapolitans had been admitted into the confederacy of Schmalkald, for reasons which we shall give in their proper place, with a full understanding that they would retain their own confession. In 1532 they were compelled to subscribe the confession of Augsburg, as the condition of their continu-

ance in the confederacy, but without being required to interpret it in the sense in which Luther understood it.* They yielded without reluctance, but interpreted the Lutheran confession agreeably to their own. It the Wittenberg Concord, which will be explained in due time, Luther dictated an interpretation of his doctrine on the Lord's Supper, containing all his distinctive definitions, which Bucer and those who were with him were induced to subscribe. It was impossible, without the greatest violence, to reconcile the language of this new formulary with that of the Tetrapolitan confession; yet this was what Bucer afterwards attempted, and continued to attempt until he had persuaded himself that, in subscribing Luther's definitions, he had yielded nothing of his own opinions, or of the authority of his own confession. The other cities seem to have submitted without a struggle; but in Strasburg the old opinion and the old confession long preserved their hold upon the affections of the ageburg confession, which the divines of these churches subscribed in 1532, was in the improved form in which it had been published, together with its apology, with the approbation of the Princes, and of Luther himself, in 1531. In its original form the tenth article reads thus: "Concerning the Lord's Supper they teach, that the true body and blood of Christ are present under the forms of bread and wine, (*sub speciebus panis et vini*) in the Lord's Supper, and are there distributed and taken. Wherefore the contrary doctrine is rejected." In one of the editions of 1531 the words *sub speciebus panis et vini*, under the forms of bread and wine, are changed into *cum pane et vino*, with the bread and wine; and, in another edition of the same year, these words are omitted and the article reads thus: "Concerning the Lord's Supper they teach that the body and blood of Christ are truly present and distributed in the Lord's Supper, and they disapprove those who teach otherwise." These alterations were probably made because in its original form the article was interpreted by the Papists, and could, without violence, be interpreted in favor of transubstantiation.† It was afterwards still further altered, but after Luther's death, was finally restored to its original form, to guard it against interpretations that favoured the sentiments of Zuingli and Calvin, and in this form became distinguished as the *Unaltered Confession of Augsburg*.

* Plank Gesch. der Entstehung &c. Bd. 3. Th. 1. S. 336—350.

† Hospinian Concordia Discrep. Cap. LV. fol. 443.

‡ Hospinian Hist. Sacram. Pars Altera fol. 156 &c. Ibid. 302. Plank's Geschichte der Entstehung &c. Bd. 3. Th. 1. S. 345.

The Basel confession was composed and subscribed by the divines of the city and canton of Basel in 1532, or, as others say, 1530. It was adopted also by those of Strasburg; and in 1550 was published by the magistracy of Muhlhausen, with a preface, as the confession of their own church, whence it was also called the confession of Muhlhausen. It was re-published and subscribed anew by the ministers of Basel in 1561, for the purpose, as Hospinian says, of composing the differences which had arisen amongst them.

The first Helvetic confession was composed in a Synod held at Basel in 1536, by the representatives of the cities of Zurich, Bern, Basel, Schaffhausen, Sanct Gallen, Muhlhausen and Biel; and was approved with their subscriptions by all the Reformed Cantons. Its authors were, principally, Bullinger, O. Myconius, Sim. Gryncus, Leo Juda, and Grosseman. Its design was similar to that of the Lutheran Articles of Schmalcald. It was intended as an exposition and defence of the doctrine of the Reformed church in Switzerland, to be communicated to the General Council, which was expected to meet in the ensuing year. Though the Swiss had no concern with a German Diet, the meeting of a General Council was, in that age, of the highest interest to all Christendom. In past ages the decrees of such councils had become the supreme law of the church, and the ancient reverence for their authority had not yet passed away. It was perceived indeed, that they were not infallible; but at the same time, every one felt that their decisions were not to be disregarded with impunity; looked with the utmost anxiety for a reformation of the church. The Protestants had weighty objections to a council assembled in Italy and acting under the Pope's influence, and for that reason, as we observed in a former essay, deprecated the one which had been called to meet in Mantua. But it was of much importance to them to be prepared for their defence in that body; and it might become expedient even to take a part in its transactions. With this view the Synod at Basel was convened, and the first Helvetic confession was composed.

Another object of this Synod was to conciliate their Lutheran brethren, and particularly Luther himself, with whom the indefatigable Bucer was treating for a reconciliation and union of the two parties. This untiring man, whose anxiety for a religious peace overcame every other consideration, having received encouragement from Luther, came to Basel in January 1536, while the Synod were deliberating about their proposed confession, and had the good fortune to persuade them so to modify their mode of expressing their doctrine concerning the Lord's Supper, as to put no difficulty in the way of the contemplated pacification. They retained their opinions, but expressed them as nearly as they could, in Luther's own terms; omitting of course his distinctive definitions, but softening their own as much as was possible, without seeming to retract their doctrine. Plank observes, "that from the additions which they made, and the studied manner in which some of their sentences were turned, it appeared incontrovertibly that they set forth no other than their former idea of a merely spiritual presence; that they studiously caused it still to

appear, and only wished so far to conceal it, that it might well be hidden from those who wished not to see it."* In compliance with the wishes of Bucer, this confession was not immediately published, as the Synod had at first intended, but a copy of it was conveyed to Luther at Wittenberg, by Bucer and Capito, who presented it to him on the 27th of May, 1536, two days after their subscription to the Wittenberg Concord.† In February of the following year the Swiss themselves transmitted another copy of it to Luther and the Protestant princes in the convention at Schmalcald. After the conclusion of the concord at Wittenberg, Bucer spared no pains to bring over the Swiss also, and for this purpose labored incessantly to convince them that, widely as the terms of the formula which he had subscribed differed from those which they employed, the diversity was only apparent, inasmuch as Luther connected no ideas with them that differed from their own. They believed him to be in error, and to bring the question to a decision, they transmitted to Luther a copy of Bucer's explanations, together with another of their confession, which they knew Luther would not misunderstand, and declared their willingness to subscribe the Wittenberg formula, if he would authorize Bucer's interpretation of it, and admit their confession. To their surprise, the confession was approved by the Convention, and by Luther himself, who nine months afterwards addressed a most fraternal letter to them, expressed his joy at the prospect of union and peace, and referred them to Bucer for further explanations.‡

* Plank Gesch. der Entstehung &c. Bd. 3. Th. 1. 376.

† Ibid. 387.

‡ Ibid. 353-368.

Correction.—In our fifth essay we represented Chemnitz, one of the authors of the Form of Concord, as a Suanian. He was a native of Brandenburg, and resided, at that time, in the city and duchy of Brunswick, where he enjoyed the office of Superintendent in the church.

THE NECESSITY OF THEOLOGICAL EDUCATION.

Extract from an Address delivered by one of the students in the Theological Seminary in York, at the close of the winter session.

In the first place, when we maintain that much study is necessary to constitute a man a theologian, we do not deny the possibility of acquiring, without a theological education, as much knowledge as is necessary for salvation.

And, again, when we maintain that study is of supreme importance to the theologian, it is not to be understood in such a manner, as if nothing more were requisite—as if human knowledge alone were sufficient to fit any man for that highly responsible office. We sincerely believe and deeply feel the need of the influences of the spirit of God to produce the desired effects.

Our first inquiry then, will be, what do we understand by theology? Theology is the science of religion—a science which is, in no re-

spect, inferior to any other. In extent, in usefulness, and in the solid enjoyments, which it yields, it not only ranks among the highest; but surpasses every other. It has for its object the furtherance of religion. Religion is that link in the universe which connects the visible with the invisible world and unites man with his maker. The science of religion embraces all the knowledge, that can be acquired in reference to God and man, and their relation to each other. It comprises all the truths and duties that have relation to the salvation of man, systematically arranged, philosophically explained, and logically proved.

Theology is generally divided into five parts, which have an immediate connexion with the subject and constitute its essence; but every branch of human science has a more or less remote connexion with it.

The first thing, that claims our attention in theological study is the inquiry, from what sources are the materials derived? These are two, viz. the works of nature, and supernatural revelation. The intimations of truth, which are given us by the works of God, are usually termed the *light of nature*; and the system of doctrine, which is based upon them, is called *natural theology*. It is the first in order; because it is impossible to prove the truth or the existence of any supernatural religion, until we have some general principles of religious truth, by which its claims and evidences can be fairly tried. But the light of nature, though of the utmost importance in religion, is insufficient to conduct us to certainty on some essential points; and upon others of the highest moment, it gives us no information at all. Neither is it by this light, unaided by supernatural revelation, that mankind in general, or even the philosophers themselves, have obtained their most useful knowledge. "The world by wisdom knew not God." The light of nature is too obscure, the intimations, which are given by the Creator's works, are too ambiguous for the reason of mankind in the present fallen state of human nature. It is only, when revelation sheds her light upon those works, that the manifestations which they contain of the being and attributes of God, and of the origin, the duties and the destination of man, are rightly observed and well understood.

The supernatural revelation, which God has vouchsafed to our race, so far as it has been preserved and concerns us, is contained in the holy scriptures of the Old and New Testament. These scriptures, and especially the New Testament, are the sources of Christian theology. It is therefore necessary that we should be certain of their truth and authority, as the genuine oracles of God; for if any doubt remains here, the whole system, which is built upon them, becomes uncertain and unfit for the momentous object for which it is designed, and the principles of natural religion themselves return into obscurity and doubt.

The truth, both of natural and revealed religion, must therefore be proved; the evidence of both must be carefully sought out, explained and exhibited with clearness and force; the arguments of unbelievers must be met and refuted, and the doubts of serious enquirers after truth removed. This is the province of apologetical the-

ology. The theologian must therefore be familiar with the principles of evidence and with the art of reasoning; he must have a knowledge of the world he inhabits; he must be acquainted with the contents and history of the Bible; he must know the ground which the infidel occupies and the weapons he employs, and he must be able to meet him without danger of defeat.

Being in possession of undoubted sources, the theologian must be able to deduce from them the various truths which they contain. Here we observe again, that the Holy Scriptures are the principal unerring source. In order to derive from them the needed benefit, it will be necessary that the divine investigate these records, in which the supernatural revelation is preserved and handed down from generation to generation. He must be able to expound these scriptures and exhibit the truths, which they contain, in their proper light. To do this, he must be acquainted with the general principles of language. He must understand the languages in which the Bible was originally written. He must be acquainted with the people to whom it was given and for whose use it was primarily designed. He must have a knowledge of the manners and customs of the people, their opinions, their mode of thinking and of expressing themselves, &c. In short, it is necessary that he be acquainted with the whole apparatus of knowledge, which belongs to the province of exegetical theology; and which constitutes the second part of this science.

Dogmatic theology, or that part in which, the doctrines of religion are systematically arranged, explained and proved, comes next in order. It is not sufficient that the theologian be able to give a true and full exposition of the sacred oracles, and that he be acquainted with a number of particular, though important truths. His knowledge ought not to consist in particulars only, scattered over the wide field of theological investigation, without seeing the connection of the different, and often apparently inconsistent parts, as they are apprehended in their separate state. But, he must be able to arrange them systematically and to show their connection with and bearing upon each other. He ought however, not be satisfied with the arrangement of mere words and forms, in which, truth may be clothed; but he ought to discern the principles upon which they are based, and to distinguish form and substance. All these truths proceed from God, have God for their object, and lead to God again.

Having, thus, brought the doctrines of religion into a system, it is necessary that the divine show the relation they have to man as a moral agent. Religious knowledge can only be of importance, in so far, as it is connected with practice and has a tendency to advance us in holiness—in so far, as it is a "lamp to our feet and a light to our path." Whatever gratifies only idle curiosity should be repressed.

But to be fully acquainted with the subject of morals or christian ethics, the theologian must be acquainted with man—with his capacity to receive, and his ability to fulfil what is required of him. This is the link that connects God and man.

Finally, we have pastoral theology, which comprises the nature, design and duties of the christian

ministry. There must be teachers of religion—there must be an order of men to publish and inculcate its truths; and they must be acquainted with the nature, design and duties of their office. As to its nature, its origin is divine, its responsibilities are awful and its subjects are the most important and sublime truths. As to its design, its object is to lead sinful man to the practice of holiness, and to make him a partaker of the happiness resulting from it. As to its duties, arduous; since man is so blind to his real happiness, as to be easily led astray to seek it in the vanities of this world, and is with difficulty induced to lend a listening ear to the gracious admonitions of divine truth.

Having thus briefly noticed the several parts that enter into the composition of theology, we purposed to show that study is requisite to constitute a theologian. Many of us, no doubt, are persuaded of the necessity of studying theology for the purpose of acquiring a competent knowledge of it, and they may therefore deem our present labours superfluous; while yet there are some who will consider our representation of the subject greatly exaggerated, or liable to other objections.

Every man, who wishes to be in possession of any kind of knowledge, must bestow more or less attention upon its acquisition. We see this exemplified in the child, that for the first time enters the common school; we see it confirmed in the more advanced in years, who have paid but little attention to the cultivation of their minds; and we see it verified in the sage, who has devoted his whole life to the acquisition of knowledge and, after all, finds a continuance of study necessary for further improvement.

But to become scientifically, acquainted with any branch of human knowledge, requires profound study. It is admitted that a man may, with little effort, acquire a knowledge of simple and unconnected facts with little attention, he may come into the possession of a number of isolated truths, as we often see in men who desire only to be agreeable and to entertain their friends and associates. But the man who understands any branch of knowledge scientifically, is acquainted with as much of it as can be known. He has a knowledge of the various parts of which it consists. He knows the relation of each part to every other. He is acquainted with the principle upon which every part is founded and can trace it through the whole system and detect the fallacies by which others have come to false results. And such a knowledge of religion is requisite to entitle a man in the fullest sense, to the appellation of a theologian.

Passing over the arguments that might be drawn from the elevated rank theology holds as a science, and from the fact that an accurate knowledge of it cannot be obtained without an acquaintance with other sciences that are connected with it, the necessity of theological study may be further argued from the nature of the sources whence this knowledge is derived. Besides the common source of all science, nature, we have the Bible. In the books of the Old Testament we meet with objects belonging to the remotest antiquity and to very distant countries; events of which we have experienced no resemblance; images of thought to which we are strangers.

All this is related in a language which has long since ceased to be spoken; in a style which is characterised by singular peculiarities, in the forms of poetry, prophetic discourses or abrupt sentimental sentences. Add to this that these books were composed successively, by many different authors, during a succession of ages, and that the same truths were at first taught in symbols adapted to the infancy of the human race; subsequently, by imperceptible transitions, from time to time, suited to a more improved state of intellectual culture; and ultimately in language more refined and spiritual and freed from the mists of sensuality.

After having thus endeavored, by a few considerations, to impress upon our minds the necessity of study, we shall notice some of the objections that are commonly urged against it.

The first objection which we shall consider, is the assertion that theological study is contrary to the appointment of Jesus—that the Apostles were uneducated men—that Jesus did not send them to some noted school to be instructed in religion—yes, that he charges them that they should *take no thought* what they would say in their defence, when they should be arraigned before magistrates.

This objection is extremely futile. It is admitted that the Apostles were illiterate fishermen, and that Jesus did not send them to some Jewish rabbi or noted school to be instructed; but it is an egregious error to suppose that they received no instruction or that their minds were not stored with knowledge. They lived in that age and country, and, from their childhood, were acquainted with that language, those manners and customs, those opinions, those modes of thinking and speaking, &c. which we can now only learn from books by long, laborious and patient study. They had a teacher to whom there never was and never will be an equal. With him they spent a period of time that equalled an ordinary course of study, nor need we suppose that they neglected to improve the opportunity while they enjoyed it. And, moreover, they were able to prove their doctrine by miracles, and needed not so much learning, skill and argument for that purpose as we do.

But admitting that the argument of the objector were better than it really is—that the gift of the Holy Spirit had imparted to the Apostles every needed qualification without an exercise of their mental powers, can it be rationally supposed that we shall be fitted for our office in precisely the same manner? Is there any promise on record, that the same extraordinary gift of the Holy Ghost shall be imparted to christian ministers in every age of the world? We have no such promise; and history informs us that this extraordinary gift ceased, as soon as the purpose of God could be accomplished without it. If the principle were universally admitted in our days, that no one should study in order to qualify himself for the christian ministry, but every one should wait until God would, in a miraculous manner, prepare and fit him for it, the probable consequence would be, that we would have no messengers of God's truth throughout the world, except weak minded and fanatical men; whose number has never been too small in the church, and who have always been more injurious than

beneficial to the interests of vital piety. This principle would lead to the greatest absurdities.

This objection, though apparently founded upon the example of Jesus, is but an illusion.

We must be sure that we have our Lord's meaning, when he told his disciples, "Take no thought what ye shall say." He spoke not of their preaching but of their defence before governors and kings, when they should be delivered up to them to answer for their faith and their conduct as disciples and ministers of Christ; he spoke to men who were not accustomed to appear before governors and kings, and might be terrified by the thought of being called into their presence to defend themselves; and who, being unskilled in eloquence, and having no confidence in themselves, would for that reason be still more perplexed; and his object was to relieve them from that alarm and distress and to give them confidence and peace of mind, assuring them that they would be succored, in every hour of difficulty and danger, by the spirit of God that should be mighty within them. But when he told them, "Take no thought what ye shall say," we must understand him, as we do where he says to all his disciples, "Take no thought what ye shall eat, or what ye shall drink"—"Take no thought for to-morrow." He does not forbid all thought on the subject in the one case any more than in the other. In as far as every one of us must be careful about meat and drink and clothing, and in as far as every one must make provision to day for the wants of to-morrow; so far were the apostles of Jesus to be concerned for an answer before governors and kings; and what Jesus forbade was only that restless and disturbing anxiety which they would have felt, if they had not been assured of divine assistance. This charge, therefore, or rather this exhortation, has no reference to theological study; and if it had, it would only prove that the student must rely upon divine aid in his studies and must not distress himself with anxieties about his success.

Again, it is objected that learning is injurious to purity of religion—that it caused the first divisions in the Church—that it mingled the Gentile philosophy with the pure and sublime doctrines of Jesus, and transformed them from light into darkness.

To this we reply, that it was not learning that did the harm, but ignorance. It was an abuse of the little that was known, and the lack of more. But because a few or many pretended philosophers have abused the cause in which they had enlisted (and what cause has not been abused?) is it just to conclude *all* under a sentence of condemnation? Who does not appreciate the labours of a Clement, an Origen, a Eusebius, a Chrysostom and a host of other fathers, who, notwithstanding their faults, have shone forth as the luminaries of the Church, and who were able to cope with the learned Gentiles of their age? These are not considered as the injurers of religion, but as the instruments of preserving and handing down to us the pure and sublime doctrines of Jesus in which we glory. Their names stand recorded on the pages of history, and ever have been and always will be revered by the wise and the good. Who does not cherish with affection the memory of the Reformers, and of all that

succession of illustrious men whose learning gave them a high eminence among the pious of the age, while it fitted them to be the pillars of truth in their own times, and its preservers for the generations which have followed them. They had their faults, we know; but, after every just abatement that must be made, let every one seriously consider what the Church of God would be, if they, or such as they were, had never lived. What was it before the revival of letters? What would it have been in the hands of the fanatical peasants, who arose when the reformation had begun to dawn, if there had not been men qualified by learning to expose their follies, and to heal the disorders which they had produced? True learning is the great auxiliary of religion; not her enemy.

Selected.

From the Messenger of Truth, &c.

TEN QUESTIONS TO MERCHANTS AND TAVERN KEEPERS.

1. Is not the use of ardent spirits attended with most deplorable evils? Does it not disgrace and impoverish families, waste health, sacrifice life, and ruin immortal souls?

2. Would these evils of intemperance exist, if all merchants and innkeepers should, like good citizens and consistent christians, refuse to deal in this article?

3. Then are not all, who deal in intoxicating liquors, accountable to God, in a fearful degree, for all the evils resulting from the abuse of them?

4. If so, are not you, as an individual, guilty in this thing, before God?

5. If the removal of these evils would be the happy consequence of merchants and tavern keepers discontinuing the sale of this article, is it not their duty as a body to do it?

6. If it is their duty as a body, is it not yours as an individual? Do you ask, "What can I do, while others in the town and neighborhood continue to deal out the poison?" I answer, you can do much. You can at least "wash your own hands in innocency," and stand henceforth shielded from the curse of heaven, which will, sooner or later, fall upon those against whom the injured wife and children of the drunkard raise their accusing cry.

7. By retailing ardent spirits, are you not guilty of *making* drunkards? This is implied in question third, and is proved by universal observation. Where no wood is, the fire goeth out: so where there is no rum-dealer, drunkenness ceaseth. (See Prov. xxvi. 20.) It is in vain to plead that it is not your intention to make drunkards, and ruin families, and destroy souls. You know the almost inevitable effects of your conduct, and you must answer for the consequences. As a mad man who casteth firebrands, arrows and death, so is the man that maketh drunk his neighbor and then sayeth, am not I in sport. (See Prov. xxvi. 18, 19.) It may be sport to you, but it is death to others.

8. Would you deal in ardent spirits, if they afforded no profit? Which should influence you most, a little filthy lucre on the one hand, or the command of God on the other? But what do

you gain by this traffic? Let the prophet of the Lord inform you. Wo unto him that coveteth an evil covetousness to his house,—thou hast consulted shame to thy house by cutting off many people, (*with thy liquors*), and hast sinned against thy soul, (Habakkuk ii. 9.) Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken,—the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory, (Habakkuk ii. 15.)

9. Is there any weight in the plea, that if you do not sell ardent spirits some one else will? Would you kill your neighbor for six pence, because you happened to know that if you did not, some one else would do it for nothing?

10. If the curse of God rests upon money received for ardent spirits, is it not better for you that the "accursed thing" go into your neighbor's coffers, than come into yours?

NEILL.

THE MESSENGER.

YORK, MAY, 1833.

THE LOUDON CONGREGATION.

We find the following item of intelligence in the Southern Religious Telegraph, a Presbyterian paper published in Richmond Va.

"Loudon Co. Va.—By a recent letter from a gentleman in Waterford, we learn that the Rev. Mr. Hargrave's labors in this county have been accompanied with the blessing of the Holy Spirit. A church has been formed in the German settlement, which is soon to be placed under the care of the Presbytery of Winchester."

We should like to know whether this church in the German settlement in Loudon county is the German Reformed congregation in that settlement, or the portion of that congregation which adhered to the Rev. Mr. H—— late of Shepherdstown, Va. and held possession of the church as Presbyterian property, under the plea that the congregation is, and always was, a Presbyterian one.

A distressing controversy arising from the course pursued by that party has subsisted during the last three or four years. In September 1830, the Synod, being then in session at Hagerstown, Md., were informed that the Rev. Mr. H——, of the Presbyterian church in Shepherdstown, was then preaching to the congregation as a Presbyterian minister; that the congregation were dissatisfied; and the Synod was requested to supply them with a minister of their own denomination. The delegate of the General Assembly of the Presbyterian Church then arose and, addressing the Synod, stated that, being personally acquainted with Mr. H——, he could assure the Synod, that there was not the remotest intention to withdraw that congregation from our connexion: that Mr. H—— had

been invited by the consistory to preach in that church, only as a stated supply, until a minister of their own denomination could be obtained: that he intended nothing more, and would withdraw as soon as the congregation were supplied from their own church. These statements, coming from such a source, were entirely satisfactory to the Synod, and that body appointed one of its members, the Rev. J. C. Bucher, to visit the congregation and preach in its church, as a stated supply, until a pastor could be obtained for it; and soon afterwards the Executive Committee of Missions sent the Rev. J. B. Reboough, who was then without a charge, with a recommendatory letter, in the hope that he would take the pastoral care of that church. Mr. R—— was sent back by those who were then acting as the representatives of the congregation, with a letter to the committee stating that, as they had a minister, they needed not Mr. R——'s services; and when Mr. Bucher visited the congregation, and wished to carry the Synod's resolution into effect, he was by the same men excluded from the church! It now appeared that Mr. H—— had not only formed a party in the congregation, who had possession of its property, but that this party were persuaded by some person who possessed their confidence, that the congregation had always been Presbyterian, and were therefore resolved to sustain themselves and to hold the church as Presbyterians. We have been called upon by individuals, and application was made to the Synod, in its session in Frederick city last fall, by several representatives from the church members, for testimony to show that the congregation belongs to the German Reformed church. It is singular that such testimony should be demanded. It is in the language, the ministers, the religious ceremonies, the hymn-book and the catechism to which the congregation had always, until lately, been accustomed. The writer himself was at one time the pastor of that congregation. All his predecessors were German Reformed, and his successor was of the same denomination. The people were then Germans, their doctrine, worship and customs were those of their fathers in Germany, and to no one did the thought then occur that they might possibly ever be asked to prove any of these things.

We would not complain of the loss of a congregation, or of useful members, if the matter went no further than the particular injury of each case. But every such loss has a bearing upon the Reformed church that demands our notice and claims the serious regard of every Christian. The German population in this country, whose number is still increasing by new emigrations, must have the gospel preached to them in the German language. A very large portion of the

Germans understand no other, and in nineteen twentieths of our congregations this language must still be retained in our worship, either with or without the English. How is this large body to be prepared for the kingdom of Heaven? Can it be done by English preachers, whether Presbyterians, or Methodists, or any other? These may benefit many individuals, or some entire congregations, but will they reform and edify the church? The German church will be edified to eternal life only by the instrumentality of German ministers, who speak the language, and are familiar with the mode of thinking, the customs, the habits and the prejudices of those who compose it. But these ministers must be suitably prepared, and, when prepared, must be actively employed; and for these purposes we need seminaries, education societies, missionary funds, &c. &c. And who shall sustain these institutions? We are not, like our Presbyterian brethren, an immense body to which losses are nothing, and too large perhaps to be held together. We have need of all our strength to sustain *one* theological Seminary, *one* feeble Board of Education, *one* as feeble Board of Missions, *one* religious periodical. Every little loss is to us a heavy loss, because we are unable to bear it. The members who are taken from us are usually those from whom we might receive the most efficient aid. The withdrawing of every such member is felt in the diminution of our funds. The taking away of a whole congregation is a stroke inflicted, unwittingly indeed, but still inflicted upon our very vitals. If we are weakened, impoverished, discouraged; if our infant institutions are enfeebled and embarrassed: how shall we be able to produce a great effect upon the German community? Every successful attempt to make *one* proselyte from our denomination, is doing just so much to deprive us of the power to improve, invigorate and beautify the whole church. We do not doubt that English clergymen, who gather congregations in German settlements, are well qualified to edify *those who understand them*; but if this be done by weakening us, and putting it out of our power to edify the rest, it will surely not be advancing the cause of Christ. We have the highest respect for our Presbyterian brethren: We regard them with all the affection of Christian fraternity: but we must say to them: Brethren, do not oppress us.—If you cannot aid us, at least forbear to inflict injury. If Presbyterian clergymen can be spared from their own church and find places where they can minister in ours, let them come over and help us, and they and we may then rejoice together.

UNION.

We have copied from the Messenger and Re-

recorder, edited by the Rev. E. Kurtz and J. M. Knight, an article on the subject of a union of the Reformed and Lutheran Church. We are pleased with its spirit, and hope that the discussion will be continued in that paper. We believe that in the Reformed church no insuperable difficulty would present itself, if the subject were proposed in some tangible form. We do not think, however, that the Synods of the churches can act upon the subject, until some specific propositions, constituting the outlines, at least, of a plan of union, are prepared to be laid before them. We have already hinted at a basis. It seems to us both practicable and safe, and we can think of no other. The Messenger and Recorder seems to agree with us in this respect. We shall be glad to hear from him again, and to have a sketch of his plan.

CATHOLIC CONTROVERSY.

The Catholic controversy between Mr. Breckinridge and Mr. Hughes in Philadelphia, still continues. A similar controversy is progressing in New York between Dr. Brownlee of the Reformed Dutch Church and two Catholic priests; one of the three who had entered the lists having withdrawn at an early stage of the discussion. The correspondence of the contending parties in both cities is publishing in pamphlet form in Philadelphia. Orders are received at the office of the Philadelphian and the several bookstores. *The Rule of Faith* is still the subject of discussion. The ground taken and the opinions avowed on this subject by the priests will startle many readers who have hitherto thought little of the difference between Protestants and Roman Catholics.

OUR VACANT CONGREGATIONS.

The number of these has been increasing during the last six months by the unusual mortality which has prevailed among the ministers of our church. In our present number we have to record the decease of another of our brethren, whose place is left vacant. He was a truly pious and devoted man.

What shall be done to repair so much waste and to provide for our destitute places? Brethren must not sit idle and talk about it—must not let their good feelings evaporate in good words. Nobody is benefited by saying to him, *I wish you well*, when well is not done to him. The times call for activity. The member of the church to whom God has given ability to be useful and who does nothing, and still more, the minister of the church who is not active, is the church's enemy. He that is not for her is against her. What are brethren doing for our Theological Seminary, for beneficiary education, for missions, for the circulation of our period-

cal! For all these objects much is needed, and much must be done, before they can effect the end for which they are designed, and before the supply of *suitably qualified* ministers of the word can be equal, or nearly equal, to the demand, and the waste places of our Zion can be cultivated.

THE THEOLOGICAL SEMINARY.

From the success of this institution depend all the future hopes of the Reformed Church, so far as they can depend from any thing under heaven. Whoever is hostile to the Seminary is hostile to the church. Whatever his professions of attachment may be, his conduct is pernicious; he may be doing good in a certain way within his own circle, but the church is injured by him, whether it be done by his attacks upon the Theological Seminary or by his neglects of it. That this institution has its enemies we need not tell. These enemies have not been idle, and their measures have not been harmless, but the hand of God has hitherto sustained us, and we trust will sustain us still. Our prospects are brightening. We are pleased to observe that as the institution becomes known, it is more valued and obtains the confidence and affections of the church, and we have no doubt that, in the end, all its enemies of every name will have their reward in their own confusion. But there is still much cause of uneasiness in the deficiency of our funds. It is a singular fact that, since the origin of this institution, and the first attempts to raise a permanent fund in order that we might not be obliged to rely upon collections in our churches, the annual collections for the Synod's fund, which had been usual in the churches during many years, have been generally discontinued. Why are they not still taken up? We know indeed that other objects besides the Theological Seminary have claimed attention, and that other modes have been resorted to for the purpose of raising funds for these. We know too that the schism of 1822 made the Synod and its collections odious in a certain section of the church. But why should collections be discontinued where they were not odious? Why should they be laid aside because other modes of procuring funds for other objects were found to be efficient? Why should other objects be preferred to the Theological Seminary? What good will be effected with missionary funds, if we have no missionaries? Why shall we spend money in sending out missionaries to gather new congregations, if we have no ministers to supply the old ones? What shall be done with beneficiaries without a seminary in which they can be educated? The Seminary must unquestionably be the first object of attention. This object must be first secured; and to it every other must bend un-

til it is perfectly safe. Any other course of proceeding would be preposterous in the extreme. If collections were still taken up annually in our churches for the Synod's fund, enough might be obtained to pay the salary of at least one Professor, and the interest of the invested capital might be saved and added to the permanent fund. Otherwise we do not see how the salaries and incidental expenses are to be paid and the institution eventually sustained; nor do we see how an excuse can be found for not acting, and acting vigorously too, where the object is so important, the duty so plain and success so certainly attainable. If our strength is exerted and our efforts are concentrated to one object until it be accomplished, we shall soon be done with it, and shall do it well.

This is all we shall say, at present, on this subject.

THE CLASSICAL SCHOOL.

About twenty-five new students have already entered this rising institution since the commencement of the summer session, and more may be expected. Every thing that talents, learning and unremitting diligence can effect, may be anticipated from its able principal, Dr. F. A. Rauch. The Reformed Church may esteem itself happy in possessing so valuable an officer; and we trust that every thing will be done to second his exertions in behalf of its institution. The Rev'd. J. H. Agnew, formerly Professor of languages in Washington College, Pa. has been provisionally engaged for the department of mathematics and English literature. The Board of Visitors, who have made this arrangement, having no power to elect, an election is deferred until the next meeting of Synod.

THE MESSENGER.

A desire has frequently been expressed that the Messenger should appear at least twice a month, and if possible, weekly. We heartily accord with all that has been said of the expediency of this measure; our only difficulty is about the means of carrying it into effect. If a sufficient subscription list be obtained, sufficient we mean both as to the number and the punctuality of subscribers, we have no doubt that either a semi-monthly or a weekly paper could be issued. Let a trial be made of what can be done in any one place, and let the example be followed in every other. If wishes are reduced to action, we shall have some certain basis for our calculations.

ERRATA.

In consequence of the editor's absence while our number for April was in the press, many typographical errors occur in it, some of which

are very gross and palpable. We request the reader to correct the following.

- p. 25. col. 3. Doctor Campbell in the Lectures, &c. read, his Lectures.
 - the *christening* or anointing, &c. read, the *chrism*.
 - which the *bishops* then, &c. read, the *bishop*.
 - p. 27. col. 2. comprises a map of &c. read a *mass*.
 - p. 27. col. 3. instead of *lending* their main strength, read, *bending*.
 - p. 31. col 1, to the settlement of ministers in a place there is such a pressing necessity &c. read, in a place where there is &c.
- Other corrections will suggest themselves.

Literary Intelligence.

The Protestant, in 2 large octavo volumes of about 760 pages each, well bound, price \$5.00, has been published by Hutchison and Dwyer of Hartford, Conn. The work comprises a series of essays on the principal points of controversy between the church of Rome and the Reformed. By Wm. McGavin, Esq. With an introductory essay intended as a general critical analysis and character of the work; and an appendix, containing three distinct essays on the subjects of Jesuitism, Monachism and Practical Popery.

The Presbyterian remarks on this work. "If we were looking for a magazine of weapons, fitted for the warfare which the truth is about to wage against Rome, we could not hope to light on any thing better."

The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cesarea, in Palestine. In ten Books. Translated from the original, by the Rev. C. F. Cruse, A. M. Assistant Professor in the University of Pennsylvania, Philadelphia. Published by the Rev. R. Davis & Brother, 8vo. pp. 439.

This is the first American edition of Eusebius. Of such a work it would be wrong for us to give a hasty opinion. It must be acknowledged that the old versions are exceedingly repulsive, even if they could be obtained; and that this elegant and convenient volume, if it is, as we believe it to be, a faithful translation, is a highly important gift to American Christians. The ancient ecclesiastical historians are constantly referred to, and no complete library can be without them. If this work be patronised, the translator purposes to follow it with other pieces of antiquity. It may be useful to some readers for us to remind them, that this history ends with the year of our Lord 324, the year preceding the Council of Nice. Eusebius has been called the *father of ecclesiastical history*, and is the only historian bordering on primitive times. Various opinions have been entertained respecting his soundness in the faith; but it has been generally conceded that, to say the least, he was inclined to be lenient towards the Arian heresy.—*Presbyterian*.

Religious Intelligence.

UNION.

We cheerfully open our columns for the reception of the following article by one of our correspondents, on the subject of "A UNION of the German Reformed and Evan. Lutheran churches."

ches." We have always most sincerely advocated such a union, provided it can be accomplished in *spirit* as well as in *form*, and we see no reason why it may not be so accomplished. We rejoice that this interesting and all-important subject is again brought up and agitated, because we are convinced that the amalgamation of these two branches of Christ's kingdom is loudly called for, as well by the peculiar relation subsisting between them, as by the best and dearest interests of the churches themselves. We are decidedly for *union*, we feel no hesitation in hoisting our colors, or rather, in marshalling ourselves under the banner already floating, whose motto is *union*, and we can scarcely conceive an occurrence in relation to these two sister churches which would afford us more delight and furnish more ample cause for gratitude to the Shepherd and Bishop of souls, than to behold the ministers and people rallying under this standard, and declaring on the side we so long espoused and so often advocated. The evils attending our present divided condition are felt and deplored by every spiritual and zealous minister of both churches, and the benefits which would necessarily arise from a cordial *blendition*, if we may use the word, are incalculably great. We take pleasure therefore in giving room to communications on this topic, written in a spirit of conciliation and fraternal affection, and shall accordingly be gratified to hear from "others" again.—*Messenger of Truth, &c.*

FOR THE MESSENGER OF TRUTH.

Are there any reasons why the Evangelic Lutheran and Reformed churches in the United States should be united?

This all important subject has been slightly hinted at in the late numbers of the Lutheran Observer, and the German Reformed Messenger, and I for one, rejoice that a subject of such thrilling interest to every German, is now being agitated. There are certainly able writers belonging to these churches, and dare we not hope that some on both sides will come out before the public, with their several opinions? We know that "union is power," and our forefathers both in Europe and America, knew that we should be united; but how it comes that in this country we could never accomplish so desirable an object, is hard to tell! The remarks of both editors of the Lutheran Observer and Reformed Messenger are excellent, and we have no doubt they speak the real sentiments of a vast majority of their respective churches. I will now state some reasons why a union between these two churches appears not only expedient, but really practicable.

1. Our origin is the same;—the major part of us speak the same language;—our spiritual, literary, and often our temporal interests are the same.

2. Our people are more intermarried than any two denominations in this country, consequently many of our families are divided; this is not only in many cases inconvenient, but also injurious to the cause of vital godliness.

3. A great many of our churches are union churches—the people worship in the same house—sing the same hymns, and hear the same doctrines preached—for our preached doctrine is the same, though it may differ in theory—we

have one faith, one baptism, one Lord Jesus Christ, and one heaven, and why should we have two church judicatories?

4. A union between these two churches would most certainly augment their force.—Their literary and theological institutions would share in the blessings resulting from such a union.—It is true they have flourished, but they would flourish still more. But what would become of the *Heidelberg Catechism* and the *Augsburg Confession*? These are precious things, we know.—They are precious relics of our forefathers, but were never intended to be thrown around our consciences, and to screw us down to the doctrine of election or imputation! Let us view them as the trophies of that splendid victory which our forefathers achieved over ignorance, superstition and popery—let us lay them side by side in the same grave—and, like the Phoenix, from their ashes will arise a more *glorious confession of faith*! Are we so pertinaciously attached to these symbols, that, rather than give them up we will labor under all the inconveniences which are now connected with our separate existence? Certainly not. Would it not be well in the first place to agitate the propriety of a general convention of the Evangelic Lutheran and German Reformed churches in the United States?

Let the subject be freely discussed, it is of vital importance to the cause of religion. I make these few remarks for the purpose of calling forth the opinions of those who are more able to write on so important a subject.

UNUS.

The American Bible Society in a letter to a gentleman in Washington, which appears in the *Intelligencer*, gives the following information, which will be gratifying to many friends of the Bible.—The door is now open for the Angel who hath the everlasting gospel to preach.—May he speedily proclaim it among all nations.

"Owing to the prevalence of the pestilence, our operations this year are not quite so extensive as during some previous years. The distributions, however, will be nearly 100,000 copies, making an aggregate, since the formation of the Society, of more than a million and a half. Our bank debt, I am happy to inform you, is now wholly paid off. We have procured stereotype plates for a new family quarto Bible; also for a new royal octavo, and for a modern Greek Testament. We have furnished the means to print 3,000 copies of the Gospel of St. Matthew in Cherokee; and shall, in the course of the year, have furnished \$20,000 towards printing the Scriptures at Bombay, Burmah, and the Sandwich Islands. We are now solicited for means to print the same in Chinese, on the borders of the Chinese Empire. The friends of the Society have great occasion for thankfulness to the kind Author of the Bible for his past and present smiles on their labors, and for the prospects of still more extended usefulness in time to come."

Delegate to the British and Foreign Bible Society.—The Rev. Dr. Cox of New York, who is about to visit Europe for the benefit of his health, has been deputed by the Board of Managers of the American Bible Society to attend the anniversary of the British and Foreign Bible Society.—*S. Reli. Tel.*

The Bible Cause.—We understand, that at the meeting of the Managers of the American Bible Society, last week, such communications were presented in relation to the demand for the Scriptures in foreign countries, (mostly at the various mission stations,) as induced them to *Resolve*, that they will appropriate *thirty thousand dollars*, the next year, to the above object, in case they are sustained by Auxiliary Societies and benevolent individuals.

We learn further, that since the above meeting, a communication has been received from the Rev. Mr. Goodell, at Constantinople, expressing need of assistance in printing the *Armeno-Turkish Bible*, Old Testament and New. There is no doubt to be a rapidly growing demand for means to circulate the Scriptures in semi-Christian and pagan countries, and *nowhere* perhaps can money be more advantageously appropriated.—*N. Y. Observer.*

CAUSE OF SEAMEN IN CHINA.

Some time since the American Seamen's Friend Society resolved to extend their operations, and appointed three gentlemen to chaplaincies in foreign ports, viz. Rev. John Diell to the port of Honolulu, Oahu; Rev. F. S. Mines, to the port of Marseilles; and the Rev. Edwin Stevens, to the port of Canton. Mr. Stevens embarked at Philadelphia, on board the ship *Morrison*, about the last of June, and arrived in China about the 24th of October, after a voyage of 116 days. The Chinese Repository for November thus notices the commencement of Mr. Stevens' labors.

He has now preached four Sabbaths; and, as we hear from various quarters, to numerous and attentive auditories. The masters of different ships have very obligingly, prepared their decks for these services, and offered their boats to convey the Chaplain from and to Canton, where he resides.

Notice has been given, that on the next Lord's day, Dec. 2d, by permission of Divine providence, the Bethel flag will be hoisted for the first time on board the ship *Morrison*, and that the Rev. Dr. Morrison will perform Divine service, and preach a sermon on that occasion.

We are most heartily glad to see the interest which is *beginning* to be manifested, here and elsewhere in behalf of seamen. They are emphatically, the sinews of commerce, and substantial links in the great chain that binds continents together. Weaken them, and you hinder the free intercourse of nations; destroy them and you strike a death blow to the vitals of states and empires; elevate them, and under the direction of intelligent and scientific masters, you have a community, than which none is more hardy, active, generous, and worthy.

For the sake of our distant readers we would remark, that Whampoa is the anchorage for all foreign vessels trading at Canton. It is in lat. 23 deg. 6 1-2 minutes N., and about 14 miles east of Canton city. It has now about 50 sail, and about 3000 seamen. It is a fine, safe anchorage; and contains, annually, during the autumnal and first winter months, according to the number of sail, one of the finest and richest fleets in the world.—*N. Y. Observer.*

Miscellaneous.

Scottish Secession Church.—This body originated in 1733—one hundred years ago—in the secession of four clergymen from the Scottish Kirk, on account of the prevalent neglect of discipline and maladministration. In doctrine it is Calvinistic, and in discipline Presbyterian. A correspondent of the London Christian Advocate says it embraces more than one third of the population of Cis-Grampian Scotland, and has a synod in Ireland. "The majority of the Presbyterians in Republican America, are Seceders;" and all in British America. So are the members of the mission at Karass, in Russian Tartary; there are congregations of the same order in the East Indies and in Australia; and one in Geneva—that of the pious and zealous Dr. Malan. The writer adds:

It is said (and the circumstance, if true, may be as important as it is curious,) that the present Sultan of the Caucasus, and heir presumptive to the Ottoman throne, is a Seceder. He is married to a Scots lady, a native of Edinburgh, and is a frequent contributor to the charitable institutions of that city, where he was partly educated. The Secession Church can enumerate among its pastors and lay-members many gifted and eminent men, of whom it may suffice to mention the following: viz, the Rev. J. Jamieson, D. D. the learned author of "Hermes Scythicus," and the celebrated Scottish Lexicographer; the Rev. Dr. Mc'Crie, author of the Life of John Knox, and other well known works, connected with the history of a Reformed Church; the Rev. Dr. Nisbet, the Rev. John Brown, author of the Self-Interpreting Bible; and the poets, Michael Bruce, Pollok, (author of the "Course of Time,") Pringle, &c.

In the Secession Church, no one can be licensed as a preacher, or ordained as a pastor, who has not regularly attended, during four years, the prescribed course of general study, at one of the Universities, and afterwards, during five years, the course of Hermeneutics, Doctrinal Divinity, and Ecclesiastical History and polity, at the Theological Hall. The Theological Seminary is situated in Glasgow.—*Bos. Recorder.*

Triumph of Temperance at Plymouth.—Since the Temperance reformation commenced its march over our land, we have met with no case of a triumph so splendid as that which has been achieved within a few days in the little village of Plymouth, Mass. famous as the place where the pilgrim fathers of New England first landed in America. On Thursday the 28th ult. Daniel Frost, jun. Esq. an agent of the Temperance Society, visited the village, and after an address at a public meeting, requested that papers containing the usual pledge for signature might be circulated. This was done, and to the astonishment of every body two hundred names were returned. On the next evening, after another address from Mr. Frost, papers were again circulated, and 225 additional names were obtained! On Sunday evening there was a third meeting, and the number of new signatures was 310, making 735 names pledged to total abstinence.

on three evenings, in that one village.* But this is not all. Among those who signed the pledge were four of the principal retailers, and every retailer in the village pledged himself to sell no more ardent spirits as a drink, after he had disposed of his present stock. On Saturday one of the retailers sent off his casks having no further use for them, and on Monday another; and on Tuesday Mr. F. was told that there had been no distilled liquor sold in the village since the preceding Friday. On Saturday night the drinkers went to the shops as usual with their bottles, but were all refused.

The inhabitants of the village of Plymouth are principally lineal descendants of the pilgrims. Worthy sons of worthy sires! May their example soon be followed by their brethren in every part of this wide land, from the Atlantic to the Rocky mountains.—*N. Y. Observer.*

*The whole town of Plymouth, embracing a space 16 miles long and 5 broad, contains less than 5,000 inhabitants, and there are two or three parishes in the town connected with the village.

Dutch Churches in New-York.—There are eight substantial Dutch churches in this city, and their members embrace an unusual proportion of our most wealthy citizens. The old collegiate church also has landed possessions in the city, from which a large income is derived. And yet we do not see the number of Dutch churches increasing at all. In this respect their denomination is behind what it was five years ago. How can they excuse themselves for not doing their part towards opening the doors for this growing multitude to come in and hear the gospel! These rich congregations ought not to content themselves with any thing less than building at least one new church every year.

N. Y. Evangelist.

New College in Missouri.—A new college is about to be erected in St. Charles, Missouri. A letter from that place inserted in the Charleston Observer, says, "Mr. Collier is making arrangements to erect a fine college. He has given \$10,000 for a commencement. Dr. Wilson and Judge Barton have given handsome lots on the hill for the buildings. The professorships will be endowed by Mr. Collier." The same letter says also, "They are about erecting a college, at Palmyra, in this State, by funds raised in Philadelphia."—*N. Y. Observer.*

Jews. The government of the Grand Duchy of Baden is about to call a Hebrew Synod, to pronounce on the question, what means may be employed to advance the civilization of the Jews, and to facilitate the restoration of their equal rights.—*Phila. Presbyterian.*

Obituary.

Communicated.

DIED, at Shippensburg, very suddenly, on Friday morning, March 22d, Rev. DIERICH GRAVES, aged 58 years. The deceased has been

for a number of years a zealous and faithful minister of Christ, in the German Reformed Church. To him "to live was Christ." The service of his Master and the promotion of vital godliness within the sphere of his different charges, occupied and absorbed his life.—He commenced his ministerial course near Uniontown and Taneytown, Md. Thence he was called to Woodstock, Va., but was soon recalled to his former charge; and thence he removed to Shippensburg last fall. Here he commenced his work in earnestness to approve himself "a workman that needeth not be ashamed." His public and private walk and conversation manifested that his soul lived and delighted in the presence of God. The sweet savour of his life and the salutary effects of his labours still remain wherever he has lived a minister of the cross. There are sufficient grounds for the confident belief, that many souls will adorn the crown of his rejoicing, in the day when God shall make up his jewels, and that this devoted servant of the Lord will be found in the first ranks of that happy throng whom the Lord will address in the heart-thrilling language, "Well done good and faithful servants, enter ye into the joys of your Lord."—*Messenger and Recorder.*

New subscriptions to the fund for endowing a Professorship in the Theological Seminary.

Rev. Jonathan Zeller, Williamsburg, Huntingdon county, Pa.	50 00
Mr. John Lyon, Colerain Forges, Huntingdon county, Pa. (paid \$10.)	50 00
Mr. Daniel Roger \$10, Jacob Young \$5,	15 00

Contributions rec'd. by Rev. B. S. Schneek.

Trockenland, Northampton Co. Pa.

Jacob Kern \$5, Joseph Unangst \$5, John Armit \$5, John Ridenour \$5, P. Lichtenwalder \$5, Christian Brower \$5, other persons, parts of their subscriptions,	36 50
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Lewis Dewart, Sunbury, 5,00, Dr. H. Schneek, 5,00.	10,00
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Conrad Keller paid on his subscription	10,00
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Huntingdon. —Peter Swope \$5, Dr. J. Hoffman \$5, Dr. Wm. Swope \$5, John Swope \$5, Mr. Harbisson 2, R. Williams 1.	23,00
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Alexandria, Huntingdon Co. —Mr. H. Knode \$5, C. Bucher \$5, other persons 2,75.	12,75
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Waterstreet & vicinity. —Samuel Harnish \$4, Tobias Harnish \$5, John Keller \$5, Michael Fetherhoff \$5, H. Spang and others 6.	25,00
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Halfmoon. —A collection.	4,50
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Rec'd. from A. Malin \$3, Jacob Fister 3, being one years interest on their subscriptions of 50,00.	6,00
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Rec'd. from John Lyon in part of his subscription,	10,00
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RECEIPTS FOR THE MESSENGER.

By Rev. B. S. Schneek—from P. Swope, Dr. Houtz, Mrs. Schneek, (of Phila.) for 1833, each 1,00, Rev. Geo. Glesner, for 1832-3, 2,00. Daniel Albright, (N. Carolina) 2,00.