

Messenger

OF THE

GERMAN REFORMED CHURCH.

PUBLISHED ONCE IN EVERY MONTH—PRICE ONE DOLLAR PER ANNUM, PAYABLE IN ADVANCE.

NEW SERIES.

YORK, SEPTEMBER, 1832.

VOL. 2.—NO. 9.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church.

By C. P. Curdy & Co.

S. Geo. Street, a few doors from the Court-house.

The MESSENGER will be issued monthly, at one dollar a year, if paid in advance; or \$1.25 if payment be delayed beyond the first six months.

Any person who procures five subscribers and pays five dollars in advance, shall be entitled to six copies.

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

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

Original.

GERMAN REFORMED CHURCH.

History, Doctrine, &c.—No. 7.

Among the symbolical books of the Reformed church we have yet to notice the decrees of the Synod of Dort and the Heidelberg catechism.

The Synod of Dort, so called from the place of its meeting, namely Dort in Holland, met on the 13th of November 1618, and after one hundred and fifty-four sessions, adjourned on the 9th of May 1619. It consisted originally of 104 members, viz: 4 Professors of Theology, thirty-five Ministers of the Calvinistic Netherland and Walloon churches, eighteen Elders, eighteen Commissioners of the States General who directed its proceedings, two Ministers and one Elder of the Arminian or Remonstrant party, and twenty-three deputies of foreign churches. The foreign churches represented in the Synod were those of Great Britain, Geneva, Switzerland, the Palatinate, the Electorate of Hesse, and the imperial cities of Bremen & Embden. The King of France and the Elector of Brandenburg refused, on political grounds, to permit the divines in their dominions to attend the Synod. The French king was unwilling that his subjects of the Reformed religion should have much intimacy with their brethren in foreign countries; and the Elector, who had but recently gone over to the Reformed church, thought it unsafe to irritate his Lutheran subjects by participating in this Synod. Delegates had already been appointed in both these countries. Those of the French Protestants were: Philip de Mornay du Plessis; Dunoülin, professor at Sedan; Andre Rivet, pastor at Thouars; Jean Chauve, pastor at Soimieres; and Daniel Chanier, professor at Montauban. Those of Brandenburg were Johannes Bergius and Christopher Pelagius. The divines of the principality of Anhalt, who were reputed Armin-

ians, were not invited. The decrees of the Synod are subscribed by five professors of theology, sixty clerical and lay delegates of the provincial Synods & Walloon churches of the Netherlands, sixteen commissioners of the States General, and twenty-six deputies of foreign churches, among which are one of Scotland, one of Nassau, and one of Hanau, in the district of Wetterau.

The object of this Synod was to compose the differences subsisting between the parties of Gomarus and Arminius and to establish the faith of the church with regard to the five points, as they were called, in which Arminius and his adherents were charged with having departed from the ancient creed. These were: 1. election to eternal life; 2. the atonement; 3. human inability; 4. divine grace; and 5. the perseverance of the saints. Arminius died in 1609, but his party survived him and maintained with their adversaries a long and doubtful contest which involved the country in the most unhappy dissensions. They at length formed themselves into a body distinct from the other pastors and held their own ecclesiastical assemblies. In 1610 they presented to the States General a remonstrance setting forth their opinions on the disputed points, the object of which was to procure the toleration of their doctrines, and to avert from themselves the storm which they observed to be gathering over them. From this act they received the appellation of *Remonstrants*; and their opponents, having soon afterwards presented a counter-remonstrance, were from that circumstance denominated *Contra-Remonstrants*. The sentiments of the Arminians on the five points were as follows:

"1. That God, from all eternity, determined to bestow salvation upon those who he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist, unto the end, his divine succours.

"2. That Christ by his death made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of this divine benefit.

"3. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable of either thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ.

"4. That this divine grace, or energy of the Holy Ghost, which heals the disorder of a cor-

rupt nature, begins, advances, and brings to perfection every thing that can be called good in man; and that, consequently, all good works without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace does not force a man to act against his inclination, but may be resisted and made ineffectual by the perverse will of the impenitent sinner.

"5. That they who are united to Christ by faith are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seductions of Satan, and the allurements of sin and temptation; but that the question, whether such may fall from their faith, and forfeit finally this state of grace? has not yet been resolved with sufficient perspicuity; and must therefore be yet more carefully examined by an attentive study of what the holy scriptures have declared in relation to this important point."

This last article was afterwards changed by the Arminians, who, in progress of time, declared their sentiments with less reserve and affirmed that the saints might fall from a state of grace into eternal perdition.

"If we are to judge of men's sentiments by their words and declarations," says the historian Mosheim, "the tenets of the Arminians, at the period now under consideration bear a manifest resemblance to the Lutheran system. But the Calvinists did not judge in this manner; on the contrary they explained the words and declarations of the Arminians according to the notions they had formed of their hidden sentiments; and instead of judging of their opinions by their expressions, they judged of their expressions by their opinions. They maintained that the Arminians designed, under these specious and artful declarations, to insinuate the poison of Socinianism and Pelagianism into unwary and un instructed minds. The secret thoughts of men are only known to him who is the searcher of hearts, and it is his privilege alone to pronounce judgement upon those intentions and designs that are concealed from public view. But if we were allowed to interpret the articles now mentioned in a sense conformable to what the leading doctors among the Arminians have taught in later times concerning these points, it would be difficult to shew that the suspicions of the Calvinists were entirely groundless. For it is certain, whatever the Arminians may allege to the contrary, that the sentiments of their most eminent theological writers after the Synod of Dort, concerning divine grace and the other doctrines that are connected with it, approached much nearer to the opinions of the Pelagians and Semi-pelagians than to those of the Lutherans."

These articles contain nothing that would be accounted heresy in the German Reformed Church. On the contrary they constitute the creed of most of our ministers and of a great majority of our church members on the points of which they treat.

The members of the Synod were not agreed in their opinions among themselves. One part were *Supra-lapsarians*, that is, such as held that God had, antecedently to Adam's fall, and independently of it, determined to make one portion of the human race partakers of eternal life and another portion subjects of eternal death, and had for that purpose decreed that Adam should necessarily fall; another part were *Sub-lapsarians*, whose opinion was, that the decree of election regarded mankind as already fallen, guilty, and worthy of death, and was in no sense the cause of Adam's transgression; and there were moreover differences also on other points. The sub-lapsarian party were the most numerous, and from their sentiments the decrees of the Synod received their character. These decrees are evidently the result of an effort to bring into harmony the conflicting opinions of the several parties of which the Synod was composed, and to present an unbroken front to what was esteemed a dangerous heresy. They are sublapsarian on the article of election. On the effect of Christ's death they unite the doctrines of *particular redemption* and *general atonement*. The articles of human inability and divine grace are treated in connection, and the work of regeneration is ascribed exclusively to God, while the sinners final impenitence is imputed entirely to his own willful resistance to divine grace. The decrees of this Synod exhibit a system of moderate Calvinism. They relate only to the five points which constitute the distinction between Calvinism and Arminianism. As complete summaries of Christian doctrine the Synod established the Belgic Confession of Faith and the Heidelberg Catechism; the former as a standard of orthodoxy and the latter as a guide in the instruction of youth; and its decrees respecting the controverted points were designed to fix the sense in which those summaries were to be interpreted in the articles to which the decrees relate.

In its fourth session the Synod resolved to cite before it thirteen of the Arminian divines, who were required to present themselves within two weeks for the purpose of explaining and defending their doctrines as far as they were able and thought proper so to do. These made their appearance before the Synod in its twenty-second session, with Simon Episcopius, the chief leader of their party and successor to Arminius in the professorial chair at Leyden, at their head. They were received not as members of the Synod, but as delinquents who were lying under a charge of heresy; they were not permitted to attack the Calvinistic doctrines, but to explain and defend their own; this they were commanded to do not viva voce, but in writings; and they were required to submit to the Synod's judgment after being heard in their defence. They complained of this treatment: they complained also that some of their most eminent men were not permitted to be with them, and still more that their accusers were to be their judges. They refused to submit to the decision of such a

tribunal; and in the fifty-seventh session, in consequence of an offence taken at their freedom, they were excluded from the assembly. Their cause was tried in their absence; they were pronounced guilty of pestilential errors, & condemned as corruptors of the true religion. This sentence was followed by its natural effects, which were the excommunication of the Arminians, the suppression of their religious assemblies, and the deprivation of their ministers. In this unhappy contest there were errors on both sides; but which of the contending parties was most worthy of blame is a point the discussion of which is foreign to our present object.

The decrees of this Synod were far from being universally received in the Reformed Churches, even in the Netherlands. The provinces of Friesland, Zealand, Utrecht, Guelderland and Groningen, as Mosheim states, could not be induced to adopt them; and though in 1651 they were so far gained over as to intimate "that they would see with pleasure the Reformed religion placed upon the footing on which the Synod of Dort had placed it," yet the most eminent adepts in Belgic jurisprudence deny that this intimation has the force or character of a law.* In England, the republic of Bremen the electorates of Hesse and Brandenburg, and the principality of Anhalt these decrees were never adopted. In Switzerland and the Palatinate they were readily received, but afterwards fell into neglect. The same may be said of France, where they were subscribed by the Protestant divines in a Synod held at Arles in 1620, and were again sanctioned in another Synod held at Charenton, but were eventually disused in order to avoid the hatred of the Catholics to whom they were extremely odious.

Before the Synod of Dort there was no public law or confession of faith which obliged the pastors of the Reformed churches to conform their sentiments to the peculiar views of Calvin respecting the decrees of God; and accordingly there were many who either rejected entirely the Calvinistic doctrine on this subject, or received it with certain restrictions or modifications. Among these were especially many of the Reformed in Germany, who had been originally Lutherans of the school of Melancthon, and in consequence of the adoption of the form of Concord in 1580, by which the opinions of Melancthon were condemned, had gone over to the communion of the Reformed church. That eminent man, in his later years deviated from Luther on two points, viz: on the manner of Christ's presence in the Lord's supper, and on human inability. On the latter point he adopted the theory to which the name of *synergism* was afterwards given. Instead of considering man *entirely passive* in the act of conversion, and ascribing the whole work exclusively to God, as Luther had done, he held that the human will *can co-operate, and does co-operate*, in some small degree, with the spirit of God in the act of its own conversion. This doctrine became very popular: it soon overspread the Lutheran Church, and made no little progress among the Reformed; and all the credit of Calvin could not suppress it. At the

* Mosheim Eccles. Hist. Cent. XVII, Sec. II. Ch. II.

† Mosheim Ibid. § 10.

same time the Calvinistic system prevailed extensively both in its original form and in its various modifications, as appears from the general reception of the Belgic and Helvetic confessions of faith, and the theological writings of that period; but as no public law obliged the pastors of the church to conform their sentiments to the theological system of Geneva, or to confine themselves to one interpretation of the intricate points about which the Arminian controversy arose, the existing confessions of faith and summaries of doctrine created no disturbance and met with no opposition. The decrees of the Synod of Dort, therefore, were opposed and rejected by many, not because they were Calvinistic, but because they undertook to bind the conscience in a matter about which men were not and could not be of one mind. In the German Reformed Church those decrees are without authority; the points to which they relate are left, as they ought to be, to every man's own conscience; and accordingly we have amongst us both Ministers and church-members who are on opposite sides, and yet live in fraternal harmony with one another.

Communication.

FOR THE MESSENGER.

A variety of engagements not admitting of postponement, having claimed my attention till this late period, I am compelled for the present to restrict myself to a brief review of the reasons advanced by UNITS in favor of the union project. I will take them up in their order.

"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.*"

This reasoning is more specious than sound; its real weakness becomes apparent the moment you apply it to other similar cases. The people comprised in the various sects who worship in the English language, have, generally speaking the "same origin;" they use the "same language;" and their "spiritual, literary, and often temporal interests" are the same. Yet, will we be able to persuade them that, for these reasons, they should drop all sectarian differences and distinction and unite to form one church? The argument sounds pleasantly enough to the ear, but, like most other generalities, it fails on practical application. There are sections of country where Roman Catholics and Lutherans or members the Reformed church reside, who use the same language and claim the same origin; whose errand and temporal interests are nearly or altogether the same, as their real spiritual interests undoubtedly are likewise; but will UNITS that, for these reasons, they should unite to form one church. If he will, he must unquestionably look on sectarian distinctions as resting on a more superficial basis than mankind generally believe they do; and must suppose they may be got rid of by a mere discard of externals—names and forms. This might sily be the case where a total disregard of religion had seized on the whole body of two more sects, inducing them to contemplate the arrangement with indifference, and conform to new order of things with entire apathy. Where any interest for spiritual concerns is

and the mind and will are left free, there will be diversity of opinion, regardless of similarity of origin, language or interests. This may seem to some unnecessary and unreasonable; but, granting it to be so, that does not change the facts, and our concern is with things as they are. In making up opinions on such points, men seldom allow the prejudice of similarity of origin or language to operate, and are as apt to take different views of spiritual as of temporal interests; and in practice, to reason on the basis of such prejudice, will be found of little avail. Its influence has never kept any people from splitting into various sects; and it will never suffice, and but little conduce, to unite those who have once divided. It might in certain circumstances, serve as a gentle persuasive in aid of substantial argument; but cannot be considered as furnishing, of itself, even a plausible reason for union.

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

I am disposed to call in question the fact here assumed. I incline to believe that a close scrutiny, if it could be made, would exhibit as many, if not more intermarriages between some other sects, as between the Lutheran and Reformed. Circumstances may to our view, render such intermarriages between our members more obvious to notice, than those between other sects are; but I do not think that they are more numerous. Be that, however, as it may, the reason is one of daily diminishing weight. If it ever had any consequence, it was when the German language was more exclusively spoken by our members than it is now. Then such intermarriages were more frequent than now; and it is certain that with each succeeding year, they are becoming less frequent. Intermarriages with other denominations have for years past occurred, and are likely to increase in number and frequency hereafter; so that hardly could the proposed union be effected, before this reason, if reason it be, would indicate the propriety or policy of forming unions with other denominations also. The same "inconvenience," the same "divisions," the same "injury to the cause of vital godliness," would result from the same cause; and the same remedy, if efficacious here, would have to be applied to cure the new springing ill. But other sects, before adopting the measure, would be apt to inquire whether the alleged ill be not rather fanciful than real; and conclude that the "inconvenience" is less intolerable in the proposed remedy. And such I apprehend will be the judgment of our people also. They will probably think that the time has gone when the inconvenience and injury, if ever, were most felt; and that if our forefathers did bear them when at their height, we have to fear from their diminished and diminishing force. If the existing differences between the denominations, be in reality so slight as we in various places intimate, it seems but reasonable to infer that they cannot very grievously divide families where intermarriages exist, prove seriously injurious to the cause of vitality. On the contrary, if those differences be yet sufficiently strong and virulent to

divide families, what reason have we to anticipate the speedy and easy union of the churches, to which he looks forward?

"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 sermons 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?*"

That in many places our people worship in the same house, &c. and that they in the main hear the same doctrine preached, is readily conceded; and I also admit that we have one baptism, one Lord Jesus Christ, and hope for one heaven; and likewise that we have one faith—if thereby be meant the leading principles and doctrines of Christianity. But it does not hence follow that there should not be as between us, any more than as between other denominations, two church judicatories. Among the English sects it is not unfrequent to find in the poorer districts, the same house of worship used in common; examine their hymn-books, and a large proportion of their hymns will be found to be the same; attend their churches, and except on rare occasions, when their peculiar sectarian tenets are inculcated, you will hear the same doctrine preached; and they will all or nearly all admit with us, that we have one baptism, one Lord Jesus Christ, one heaven, and on general points, one faith. But will they be persuaded to think it follows thence that there should be but one church judicatory for the whole? or that they, as being of one common "origin," and using the "same language," and having the same "interests," should have a uniform church government? They would reply say that, though on ordinary occasions they harmonize, and are disposed at all times to live together in peace, they do not think so much alike on particular points as to admit of such a union; and that moreover, it were altogether vain to hope that they could by any process be brought to think more alike than they now do. In practice it will be found more feasible and more efficient to establish different church judicatories on the basis of differences in doctrine and faith, however slight: than to form and introduce one sole judicatory for the whole, on the broad ground of agreement in general principles and doctrines—and this, whether the object be to unite but two or a greater number of sects. Considering this to be the true state of the case, I cannot regard the argument for union deduced from the circumstance that the two sects in many places use the same house of worship, sing the same hymns, and hear the same doctrine preached, as of much weight or consequence.

"4. *A union between these two churches would most certainly augment their force. Their literary and theological institutions would share the blessings resulting from such a union. It is true we have flourished, but we would flourish still more.*"

Here I am met by a difficulty which every one finds when called to notice and consider crude and undigested plans and vaguely expressed views. Uxus has elsewhere told us, that he expects to retain the same garment he now wears,

even after the union is formed; and he here seems to contemplate the two churches as existing *distinctly* after the union, and as having distinct literary institutions and seminaries, destined to share the consequent blessings. What kind of union he proposes, which shall admit of these attending circumstances, I confess I cannot comprehend. Something very different I believe, has generally been understood as being in contemplation. If each individual is to remain either Lutheran or Reformed, as he was before the union; and if two distinct literary institutions and seminaries are to be maintained, and we are to discard nothing but the "*Heidelberg Catechism and the Augsburg Confession*," what on earth is the use of a nominal union and a combined church judicatory? and how could such a union continue? If the union is not to be cordial and thorough, if it be not intended to form one homogeneous body of the two (which, by the way, I consider impracticable), it is folly to entertain the project at all. Nothing short of an entire union, did I think, was proposed at the outset—and it is on this supposition that I have all along proceeded. If any thing less or different be meant, I beg leave to disclaim all participation in the absurdity of the plan. The other project is chimerical enough; but this is too preposterous and ridiculous to deserve a serious thought.

I am therefore driven to proceed on the supposition that Uxus either does not know what is wanted, or has failed to express it intelligibly; and I can only regard the real object proposed and aimed at, to be a thorough union. This union, we are told, would augment our "force." I know that the adage says that "in union there is strength." The condition however is *union, hearty and real*: not a union that allows of distinct existence and separate interests, as Uxus seems to have in view. Such a union, from the very nature of the elements which would have to compose it, and from the circumstances under which it would have to be formed, I am well convinced could not be effected; and all that could be accomplished by the combination, would be to cover real weakness with the imposing cloak of seeming strength. In a case like this, much depends on the character and disposition of a people, and these must always be taken into account. When they are, it will oftentimes be perceived that uniting numbers does not always augment "force." It is not indeed very clear what Uxus understands by the term "force;" but in almost any sense, I think the force of the two sects, if judiciously and prudently brought to act for the accomplishment of a proper object, would be found more efficient and more available, if employed with sincerity, in concert and co-operation, than if it were attempted to attain the same end by previously striving to form a union between the two. I should have little hope of doing any thing effectual on either plan; but the latter I am confident would be the least efficacious, and soonest end in failure. Separately perhaps, some things are unattainable by either; and they may be unattainable too by joint efforts; but it by no means follows that by a close union we could attain them. A thorough, hearty, and entire union might perhaps enable us to accomplish all that is desirable—but to say so, is, in effect, begging the question; for such a union I hold to be impracticable. It is certain it

with almost any principles of union that might be proposed and adopted, some portion of the two churches would be dissatisfied; and hence the project, so far from resulting favorably to an augmentation of "force," would terminate in the formation of *three* churches. Each denomination would thus lose a portion of the force which it now possesses; and the united portion, whatever its numerical strength might be at first, would soon from inherent causes, become weaker than either of the others. Similar would be the fate of the Seminaries—supposing that those now existing would also be united. The recusant Lutherans and the recusant Reformed would each start afresh, and establish new Seminaries separately; believing, in the height of their newly inspired zeal, that they possessed the ability to support them—an illusion which experience would speedily dissipate. In a short time also, the united institution would feel the effects of the want of a cohesive principle in the body of its constituent church, and rapidly crumble to pieces—for it is not money and numerical "force" alone that are sufficient for these things, else Dickinson College had never failed. Then we should have the sad spectacle of the two fragments of two distinct churches struggling along in pitiable weakness; and of the new, combined, or *evangelical* church, convulsed by internal jealousies and rivalships, tottering to its fall, while bearing the imposing semblance of strength. Each portion too would be burdened with institutions and seminaries as rickety and feeble as the churches that founded them. Such I apprehend would be the spectacle presented to our eyes, in less than five years from the date of the proposed act of union; and instead of acquiring the "force" aimed at, we should lose even that which we now have, and reap feebleness, contempt, and ridicule as our reward. In arithmetic *two* and *two* always make *four*; but it will be well to remember that this is not uniformly the result in other matters.

I come now to consider what I suppose are the "three substantial and unanswerable reasons" in favor of a union, to which Unus so self-complacently refers, in one of his late numbers.

"1. *Because this union would remove a vast amount of prejudice in these churches.*"

Admitting that there is a "vast amount of prejudice" existing in the churches, and a "want of fraternal affection" towards each other among the ministers of the two denominations, it is in one sense but stating a *truism* to say, that the evil would be removed by the union. It is equivalent to saying that peace is the termination of war. This acknowledged truth however, has never made the formation of a treaty between belligerents any the more easy. Other motives and considerations must be previously addressed to those concerned, and their minds be thereby predisposed to lay aside all differences, before the strife can cease between nations or individuals. And so is it with the relations between sects. The removal of this "vast amount of prejudice," and the introduction of "paternal affection," would certainly lead to harmony, and might lead to union; but to form or attempt to form the union primarily, would be more likely to perpetuate and aggravate the evils complained of—and evils they undoubtedly are. Hence I imag-

ine that Unus has in his haste placed the cart before the horse, and that instead of meaning what he said, he meant to say—if a "vast amount of prejudice" could be removed, a union might take place; and consequently the first of his three "substantial and unanswerable reasons," is in reality no reason at all!

"2. *Because, if we were to unite, we could "supply our people better with the means of "grace."*

I agree with Unus in the importance of the object aimed at, but differ from him as to the efficacy of the means proposed. The two sects have now and have long had, in their separate condition, the *ability* to do nearly all that is requisite and desirable; but they have not the *spirit* and *disposition*. UNION WILL NOT COVER THESE ON THEM. The prevalent disposition among the mass of both denominations, is to do *as little as possible*. I know there are honorable exceptions, but this is the disposition of the mass of both clergy and laity. Union, if it could be accomplished, would confer but little additional ability on the willing, while it would induce the supine and indiffererent to suppose that less effort was necessary thereafter than before; and they would then do less. The great difficulty lies in the coldness and apathy of our people. If they can be operated on at all, it must be by infusing new spirit into them, and not by lessening their motives for exertion or furnishing them with pretexts for inaction. Difficult as it is now acknowledged to be to get them to act, the difficulty would be increased if the union project should succeed wholly; and would be tenfold magnified if it should, as I believe it would if attempted, result in the formation of *three* churches.

The low condition of the two denominations in this country, is not attributable to the want of wealth or means, but to the prevalent coldness and listlessness, to the neglect of sound and serviceable institutions for education, to the almost total absence of literary taste and refined mental culture in the mass, and to the protracted exclusion in our chief cities and principal country towns of the English language from our churches. The latter is perhaps the mainly operating cause. Had the English language been early introduced in the pulpits of the congregations where it was commonly spoken; and had means been used simultaneously to supply the wants of the churches in this respect as they became manifest, the younger members would have been retained, and our affairs have flourished and prospered. Instead of this, a blind perverse policy prevailed, a ruinous prejudice was fostered by many who ought to have known better, till the lifeblood of the congregations was withdrawn. A union of the churches was not needed to obviate this evil, and we need no union now for its cure. If wisdom had guided our counsels, new congregations might have been successively formed in our cities, and their number might yet be increasing. Even now, it is not the want of means that prevents the congregations in Philadelphia, New York, and Baltimore from assuming a more creditable stand. Some of them are among the wealthiest in the land; their condition is the result of other causes; and the much lauded union would never make them flourish—

that is not the panacea that would cure their disease. Unus has not only misconceived the cause of the evil, but mistaken the remedy also.

"3. *Because such a union would raise our "importance and respectability in the religious "world."*

This I consider among the weakest of the reasons advanced in favor of a union, even granting that the alleged advantages would be thereby secured. My views however of the consequences likely to flow from a union, place the results contemplated by Unus wholly out of the question. If my anticipations, or rather apprehensions, be well grounded, we should in the event of a union not only not acquire greater "importance and respectability" in the religious world, but we should inevitably lose the little that we now enjoy.—If in our separate state we are, as Unus avers, treated with contempt by our sister churches, the fault is probably our own. Those who conduct themselves with propriety will command respect, however weak or inconsiderable they may relatively be. It is most assuredly not by uniting our members that we can command *real* respect. The improvement of our condition in our separate relations, will effect this more speedily and more certainly—and without such improvement, it is vain to look for that which Unus appears so much to covet for us. If we are not noticed in the "statistic reports" of the American churches, probably it is because we are not known; and if we are not known, it is perhaps because we are not of quite so much importance relatively as we have flattered ourselves with imagining. At least it is more charitable to assume this supposition, than to say or think that we are not noticed because we are despised. Besides, I have yet to learn that a notice in some such "statistic report" is a criterion or certificate of "importance and respectability." Some men I know imagine they are treated with vast indignity and disrespect, if they be not bowed to in public on all occasions; and possibly some preachers may have imbibed similar notions with regard to the evidence of the importance and respectability of themselves and their churches. But those who prefer gold to glitter, will probably regard these things with different feelings. If such could but see the mass of the members of their church actuated by a proper spirit, it would gall them but little to find that the "statistic reports" had failed to make honorable mention of it. The main matter is to pursue such a course, and always so to act, as to deserve respect—ever remembering that conduct and character, and not *number*, furnish the true criterion of judgement in the premises.

Unus remarks, not indeed by way of complaint, but evidently with some lurking dissatisfaction and chagrin, that notwithstanding the extensive patronage which the Reformed and Lutheran churches give to all the great engines of moral reform, they have nothing at all to do with their management. This may be so; but I shall not regret it if it is. All that I desire is that the work be *well done*, and that we *contribute our quota* to it. If that be the case, I care not whether the fact be chronicled or not, or whether the treasurers credit us on their ledgers with "so much monies." If our acts and aid be not blazoned, we have then this advantage that we shall not be suspected of being actuated by

sinister motives, or of looking for our "recompense of reward" in the honours of managership. For such a cause, I should never think of projecting or attempting a union; nor would I, for such an object, seek to augment our "force." Arguments based on such facts, are in my estimation almost too futile to call for refutation or remark.

Having thus given the reasons advanced by UNUS (his "three substantial and unanswerable" ones not excepted,) and subjoined my comments, I leave the whole to the reader's calm reflection. Probably at a period of more leisure, I may state some difficulties pertaining to the scheme, and some objections to it, which appear to have been altogether overlooked by the advocate of union.

ALTER.

Correspondence.

EXTRACT OF A LETTER

From a Clergyman of our church in the Western part of Pennsylvania to a student in the Seminary at York.

Much esteemed friend,

I feel anxious to know, whether you will pay me a visit during your vacation, or not. If it is in your power, to come, come; for you shall be thrice welcome. I have five congregations, which are anxiously waiting to be regularly supplied with a good, pious and faithful Minister. I minister occasionally to the above mentioned congregations, in order to keep them together; but shall not be able to do it much longer, as my health is materially impaired. There are ten congregations within my bounds. Last week I delivered seven discourses, from which you may conclude what labour I have to perform. I am almost ready to sink under the weight. With the Macedonian I must call to you "come over and help me." There is a young man with me, who will be prepared to enter the Classical School next session.

Yours &c. ———

THE MESSENGER.

YORK, SEPTEMBER, 1833.

Back numbers of the Messenger. We shall be obliged to any one who will do us the favour to return to us, by mail or otherwise, copies of the numbers for January, February and April 1833, particularly of the former two.

The American Board of Commissioners for Foreign Missions will celebrate its anniversary in Philadelphia, to commence on Wednesday the 15th of this month.

The Editor has several times been censured, and in one instance with harshness, for not acknowledging the receipt of money which had been paid for subscriptions to the Messenger, or contributed to some one of the funds. The fault is not in him: he can publish only what is communicated to him. We are requested by Mr. Wm. Wagoner to state that a similar complaint

with regard to him is equally unmerited. Money which came into his hands was transferred by him, together with the papers relating to it, to the persons who were authorized to receive it, and whose duty it was to acknowledge the receipt. The omission therefore is not to be imputed to him.

We have received from the Rev. W. T. Sprole a copy of the constitution of the *Home Missionary Society* recently formed in the congregation of which he is pastor. We have not room for it at present, but shall publish it, or at least its main articles, hereafter.

THE LUTHERAN OBSERVER has been converted into a weekly paper, and the editorship has passed into the hands of the Rev. Benjamin Kurtz, late pastor of the Lutheran congregation in Chambersburg, Pa. and one of the editors of the *Messenger of Truth and Impartial Religious Recorder*, published in that place. It is of the same size and form as before. The price is two dollars per annum, payable in advance, and 12½ cents in addition for every three months during which payment is delayed.

THE EVANGELICAL LUTHERAN PREACHER and PASTORAL MESSENGER, a monthly publication edited by the Rev. L. Eichelberger, pastor of the Lutheran congregation in Winchester, Va. We have received the 4th number of this publication. Its appearance is very respectable. It contains two sermons; one by the Rev. W. D. Strobel of New York, and another by the late C. F. L. Endress, D. D. of Lancaster Pa.; and an article entitled "*The Triumph of Faith, or the last hours of the Rev. Christopher F. Bergman.*" Notes are appended by the Editor, which are designed "to explain and defend, more minutely than can be done in the course of a sermon," the "doctrines, institutions and practice" of the Lutheran church, "as well as to correct erroneous views and statements in reference to them." From the fact stated by the editor that he has doubled the edition of the present number, and is reprinting those of the three preceding numbers, we conclude that his subscription list has had a large and rapid increase, and that the work is extensively popular.

One object of this publication is to set forth and impress the peculiarities of Lutheranism and to give distinctness and perpetuity to the church as a Lutheran church. The active clergymen and lay-members of that denomination have steadily prosecuted the same design by other labors. They have supplied the church with english devotional books; they have formed a Lutheran Tract Society whose publications exhibit the distinctive features of their own church; they have

published a Sunday-school hymn-book of the same description for their Sunday-schools; a commentary on the Augsburg Confession, in the English language, is preparing for the press; and an English Lutheran commentary on the scriptures has been proposed. All these measures have the same object, and the impression which they are adapted to make will neither be faint nor transient.

We do not blame these things: they are only what other denominations have done and will do; and, while their rights are respected, they have no reason to find fault. We must in general be content to have the great cause of Christianity served in this way or not at all. Even in the millennial state it must not be supposed that all men will be of one mind; or that they will not have preferences for their own opinions, and for systems of which those opinions form a part. It would therefore be idle to look for it now. Mutual toleration in the spirit of humility and love is all that can be expected.

Literary.

We learn that a specimen number of the "GERMAN LIBRARY" will be issued in about two weeks. We hope the friends of German literature will exert themselves to obtain subscribers, and will not suffer so important an undertaking to fail for want of patronage.

The Holy Bible in Chinese.—A second edition of the Bible has recently been published at the Anglo Chinese College, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the College been the means of accomplishing nothing more than the publication of this and a former edition of the Bible, we should think its founders and contributors abundantly repaid for all their labors.—But we know from good authority, that many of the students, who have been educated in the College, are now filling respectable stations, civil or commercial in the Straits; and that sons of them are teaching the English language in Pegu and Cochin-China. And above all, we rejoice to know that some have there received the Gospel in the love of it; obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.

Gieseler's History of the Church.—A translation by an American scholar of Gieseler's History of the Church, "*Lehrbuch der Kirchengeschichte*" is about to be published by Messrs. Carey, Lea & Co. The first volume and the three first parts of the second, of the original, have passed through three editions; and the fourth part of the second, containing the History of the Reformation, was expected at the last Easter fair of Leipzig.

The Divine.—This is the title of a new publication announced in the New-York papers, &c.

be commenced as soon as 500 subscribers are obtained, and to embrace the works of such men as *Baxter, Howe, Whitefield, Taylor, Leighton, Fuller, Campbell, McKnight, Edwards, &c.* The work is to be published twice a month, in a quarto form, and it is estimated that it will reduce the price of the works it embraces from one fourth to one tenth of their present expense. The terms are \$3 a year in advance, postage paid by the publisher. Two works will be going on at the same time, to give variety; and should 1500 subscribers be obtained, an addition of one half will be made to the size of the work. The Rev. L. D. Dewey, of New-York, is the publisher.—*Religious Intelligence.*

Miscellaneous.

Synopsis of the studies pursued in the Classical School of the Reformed Church in York Pa. during the summer session of the present year.

LANGUAGES.

LATIN.—*The First Class* learned thoroughly the declensions and conjugations, united with exercises in translating from Latin into English, (Latin Reader,) and from English into Latin. The standing of this class is such that, in the next session, they can, without difficulty, take up Justin, or the easier portions of *Cornelius Nepos*.

Second Class, First Division, Caesar and Cicero. In Caesar the latter half of the first book, and the third book entire, were read with accompanying critical illustrations; the second without them. Style and the structure of sentences, which in Caesar admits of a remarkably easy explanation, the signification and government of conjunctions, the right use of tenses, and whatever belongs to this subject, engaged the teacher's principal attention. In Cicero the first two orations against Catiline were studied. Syntax, which had been commenced in Caesar, was continued, the members of single sentences, the several sentences of a period, the several periods of an entire paragraph in their connection, and, finally, the several paragraphs in their relation to the leading thought of the whole discourse, were pointed out, and care was taken that the student should connect the general idea of the whole with the particular idea of each several part.

Second Class, Second Division. The Odes of Horace; first book. Historical and mythological illustrations, and the explanation of tropes as a higher part of Syntax, were the chief points of instruction. Translations from English into Latin, and exercises in syntax and in Style.

GREEK.—*First Class, First Division.* Buttmann's Grammar. The rules for changes of the consonants and contraction of the vowels, in the inflexion of nouns and verbs, and the declensions of nouns and adjectives.

Second Division. Buttmann's Grammar. The formation of tenses, together with the conjugation of the verbs in *Omega*, verbs in *t, m, n, r*, contracted verbs, and verbs in *mi*.

This Division also read the first 37 pages of Jacob's Greek Reader.

Second Class, First Division. Græca Minora, from Aesop's fables nearly to the end of Lucian's dialogues, with particular attention to the primary rules of construction.

Second Division. Homer's Iliad, first book. The Ionic and Epic forms were particularly noted; and at the same time the differences of words of similar meaning, especially of the particles, a more intimate knowledge of the grammar and of the language in general were not less regarded. It is intended, in the next session, to introduce this division, by the reading of Homer, into the civil and religious antiquities of the Greeks.

N. B. Of the four classes proposed in the prospectus only the first two could yet be formed, as proper subjects were wanting for the higher classes. In the mean time we are convinced that less depends on the quantity which is read than on the manner of reading it. Terence is read in one way by a lad, and in another by a Grotius. The custom of learning the syntax, by first committing the whole of it to memory, is banished from our school. If the student is not to be disgusted with his grammar, it must be made a subject to exercise his judgement rather than a burden to oppress his memory. It becomes the latter unless the abstract rules are taught by examples in which he needs only to find them.

ENGLISH.—*First Class, First Division.* Reading, orthography, declamation and commencement of grammar.

Second Division. Exercises in syntax both orally and in written compositions. Declamation. In the next session this division will compose the first of the second class, and begin the study of rhetoric.

GERMAN.—*First Class.* Declension of nouns, adjectives and pronouns, and the conjugation of verbs. Translations from English into German. Commencement of a store of words, and exercises in speaking.

Second Class, First Division. This section read some of Lessing's fables, some of Werder's paramythiae, portions of Tieck, Goethe's customs and manners of Italy, Schlegel's illustrations of Shakespeare's Macbeth, &c. Exercises in speaking.

Second Division. Composition, and translations in writing, with regard to which the attention was directed to fidelity of the version and correctness of the style.

FRENCH.—*First Class.* The first seven books of Telemaque were read.

SCIENCES.

RELIGION.—The life of Christ: the reading of the scriptures: select verses are explained and committed to memory.

HISTORY.—*First Class, First Division.* Biography of celebrated characters, Theseus, Romulus and Remus, Lycurgus and Numa—The History of the United States.

First Class, Second Division. Preparation for the study of ancient history.

NATURAL HISTORY.—This subject was resumed, commencing with the class of the dog, which is the seventh, & following with the oth-

er classes successively in order viz: the rabbit; the hedgehog; the tortoise; the otter; the ape; the bat. Then the elephant, the rhinoceros, the hippotamus, the camelopard, the camel, the lama, the nylgau, and all the animals the class of which according to Goldsmith is uncertain. The work of Goldsmith was adopted on account of its popular style and not the propriety of its classification. The classification of Linnaeus and of Blumenbach is decidedly better. The division into classes, and the different species of the same class, the form, disposition, and habits of the various animals, were all clearly explained and developed. The justice of the remark, *vixit vox docet*, has in this study, as well as in that of history been fully seen by the teacher. The pupils without a book, depended entirely on the oral instructions of the teacher, and were thus obliged to impress them upon their memory. They now give evident indications that a taste and fondness for ancient, as well as for natural history, has been excited in them; and where this is the case, the disposition to make greater advances in science will not be wanting.

GEOGRAPHY.—The geography of Europe, Asia, Africa, and America. The want of suitable apparatus prevented instruction from being given in physical geography during the present session. On this account it will be the first subject taken up in the next.

PHYSIOLOGY.—Physiology, connected with the most necessary part of anatomy, was also commenced in the present session, and will be further prosecuted in the next.

MATHEMATICS.—*First Class, First Division.* Mental arithmetic to the end of vulgar fractions. Also Pike's arithmetic as far as practice.

First Class, Second Division. Pike finished, and Hutton as far as decimal fractions. Bookkeeping.

Second Class, First Division. Bonycastle's algebra as far as quadratic equations, and a part of Gummere's surveying have been studied.

NATURAL PHILOSOPHY.—A class of the more advanced students has had a course of Natural Philosophy, embracing Mechanics, Hydrostatics Pneumatics, Acoustics, Optics, Electricity, Magnetism, and a brief system of Astronomy.

CALLIGRAPHY.—Those who learn the German language, commenced writing the German character, towards the end of the session. With beginners the plan of the Prospectus was strictly followed.

VOCAL MUSIC.—This was taught according to the Prospectus.

The number of hours in the week, which are occupied in giving instruction, in which three teachers and three students who are farther advanced than the rest, are employed, amounts to 97.

MORALITY.—During the session no excesses of any kind have been committed by the students. There exists rather amongst them, a common sense of decorum, which prevents individuals from departing into solitary acts of misconduct. A body of laws have been drawn up by the professors for the government of the

institution, which after they have received the approbation of Synod, will be printed.

LIBRARY APPARATUS, &c.—The library of the Theological Seminary, which is provided with works in the different branches of science, is open to the students of the classical school every Saturday, from one till two o'clock. A philosophical apparatus has been written for, and the want of one, which was felt in the present session, will be speedily supplied.

The executive committee have been directed to issue proposals for the erection of buildings for the Theological Seminary and the Classical School, so that we may hope to be soon supplied in this respect, in the very best manner. The committee have hitherto rented a commodious house, in a healthy situation, which has fully answered our purposes.

BOARD AND LODGING.—A boarding house is immediately connected with our institution, into which pupils of a more tender age are taken, and placed under the constant control of the Principal, or, during his absence, of one of the teachers. The house is not yet quite full, and a few boys may still be taken in.

PRICE OF BOARD LODGING AND TUITION.—The price of board, lodging, washing, and mending, in the boarding house attached to the school is \$1.75 a week, or \$21.00 a quarter. The same may be had in private houses for \$1.50 a week. The price of instruction in the ancient languages and in English and German is \$10 per session, and \$7 for those who confine themselves simply to an English education.

For instruction in French and Music, separate charges will be made. There will also be separate charges for fuel, use of apparatus, &c.

The boarding must be paid for quarterly, and the tuition and charges at the commencement of every session in advance. Both are to be paid to *Mr. William Wagner*, Treasurer of the institution, who has also consented to act as agent for the boarding house.

The following are the names of those who have been in the Classical institution during the present session. Some of them are also members of classes in the Theological Seminary. Those students who attend exclusively to theological studies, are of course not in the list.

William S. Bantz, Frederick city, Maryland.
Theodore S. Bantz, do. do.
John G. Wolff, Chambersburg, Pa.
Thomas H. R. Pomp, Easton, Pa.
William E. Wirt, Hanover, York county, Pa.
Emanuel V. Gerhard, Millersburg, Dauphin county, Pa.
Theodore C. W. Hoffeditz, Richmond, Northampton county, Pa.
Abraham Van Bibber, near Westminster, Frederick county, Md.
Washington C. Van Bibber, do.
Jonas D. Bachman, Lancaster city, Pa.
Amos E. Reigart, do.
Henry M. Reigart, do.
Henry D. Michael, do.
Edward L. Wolf, Harrisburg, Pa.
John A. Stehley, do.
Christian W. Doll, Martinsburg, Berkeley co. Va.

Henry Baumgardner, York, Pa.
Geo. A. Heckert, do.
Charles S. Poor, do.
Charles A. Hay, do.
Granville Hartman, do.
Alexander M. Barnitz, do.
David A. Jones, do.
William G. Voglesong, do.
Charles Ruthrauff, do.
Daniel S. Wagner, do.
Alex. K. Spangler, do.
Daniel Decker, do.
Charles J. Barnitz, near York, Pa.
M'Pherson Barnitz, do.
William F. Colliflower, Washington co. Md.
Jesse Steiner, Frederick city, Md.
F. Uncles, Ellicott's Mills, Md.
William F. Gerhard, Berks co. Pa.
Thomas M. Bibighaus, Philadelphia, Pa.
William Conrad, Somerset co. Pa.
James H. Lightner, Lancaster co. Pa.
John H. A. Bomberger, Lancaster, Pa.
Abraham Keller, Hanover, Pa.
John C. Hensel, Shepherdstown, Va.
John G. Wolff, Martinsburg, Va.
Joseph Lingle, Salisbury, N. C.
Henry Williard, Burketsville, Md.
Samuel B. Leiter, Leitersburg, Md.
Charles F. McCauly, Bakersville, Washington county, Md.
William C. Webb, Cavetown, Md.
James Nussear, Baltimore, Md.
Ephraim Kieffler, Chambersburg, Pa.
Daniel Feete, Middletown, Md.
Andrew S. Young, Quakerville, Bucks co. Pa.
Christian W. Flanders, Dauphin county, Pa.
Jeremiah Heller, Oxford, Adams county, Pa.
Jacob Bear, Gettysburg, Pa.
Daniel G. Bragonier, Hagerstown, Md.
Francis M. Raschig, Saxony, Germany.

OBITUARY.

Died at Orwigsburg, Schuylkill Co. Pa. on the 27th of July, after a lingering illness, the Rev. JACOB LEYMEISTER, late pastor of six congregations in Lancaster county. His disease was contracted, by close application to study and neglect of the requisite exercise, during his connexion with the Theological Seminary. The transition from an active and laborious life to a sedentary and studious one, after the habits are formed, is always attended with danger, and in his case destroyed a vigorous constitution, and brought down a good man prematurely to the grave. This is the second instance of death from the same cause; and several other young brethren, whose lives are preserved, have suffered severely by it in their health and comforts.

Meeting of Synod.

After the MESSENGER for August was printed off, we received a communication from the Rev. D. Willers, Secretary of Synod, from which it appears that the meeting of this body will take place at Easton, Pa. not on the last Sunday in September, as stated in the MESSENGER, but on the THURSDAY next preceding the last Sunday, that is on the 26th of the month. It was not known to us at the time that the day of meeting had been changed from Sunday to Thursday.

The examination of the students in the Classical and Theological institutions, will take place in the lecture room of the Ger. Ref. Church in York, on Wednesday and Thursday, the 18th and 19th of September.

MINISTERIAL CHANGES.

The Rev. D. Weiser of Selingsgrove has accepted a call from the Congregations lately under the pastoral care of the Rev. J. F. Faber deceased.

The Rev. Henry Basler late of Union county has taken charge of the congregations vacated by the death of the Rev. J. W. Dechant.

Other changes have taken place, but our information is not sufficiently distinct to announce them. We are almost always left to find out things of this sort in the best way we can, but are, notwithstanding, sometimes blamed for not giving notice of them. We beg leave to inform our brethren that we have no intuitive knowledge of any such things.

A *French and Foreign Bible Society* has lately been formed in Paris, designed to embrace Catholics and Protestants, instead of the *Protestant Bible Society* of Paris, which, it seems, is in a languid and decaying condition. Among the causes of its decline is that part of its constitution which confined its operations exclusively to Protestants.

Two other institutions, the *Society of Christian Morals*, and the *Society of Primary Instruction among the Protestants of France*, are also expiring. But a *Religious Tract Society* and a *Society of Evangelical Missions*, are represented as being in a flourishing state. The former has been aided with donations by the American Tract Society and the Tract Society of Boston. The latter has eight missionaries in Africa, who have penetrated 480 leagues, about 1400 miles, north-east of the Cape of Good Hope. They have encountered great difficulties, but have been sustained under them by their faith in God. The president of this Society is Admiral Ver-Huel, who appears to be a sincere and fervent christian.

English Missionary Societies. The Church Missionary Society in England has experienced an increase of £8000 in its income during the year preceeding its last anniversary. Its whole amount is £48,600, upwards of \$200,000. The income of the Wesleyan Methodist Missionary Society for the same year was £47,715, the largest it has yet received.

Russia.—The censors of the press in Russia have authorised the publication of a school book, prepared by evangelical Christians; of which twenty thousand copies are already in circulation.—*Philadelphia.*

Theological Seminary at Princeton, N. J.—The corner stone of a chapel for this institution has been laid, with the prospect that a superstructure will before long be completed.—*ib.*

SUNDAY SCHOOL UNION OF THE GERMAN REFORMED CHURCH.

The annual meeting of the Sunday School Union of the German Reformed Church will be held in the Reformed Church at Easton, Pa. during the meeting of Synod, on Monday evening the 30th of September. The Board of Managers are requested to meet in the church on the preceding Saturday evening, for the purpose of transacting some preliminary business.

J. C. BUCHER—Sec.

DONATIONS TO THE THEOLOGICAL SEMINARY.

Correction. The payment by Mr. C. Hickel of Shenandoah Co. Va. on his subscription, which was noticed in the last MESSENGER, was \$20, not \$10, as there stated.

In the November number of our first volume we published a list of the subscribers, fifty two in number, to the scheme of the Rev. Dr. Cathcart of York, to raise \$2,500 for the funds of the Theological Seminary, by subscriptions of fifty dollars. That scheme having been completed, the enterprising agent, the Rev. B. S. Schneek, proposed another of greater magnitude, in the following notice.

"The subscriber promises to pay \$50 toward securing the second professorship in the Seminary of the German Reformed Church, provided \$10,000 are subscribed in all."

B. S. SCHNECK.

To this obligation the following subscriptions were announced at the same time.

Rev. B. S. Schneek, Spring-Mills, Centre county, Pa.	50	00
Mr. Henry Cost, Middletown valley Md.	50	
" John and Joseph Staley, do.	50	
" Philip Koblenz, do.	50	
" J. Adam Mahn, do.	50	
" Jacob and Daniel Biegly do.(pd.)	50	
Mrs. Mary Williard, do.	50	
Mr. George Shafer, do.	50	
" John Derner, do.	50	
" Jacob Fister, do.	50	
" John Fister, do.	50	
" Joseph Smith and G. Cost, do.	50	
" Philip and Jacob Flock, do.	50	
" Henry Thomas, Boonsbrough Maryland, do.	50	
" Henry Zimmerman, near Frederick, Maryland, do.	50	
" John Zimmerman, do.	50	

In the numbers for February and May, of Vol. 2 of the Messenger, the following subscriptions were added:

Rev. Richard A. Fisher, Sunbury, Pennsylvania, do.	50
" H. H. Knoebel, near Sunbury do.	50
" John Zuileh, Lehigh Co. Pa. do.	50
" John P. Helfferich, do.	50
" Daniel Zeller, Allentown, do.	50
" Theodore L. Hoffeditz, Northampton Co. Pa. do.	50
Mr. Conrad Keller, Philadelphia (pd. \$10)	100

Rev. Jonathan Zeller, Williamsburgh, Huntingdon Co. Pa. do. 50
Mr. John Lyon, Colerain Forges, Huntingdon Co. Pa. do. 50

The amount of all these, exclusive of other smaller subscriptions and contributions, is \$1300. The suspension of the agency during the winter and spring has hitherto prevented the further prosecution of this scheme. The scheme however is still before the church and her friends, and an agent being now in the field, it is confidently anticipated that it will be completed in a little time. The Reformed Church possesses the means to do this much and more; and we believe she will not be wanting in spirit to accomplish it. Her classical and theological schools are rising amidst all the difficulties that have beset them; and we trust in God that they will continue to rise. They are institutions that are essential to her prosperity, and by which she will be honoured in the same measure in which they are cherished and promoted by her. Her true interest lies in making these institutions the primary objects of her attention, and zealously prosecuting plans for their improvement and the permanency of their foundations, until every thing that can be done for them, or that may be required, shall have been accomplished. Let the friends of the Church give evidence of their friendship by their activity and their liberal contributions in aid of this cause. This is the sort of friendship that will do good and that deserves to be dignified with so worthy a name: any thing short of it is empty sound. It is our shame that so little has yet been accomplished. Look at all other denominations that have a claim to honourable notice. See their academies, colleges, and theological schools: the Methodists, who a few years ago were opposed to a learned education, now have their literary institutions in every part of the country, and have lately given a noble evidence of their spirit in founding a UNIVERSITY at Middletown in Connecticut. And what have we done? We have one classical school and one Theological Seminary; and for these we have yet no edifice and almost no funds!

DONATIONS TO THE EDUCATION FUND.

The Treasurer acknowledges the receipt of the following sums:

From the Education Society of Chambersburg, Pa.	\$13,00
From the Rev. F. A. Scholl, Greencastle, Pa. a collection taken up in one of his congregations	5,90
From the Female Ed. Society of Easton, Pa. Miss Susan Pompl, treasurer,	200,00

This Society was formed in July 1832; and, in little more than a year, it has been able to forward so handsome a contribution. Such is the

power of concert, industry, and perseverance; and so true is it that the *ability* to do good is not wanting where there is a proper *disposition* to do it. To the ladies who compose this society, to the friend who originated it, and to those who have sustained it, many thanks are due.

STATE OF THE FUND

It will appear from the subjoined statement furnished by the treasurer, Rev. J. Cares, that farther contributions are necessary to relieve this fund from its embarrassments.

Debt of last session	\$110,00
Paid to six beneficiaries	150,00
Amount still due to beneficiaries for this session	90,00-350,00
Amount received during the present session, including 47,50 from a former beneficiary	266,10
Debt remaining	83,60

The Classis of Maryland, having formed itself into an Education Society, manages the business of beneficiary education within its own bounds. The Treasurer of this Classis acknowledges the receipt of the following sums:

From Rev. J. H. Smaltz, being in part a collection taken up in the Reformed church in Frederick city and in part a contribution from the Female Education Society of the same church	\$55,00
From the Education Society of Middletown Frederick county Md. by Rev. J. C. Bocher	45,30
From the same	30,
Collection taken up in the G. R. congregation at Woodstock Va. by Rev. J. Dissenbacher	3,29
Collection in the G. R. church at Sharpsburgh Md. at the meeting of Classis, by Rev. J. R. Rehough	10,50
Female Education Society of Shepherds-town Va. Miss S. Entler, treasurer	17,00
Female Education Society of Hagerstown Md. by Mrs. Rickenbaugh	20,00

MONIES RECEIVED.

John Staley, Wm. Johnston, Geo. King, for 1831-32-33, each \$3; Rev. Dr. Schmucker, Rev. Mr. Zeigler, Joseph Small (of Lawrence), Mrs. Margaret Spangler, Geo. Small, Mrs. Sarah Spangler, Martin Danner, Mrs. Cassat, D. Small, P. M. William Goodrich, Jacob Barnitz, Charles A. Morris, Philip A. Small, Dr. W. M. Ivaive, John Evans, Esq. Ch. Bachman, Jacob Emmitt, Jacob Dietz, John Gardner, Esq. Mrs. Mary Ditt, Jacob Cremer, Isaac Baumgardner, Julia Ann Beitzel, Jacob B. Wentz, Israel Gardner, for 1832-3, each \$2; Wm. Wagner, E. Heiner, for 1833, each \$1; Daniel Hartman, for 1832-and half '33, \$1,50; By Rev. J. Rehough—from John Jordan, Lewis Jordan, Wm. Harris, Rev. J. Rehough, Samuel Stonebreaker, and Lutz and Bender, for 1832-33, each \$2; Geo. Hotel, Wm. Booth, for 1833, each \$1; By Rev. Geo. Wack—five subscriptions, for 1833, \$5; Martin Hammond, for 1832, \$1; Rev. S. Hel-fenstein, Sen. \$1.