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Communications.

SCHLEIERMACHER'S THEOLOGY.

A twofold object has furnished the motive to communicate a sketch of Schleiermacher's theological system; viz. a desire to guard the reputation of this upright though in some respects erring inquirer against the discredit which it might suffer from a partial and disconnected exhibition; and to acquaint the reader, who takes an interest in German literature, with a school far spread in Germany, which rose up indeed against the naked and spiritless rationalism of the times, but was unable to find its way out from all the mazes of human error. For the attainment of this object it will be necessary so to select the small portion which our limits permit us to communicate, that a distinct view of the system may be obtained from it. This, indeed, it is not easy to accomplish. In a system nothing is done by composition, but every thing proceeds, as it were, spontaneously from a common centre, as in the formation of a plant all the parts are developed from a single seed; and all the several members of a system are connected, not by an accidental conjunction, as a fallen leaf may adhere to another, but rather by an internal necessity; and by their mutual connection and dependence they form the whole into a system. The system can therefore be known only by attention to all its members: and, on the contrary, a just estimate of each several member can only then be made when it is viewed in its appropriate place and connection. A system is like any organization in nature. It is only upon the tree that a leaf possesses beauty and freshness: when torn away, it is abandoned to an abstract existence and withers. Whoever cuts off my finger, disfigures both the hand and the finger at the same time.

Nevertheless the hope is entertained that a

just view of Schleiermacher's system can be given in its three main principles, which appear in all his theological doctrines, and are, as it were, the basis of the whole edifice. One thing however will be found wanting in our representation, viz. the beauty, originality and acute logical consecution of Schleiermacher's method, which cannot be preserved in an abstract.

1. *The principle of religion.* There is common and essential to all mankind a religious feeling, a feeling of dependency, a feeling of piety, in which all ancient religions had their root, and the bloom of which, as it were, is in christianity. This feeling of dependency has a distinct subsistence, apart from knowledge & volition, from perceiving and acting. It is given in order that faith and piety, which cannot arise, as Naturalism and Rationalism maintain, from nature and reason, might spring from it. It also contains the only possible proof of the existence of God. This principle must guide us in all our historical investigations in the Bible, bring their results into harmony with the spirit and design of revelation, and correct the errors of reason as well as those of scripture interpretation which, from any cause, have been received as truths. It does not make revelation superfluous; but, inasmuch as itself is weakened by sin, and unable to recover its vigor, revelation, as a purely divine institution, is for that reason become a matter of necessity. At the same time however, the religious feeling also, the principle of these investigations, is purified, and becomes a safer guide, by the results at which it has arrived. The object of faith can never be changed by any investigations whatever, but our conception of it, which was obscure, defective and incorrect before, is converted into a definite coherent and accurate whole by investigations that are guided by this feeling of dependency.

REMARK. We will make only one remark here; and this only that, while we reject the principle, we may at the same time express our opinion of the whole system. If the idea of God is in a manner the central point from which all others radiate and to which every thing else refers, so that it is the turning point of our entire existence, then this idea must not be exclusive; must consequently not penetrate in an especial manner a single activity in us, as for instance the faculty of feeling: it must be equally accessible to reason and to the will; for our spiritual being consists in knowing, willing and feeling. But further, mere feeling is void of clearness, because feeling is not yet seeing; nor is penetrating into an object by feeling insight. Feeling is subjective; seeing, on the contrary,

objective, and consequently more than feeling Schleiermacher's system is certainly a production of genius of the first rank, but the feeling of dependency could nevertheless not be more generally intelligible by it. In the dominions of science feelings are of no value, even the noblest have none, unless they are known and understood: and this they become, not of themselves, but through the understanding.

ly, Schleiermacher's principle is not purely christian: it is even egoistic. The christian says, "If I have only thee, I care not about heaven and earth;" our author on the contrary, If I have myself first, I will then enquire after God. In conformity with this principle man begins his reflections with himself in his relation to himself and comes next to his relation to God, and every one will thus form a religion of his own, agreeably to the peculiar modification of his religious feeling; especially as the feeling of dependency is to be guarded against error and illusion by investigations of the Bible, which investigations themselves are to be conducted by this feeling, so that the preservative is placed into the hand of the feeling, and consequently the preservative and the feeling of dependency are mutually dependent on one another. In this scheme religion swings upon feeling and experiment as its pivot and cannot become science, which Schleiermacher designed that it should be.

The authors who have adopted this principle are *Hause*, *Nitsch*, in Bonn, and *Twesten*, in Kiel. *Hause* calls the principle *love to infinity*.

2. *The origin of sin.* Man and the universe with all its individual phenomena, are dependent from God, as our feeling of dependency sufficiently declares. Now if not only the universe and every individual in it, but the mode of operation also in every thing depends from God, sin cannot be an exception; because in that case something would be wrought by man for which the Creator had given him no power; and man would thus, in this particular, be independent of God. What God merely permits without having ordained it, must have its cause in something else than God. If its cause be in some other thing which God has foreordained, it was itself foreordained together with that prevenient thing; if not, it has the ground of its being without God, and limits God's omnipotence. The prescience of God would thus extend farther than his will; divine causality would be more limited than the natural. In this, that all

• Ps. 73, 25. According to Luther's German translation. In the English: "Whom have I in heaven but thee? and there is none upon earth whom I desire beside thee."

the powers of spirit as well as all the powers of nature proceed from God, and that beside him there is no other self-existent being; that therefore individual beings possess no proper power to do either good or evil; the whole of Schleiermacher's *Pantheism* is contained; a *Pantheism* that is at an immense distance from that of *Spinoza*, and from the *atheism* of *Fichte*.

But God is also holy, and by reason of his holiness he cannot as such be the author of sin. In order therefore to avoid coming into collision with the holiness of God, Schleiermacher assumes that God did not produce sin as action, but only the possibility of manifesting a principle of action which is original in human nature. Sin, namely, is simply this, that the power which begets in us the consciousness of God, (the principle of piety,) and the sensual principles of action which give birth to self-consciousness are disjoined in us, and the latter act earlier and with greater force than the former. ^{But he} ~~we~~ are conscious of the strength of the sensual principles of action and the infirmity of the consciousness of God within us, we feel a dissatisfaction and the earnest desire of a deliverance by which this dissatisfaction may be removed. God therefore is not the author of sin, which is not present in the possibility of manifesting the sensual principle of action, which alone is produced and sustained by him, but first arises by our reflection on the disconnection of our self-consciousness from our consciousness of God. But this disconnection is of God's appointment and is so, in order that we may feel a longing after the Redeemer through whom he designed to complete the revelation of himself, and that we might thus be previously prepared for this revelation. It is in the Redemption only that the divine creation is finished.

It will be seen, without the aid of our remarks, how Schleiermacher endeavoured to pass between the opposite dangers of Chrysbis and Scylla; to avoid Manichæism which was opposed to his principle on one side, and Pelagianism which contradicted the idea of redemption on the other. But he has heaped up a multitude of new difficulties upon the old ones, and has again proved that on this subject speculation can never arrive at satisfactory results.

3. *The Doctrine of redemption.* The idea of the origin of sin is strictly adhered to throughout all the doctrines of the theological system, and the main idea of the system is that God's causality in sin is so connected in him with grace, that the ordaining of sin was designed for no other purpose than that the love of God in Christ might be revealed by the extinction of all that is sinful and the abolition of all resistance, in order that the highest felicity may be obtained.

With the consciousness of our sin is connected a feeling of displeasure, and a dissatisfaction, from which proceeds the desire of redemption and the consciousness of the higher destination of our being; and it is Christ that reveals to us that destination, and with it the glory of God. Christ is therefore constituted by God a Saviour to all mankind.

But how is this salvation effected? Here Schleiermacher, strenuously urges the necessity

of admitting that we are redeemed only when the divine agency of Christ becomes our own through faith. Christ's agency and life must become agency and life in us. It is thus only, and not by a magic power of the death on the cross alone, that we are redeemed. It is a doctrine peculiar to the Christian faith that in Christ the consciousness of God and his self-consciousness were one, without any contrariety or repugnance, and he was consequently free from sin and from dissatisfaction with himself on account of sin; and also that the personality of Christ was constituted by the union of the divinity with him, so that apart from the divinity he would not have been a person. In like manner the redeeming action of Christ must unite itself with us, and, as it were, constitute our religious personality. Without this divine action of Christ in us the life which is founded upon our innate power of a consciousness of God would never become personal and constitute us, in the religious sense, persons; though we might be such in the ordinary sense as men endowed with rational souls. As in the Redeemer self-consciousness never originated spontaneously, but always proceeded from the impulse of his divinity; so we also, if we are of the redeemed, can have no consciousness of ourselves farther than it is produced by the saving power of the Redeemer acting within us. Thus therefore the disunion of self-consciousness and the consciousness of God is annihilated, and the sinful state abolished.

According to Schleiermacher mere faith in the divine efficiency and dignity of Christ is not sufficient to the attainment of salvation, and what is yet wanting is the love of God which offers up all self-love, even as Christ offered himself for us. Under the dominion of this love we give up our former personality; we participate in the kingdom of Christ, and recognize the fact that all divine life within us is the agency of Christ, and that nothing truly holy can arise from ourselves. The remains of sin which still continue will indeed exert a disturbing influence upon our blessed life in Christ, but inasmuch as every sin in the believer is only a motion of the old man whom the new man abhors and mortifies, the love of God shews itself in us first as extirpating sin and then as forgiving it, consequently as rendering us blessed.

Those who have some acquaintance with Rationalism will readily perceive how fatally our author here again strikes at its very vitals. The Rationalist is his own redeemer; instead of the Saviour he speaks only of his duty; and from the performance of it he expects his redemption from sin. According to Schleiermacher on the contrary there is but one redeemer of all men, and without him none can be saved. Through him the love of God has been made visible to us in all its glory; and if such a sensible display of it had not been needed God would have communicated his love to us internally by reason. The Rationalist is unable to rise to an active love, because he does not perceive the divinity that is in Christ, and is void of faith; for it is faith only that receives the divine agency of Christ, produces conversion, and procures blessedness by an entrance into the love of God.

The feeling of dependency indicates further that, as redemption is as an appointment of God, and not of those who were to be redeemed, so faith also must be divinely communicated. As we are dependent with regard to faith on the internal operation of Christ, so we are dependent also on those appointments by which his agency is presented externally; on all the means and opportunities in the Christian world that have proceeded from the Redeemer, and are to be considered as a continuation of his agency. To these we must reckon the bible, public worship, schools, edifying books, political institutions, arts and sciences, as far as they have a bearing upon Christianity. As all these things are dependent on divine providence, all the effects also which they produce in us must be dependent on God; and nothing remains for man to do on his part than willingly & cheerfully to receive the proffered agencies of Christ & to persist in them. Faith is therefore an agency of Christ within us produced by the influence of his external agencies. Now if redemption be not received by all to whom it is proffered, the cause is either that the power of sin, which acts upon them from without, is stronger in them than in others; or that the grace of God is not communicated to them in sufficient measure; or that the concurrence of both has made their redemption impossible. But the greater or less degree of strength which sin possesses in an individual depends on the circumstances in which he is born; on physical constitution, climate, customs, associations, &c. all of which again are dependent on God: and finally, while the will is in the process of development, and is consequently unequally susceptible of influence at different times, divine grace may not be present at the proper season, because the individual can neither originate in himself a stronger will while he is under the dominion of sin, nor cause the love of Christ to be presented to him in a more efficient manner; all of which depend on the will of God; and to him therefore it must be ascribed whenever the feeble consciousness of God within us recognizes and apprehends the love of Christ, and our redemption is effected.

In the year 1819 Schleiermacher still continued strenuously to defend the doctrine of divine sovereignty in election, and with an acuteness which it is impossible to exhibit in an abstract without divesting it of all its beauty and originality. In 1822 he published his *Dogmatic Theology*. In this work he returns that doctrine indeed, but in a modified form, inasmuch as he restricts the election to the present world, and calls believers, "Those who are here elected;" but he assumes that all others will, at some future period, by some mysterious influence of Christ, participate in the redemption; because otherwise it would follow that divine sovereignty has confined the efficiency of the Redeemer within narrower bounds than the compass of the human race; and Christ's victory over Satan would deserve to be called a defeat since those who are redeemed in this life are by far the smallest portion of mankind. As long as any thing divine continues in man, he retains a susceptibility of grace, but if all that is divine in him were ultimately extirpated by sin,

nothing would remain but the mere animal, the further punishment of which involves a contradiction. Thus, according to Schleiermacher sin will and must be punished; sin is always inseparably connected with punishment, and there must therefore be a future season of retribution during which every one shall receive according to his works;—but at a remote period in eternity all will be converted and saved by a mysterious agency of the Redeemer. In this consisted Schleiermacher's *Universalism*.

[For the Messenger.]

* Obsecro te per mansuetudinem Christi, ut, si lae-
ci, dimittas mihi, nec me vicissim laedendo, matum
pro male reddas.—Augustine.

I was much astonished to find myself accused, by the Lutheran Observer, of having made use of language, in correcting his error, that was offensive "to religion, to courtesy and to the rules of social life." Language offending against one of these epitheta ornata, would be sufficient, to deprive its author of all dignity of character, and at the same time to render him incapable of offending any other person than himself. Although prepared to believe any thing the Luth. Observer should state on his authority, I must confess, that in this instance I am compelled to doubt the correctness of his views, and declare my conviction that the language I made use of was neither harsh nor unworthy. Where there is no intention to offend, there no offence can exist. But in this case the intention can only appear in the words I have used; and as what I have said expresses neither the least suspicion of a wilfulness in the error into which the Observer had fallen, nor a doubt of his correspondent's honesty, an intention to offend was surely not betrayed by my language. All I said was,

"The Luth. Observer, among other erroneous literary notices," &c. &c.

To err is human, and an error into which we fall ought not to rouse our anger, but to render us sensible of our foibles. In pointing out the error which the Observer has circulated with regard Schleiermacher's connecting himself with the Luth. church, I thought by no means of the Luth. Observer, but was only concerned with the error itself, and with the injury it might have done to Schl.'s character, if it had been left uncorrected. Having reflected often on the propriety of leaving one's own church and joining another, I have come to the conviction, that he who does this on any other ground than because the creed of the other is more consonant with his own convictions, is an apostate. If Schleiermacher therefore had left his church because she was too narrow for his genius, and had united himself with the Luth. church, because she was great and preëminent, he would in my estimation have been a renegade: he would have acted morally wrong; and it is but reasonable to suppose others to be under a like impression with me. But Schl. was a Calvinist, and, to say nothing of his elevated moral character, he deemed it improper to disturb the peace and unity of his church by views in theology that were irreconcilable with her creed. I at least believe, that in joining another church he would not have been so corrupt as to select that one which would have been in open opposition to his own faith. A genius, like Schl.'s, striving so earnestly af-

ter truth, will never I trust, be led by external splendor.

Not less erroneous in the Observer is the assertion, that Schl.'s system was inconsistent.

"And more than once we gazed at him," &c. &c.

But even a superficial acquaintance with his system would change such an astonishment at a supposed incongruity into admiration of the strictest logical consistency; for of all faults Schl.'s system is least chargeable with that of incongruity. He was indeed "at once a Calvinist and a Universalist, a Pantheist & a firm believer in the doctrine of natural depravity," &c. Suppose he was a Pantheist, this very fact will show, that he was logical and attentive to consequences in his reasonings, as Pantheism is the only consequential philosophical system, and most reconcilable to Calvinism and Universalism. It is however an easy thing to find every where similarities and to comprehend all things that resemble each other under one name; but it is more useful to seek for distinctions, because where things do not differ, there they resemble of course. Now the word Pantheism is of a wide compass, and systems quite different in their nature from each other are comprehended under it. The Materialist, who admits the eternity of matter, and he who defends the doctrine of Emanation and consequently denies the reality of matter, and the Idealist, that disclaims the existence of God apart from the world, all are called Pantheists; and again there is a Pantheism of Fancy, and one of a mystic feeling, and another of reason. Schelling and Hegel, Augustine and Jacob Bohme, Taulerus and Zwingli, Origen and Dionysius the Areopagite, the Sufism of the Persians and the Brahmanism of the Hindoos, all have elements of Pantheism, but with great diversities. If I therefore had accused Schl. of Pantheism I would have considered it my duty, to state that his Pantheism was that of Augustin and Zwingli, both of whom maintained the depravity of human nature.—Schl.'s Universalism on the other hand might be taken in the sense I have pointed out in the abstract which is given of his system; and in this sense it will be found not to clash with the remaining part of his system.

The Observer farther states that Schl. had himself formed a system of *Philosophy* according to the model of Spinoza. I confess I was ignorant of this fact. Schl. had many original views and was very active in promoting the study of Philosophy, but he was not the author of a new system. (See Hegel, *Kritisches Journal*, 2d Vol. 1st Number. Tenneman's *Geschichte der Philosophie* p. 500.) And neither was his study of Philosophy limited to the works of Spinoza and Fichte, as appears from the fact that his philosophical views were but the acme of Jacobi's Philosophy.

These are a few of the errors, I noticed in the L. Observer, and to them I alluded by my phrase "erroneous literary notices", yet without any intention to offend. If however the correction of an error could be an offence, then in accordance with an ancient saying, "Truth begets hate" (veritas parit odium,) I would deem it my duty to offend, rather than sacrifice truth to politeness; for it becomes not man, the image of God, to kneel down before any mortal being. This homage is due only to truth and to the author of it. But I am truly convinced that as I

do not use personalities, the Luth. Observer will not substitute in the place of a pure motive the mean desire of offending.

Communicated.

DEDICATION.

On Sabbath, the 22d of last month, the new German Reformed church at Waynesburg, Pa. was most solemnly consecrated to the service of Almighty God. Religious exercises were commenced in the church on Thursday evening previous to Sabbath, and conducted until Saturday morning by Brs Heffmeier, Bragonier and the resident minister Mr. Glesner. Then other brethren arrived and took part in the exercises during the remainder of the day. In the afternoon more than 20 young persons were received into full membership in the church—professing sincere repentance toward God, and such a faith in the Saviour as would result in obedience to all his commandments, and their full determination—made in the Master's strength, to live holy, righteous and godly lives in Christ Jesus. The occasion was one of deep solemnity.

On Sabbath morning the church newly built of brick, neat, large and impressive, was dedicated in a most solemn and impressive manner to the worship of the true Jehovah. A dedicatory sermon was preached in the morning in the German language by the Rev'd S. Gutelius from Ephesians 5, 27. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." After an intermission of ten minutes, another was delivered by the Rev. E. Heiner, in the English language, from the prophecy of Haggaï 2, 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts." And in the afternoon a third discourse appropriate to the occasion, was preached from 1 Tim. 3, 15, by the Rev. J. B. Rebough, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." During the whole of these interesting exercises, close and undivided attention was given by a numerous crowd of hearers, and much good feeling appeared to pervade the assembled multitude.

On Monday morning the Rev'd Mr. Rice, came to the assistance of the brethren. He preached in the English, and the pastor of the church in the German language. After which the Lord's supper was administered to a very respectable number of communicant members. On this occasion especially the deepest solemnity seemed to pervade almost every heart. The great Head of the Church was truly in his new erected and consecrated Sanctuary, which appeared filled with his divine presence.

After preaching in the evening the meeting was closed, and there is good reason to believe that great good was accomplished in the Master's name. And that the good work of the Lord may be continued among that dear people until they shall have had their robes washed and made white in the blood of the Lamb, until they shall have been brought to sing in the land above, the everlasting songs of the redeemer, is the sincere and earnest prayer of the writer.

Communicated.

ORDINATION.

Rev. Daniel G. Bragonier, late of the theological Seminary, was ordained to the holy office of the gospel ministry in the Reformed church at Clear Spring, Washington county, Md. on Wednesday, June 25th, 1854.

The brethren who performed the ordination were Rev. J. C. Bucher, J. B. Rebough and E. Heiner. The sermon was preached by Rev. Mr. Heiner from 1 Cor. 2, 2. Mr. Bucher presided at the ordination, and the charge was delivered by the Rev. Mr. Rebough. A solemn

ity pervaded the assembly such as is seldom witnessed. Every heart appeared to be filled with the deepest reverence because of Jehovah's presence, and seemed to feel the weighty and awful responsibilities of him who takes upon himself the office of an ambassador of Jesus Christ. It was a time long to be remembered by many. God manifested himself on the occasion, and his holy temple seemed to be full of his glory. The audience were very attentive, and good impressions have doubtless been left upon the minds of all who were present. During the meeting which lasted about two days, 6 or 8 close, practical sermons were preached, and prayer meetings held; and there is good reason to believe that the Lord has commenced a good work amongst that interesting people. The prospects of doing much good in that part of the Master's vineyard are very cheering and encouraging. Believers seem to be alive to a deep sense of their duty, and the salvation of immortal and precious souls, and sinner's listen to the preached gospel with anxious attention. And that the Beloved of the Father would abundantly enrich the pastor with showers of refreshing grace, and make him greatly instrumental in speedily building up the Redeemer's kingdom where he is now labouring, and that he would ultimately crown him, together with the dear people of his charge, with an everlasting salvation, by bringing them all safely home to glory, where they shall join the general assembly and church of the first born in continually ascribing hallelujah and sweet songs of praise to him who hath loved them, & hath given himself for them, and hath made them clean, and washed them white in his own blood, is the sincere prayer of one who attended the interesting meeting.

Correspondence.

Walkersville, Fred'k co. Md, June 16, 1834.

Dear Sir,

Permit me to address a few lines to you this morning. A year has already expired since I left our beloved institution, the Seminary of the Ger. Ref. Church at York. It is with pleasure I look back upon the past year, and behold the rapid increase of the students and the prosperity of our institution. Surely the Lord has been with us, and blessed us, and answered the many fervent petitions which have been offered at a throne of grace in behalf of our beloved Seminary. May the prayers of her friends still ascend to God, while we trust in Him for the future. In the month of July it will be a year since I have commenced my ministerial labours in this neighborhood, and taken charge of my respective congregations. All my churches with the exception of one, are union churches, composed of Reformed and Lutheran members; and I am happy to state, that the members, as well as the pastors of these different churches are united in the bond of peace and love. As I am candid and open at all times, when in and out of my pulpit, I would also here take the liberty to add, that where this spirit of peace and brotherly love does not pro-

vail, among pastors and members of different churches, or where one strives to build up his own church by the ruin of another, there the right spirit does not yet exist. Our blessed Lord says: "Ye are my disciples if ye love one another," and again "he that has not the Spirit of Christ is none of his," and if all would but remember this good old maxim, "Do unto others as you would wish to be done by," religion, as well as things in general, would bear a more favourable aspect than they really do.

I am engaged twice every Sabbath in preaching, and through the week in imparting religious instruction to the young people in my charge. When I first came here I had considerable difficulty in getting my young friends to attend these instructions, but they now begin more and more to see the necessity of embracing these opportunities and of receiving instruction out of the word of God. I have at present a good number attending my lectures, some of whom come the distance of six and seven miles. I have laboured with delight in my charge, and thus far the Lord has been with me and blessed me, and in him alone I trust for the future. I have recently established a Sabbath school in one of my country churches, which if now properly conducted, will I hope, prove a blessing to the neighbourhood. I have installed new church officers in all the churches under my care, (four in number) in one of these churches there has been no full consistory for about 14 years, until now. Many of my members are richly blessed with the means of doing much good for the cause of Christ, and I rejoice, that I am able to say, that they are not only blessed with the means, but that some of them (I wish I could say many or all) are also blessed with a disposition to do good, and have already evinced this noble, this christian disposition yea their love to Jesus, by cheerfully and liberally contributing towards the extension of the Gospel of Jesus Christ, the supporting of his church, and the Seminary of the Ger. Reformed Church at York. I hope that many more who are blessed with the means, may also soon be blessed with the same noble disposition. And when they give, may they not consider it lost, but rather remember, that they are only returning it to Him, who lent it to them, for this purpose. As my congregations are yet rather small in comparison with others, it cannot be expected that they should do as much as others, but where there is union there is strength, and as twenty individuals have given me their names for the Messenger of G. R. church to be published twice a month, I shall have no occasion to pledge myself, but to send you the names of those subscribers immediately. I hope my brethren who have pledged themselves for 20, may soon be able to present their lists, and with me endeavour to procure many more, while those who have hitherto done nothing, remember the words in Amos 6, 1, "Woe unto them that are at ease in Zion."

At a congregational meeting in Creagerstown, where I regularly preach, it was thought expedient to rebuild St. John's church in which the Reformed and Lutherans worship. As these are but small congregations and sufficient means are wanting, we trust and hope that the mem-

bers of the Reformed and Lutheran churches in the surrounding neighbourhood will not refuse to come to our assistance, and to contribute their mite when called upon by the committee appointed thereto by the church.

Extract of a letter dated Mansfield, Ohio.
May 22. 1834.

REV. SIR.

We are now in a measure prepared for a preacher and are very anxious to obtain one, and therefore address ourselves in this manner through you to the Synod of the German Reformed church. A young single man capable of preaching both in English and German would suit us best.

A worthy young man who is familiar with both languages could have four congregations in this neighbourhood, and perhaps more; but we could not give much encouragement to one who cannot preach in both. There are many worthy people in this country who prefer the German language to the English. Our church is so far advanced that we expect to finish it by next fall. Another is erecting within about five miles from us. Both of them would be finished in a short time if we had a pastor. We are altogether destitute of public worship, and many of us feel that, in this way, we are retrograding in spirituality. Send us one to help us on our way to Zion. You will please, after having read this letter to forward it to the Rev. L. Mayer, Professor in the Seminary, and as soon as you can learn what prospect there is of obtaining a pastor, please to inform us immediately, so that, if we cannot be supplied from your connexion, that we may turn to the right or the left for a shepherd, ere the flock be scattered abroad and many of them perish forever. May the great Shepherd and Bishop of souls refresh us with faithful ministrations of his word, and at last bring us home to himself, where we shall enjoy his presence evermore.

With sentiments of regard we remain your sincere friends &c.

Extract of a letter from—dated May 27.
1834.

REV. & DEAR SIR.

"It affords me much pleasure to state to you that my health is again perfectly restored, and I think I can say that my labours have not been in vain in this region. God, I trust, is blessing my feeble efforts to build up his church and to extend the kingdom of his Son in this place. The congregation at — is gathered again. My expectations in that place have been more than realized. I have visited the greater part of the members, and find them friendly and devoted to their church. I had some little difficulty in removing an impression that had been made on some of their minds, that the "German Reformed church" was but another name for the "German Presbyterian church."—All difficulty on that point, I trust, is now settled with them forever & our brethren are disposed to be exceedingly friendly toward me."

"In—the congregation is quite as large as the church will admit of. On Sundays it is

generally crowded, and my prayer-meetings are usually well attended; and, what to me is very cheering, a great many young persons of both sexes attend. I have also a bible class, which meets once a week.—I use as a text-book the *Union Questions*."

"So much for the past; and now a word in anticipation of what is to come. I intend to have a communion in—on which occasion I expect the assistance of—and—; and I anticipate by the blessing of God a profitable season. There seems to be a happy state of feeling in the congregation at this time. A deep solemnity appears to have seized many minds; and indeed many who I have been told cared little about God or his church, have become regular attendants on divine worship. This I am encouraged to hope is an indication of something better that is to follow. I hope that since I have been here the way has been preparing for the Holy Spirit to come amongst us. We need reviving; for though this is by no means an inimical place when compared with some others which I have seen, there is nevertheless much need of the awakening influence of God's spirit to stir Christians up to greater diligence in the discharge of their duty, and to bring sinners to a sense of their lost condition. Many there are who, though regular hearers of the word, it is to be feared worship other Gods besides Jehovah. Their farms and their merchandize possess too great a share of their affections, and God is but a secondary object of worship with them."

"If God be pleased to favour us at our protracted meeting, I hope I shall be able to send you good news from—."

"Dear sir, pray for us. Forget not your young brother and his charge at the throne of grace. He needs your prayers; for his labours are arduous."

MESSENGER.

YORK, JULY 15, 1834.

THE OBSERVER AGAIN.

The Lutheran Observer of the 4th inst. contains the following notice of our reply to his censorious strictures on the Messenger for its unlucky, though harmless correction of his error relative to Schleiermacher. We give the article entire that we may do full justice to our good brother, and that our readers may have the full benefit of his production.

"SCHLEIERMACHER AND THE MESSENGER."

"Our European Correspondent fell into a slight mistake in supposing, Doct. Schleiermacher to have professed himself a member of the Lutheran Church. The Messenger of the Ger. Ref. Church forthwith called public attention to this 'small concern,' and put forth its strength to prove that Schleiermacher was not a Lutheran but a member of the German Reformed Church. At the same time it arraigned us before the bar of the public for various other errors without however condescending either to designate or substantiate a single one of them, and thought the mere fact that S. was a Calvinist might have taught us that he was not a member of the Lutheran church. We then took the earliest occasion to correct the trifling lapse, and intimated that the Messenger might have alluded to it without overstepping the common courtesies of social relations; we also denuded to the conclusiveness of the Messenger's logic. And now

forsooth our redoubtable champion comes forth again in all his potency with an elaborate article occupying some three or four columns in small type on this *most weighty and all-absorbing* question, three fifths of which however, are as irrelevant to the matter at issue as it is unimportant whether S. professed to belong to the Lutheran or the G. Ref. Church.—We say *designedly professed*; for in reality he believed not the system of doctrines contained in the Heidelberg catechism nor that of the Augsburg confession. He is well known to have been a *Universalist*, and a *Pantheist*, neither of which heresies is taught in those systems.—The Messenger thinks it was not indecorous in its allusion to us, we think it was; the Messenger is of opinion its logic was not inconclusive, we are of opinion it was; the Messenger maintains we were in an ill humour when we were amused at its lame logic, we maintain we were in the best mood in the world and are so still on this subject. It appears then, that on all these *deeply interesting and vastly momentous points* we are fairly at issue; who is to decide? Why we suppose our readers, and from their decision, we assure our "good brother" of the Messenger, whom we really love and admire, we shall make no appeal."

We have room only for a very few remarks on the foregoing article and those few must be brief.

Will the Observer tell us whether we are to consider this article as a specimen in his best style of the "meek spirit," the respectful language," the "courtesy," and the accordance with "the precepts of our holy religion," of which he spoke with so much feeling in his recent lecture to us?

"And now, forsooth &c." Three fifths, it seems, of what we have written in reply to the Observer is irrelevant to the matter at issue! Irrelevant to what matter at issue? To the question, it seems, whether S.—belonged to the Lutheran or the G. Ref. church? We should be surprised, good brother, if so much as two fifths of our article were relevant to that question. The Observer having yielded that point and acknowledged his error, it was not then a matter at issue between him and us, and we certainly did not intend to "come forth in all our potency &c &c," to prove it again. But our good brother had attacked us with unsparing severity, and charged us with offending against "religion," against "the common rules of courtesy and social life," and against the principles of logic; and our whole design was to vindicate ourselves against these charges, which we could not think unworthy of the attention we gave them as long as we felt respect for their author. To this object, we think, our arguments were not irrelevant; and we beg leave to say, that our good brother ought to have observed it and ought not to have represented us to his readers, who never see the Messenger, as acting the foolish part he ascribes to us. We request the Observer further to consider whether such a representation of us, particularly where we cannot be heard in our defence, is fair and candid and just; and whether he would think it very consistent with "the precepts of our holy religion" to have the same measure meted out to him?

"We say *designedly professed*; for in reality &c &c." Alas! poor fallen S.—! His professions and the truth are no longer in unison. In an ill-fated hour he is stripped of all his greatness.

"He is well known to have been a *Universalist* and a *Pantheist* &c &c." Pray, good brother, what sort of *Universalist* and *Pantheist*? We have asked for this information before. We have reminded you that there are different forms of *Universalism* and *Pantheism*, and that some of the most popular divines of the Lutheran church were *Universalists*. Why, without noticing what we have said, do you now reiterate the charge in the same unqualified terms, with which

it is probable that most of your readers connect no other than the most absurd and odious meanings?

The Observer has given no answer to our enquiry about the Calvinistic Lutheran divines. What does this silence mean, brother? Is prudence the better part of valour, and are you going "back again"?

"The Messenger thinks it was not indecorous, &c &c." A "short method" of proving, good brother? "We think"—"We are of opinion"—"We maintain"—is the answer you give to every argument. A very convenient simplification of logic truly and a saving of much labour and time!

"We assure our 'good brother' of the Messenger &c &c." Very kind, brother. Your readers will be delighted with the generosity that can still find cause for love and admiration, where there is so much folly and rudeness.

From different sections of our church we receive the most encouraging intelligence of progressing improvement and brightening prospects. Many of our vacant places have been supplied within a few years, and, what is most worthy of thankful acknowledgement to the great giver of all good, they have generally been supplied with faithful and devoted men. Not a few of our brethren have their hearts set upon doing good; and while they are labouring with ardent zeal in the service of their Lord, their labours are not unblest. We rejoice to observe that our young brethren regard their office as "a work" and "a good work," for which it is worth the pains "to spend and to be spent." The Lord is with them, and will be with them, and they will be among the honoured instruments by whom God will accomplish what we have so long and so anxiously desired. We exhort all our brethren to remember that time is short and eternity long. It will be soon enough for us to rest from our labours when the Lord shall see fit to call us away. While we are here our business is to work; and that with all the strength which God has given us. The servant of Christ must not indeed wear out himself before his day has closed. One part of his duty is to preserve his ability for service unimpaired throughout the largest period that God may have appointed for him; and for this purpose a wise adjustment of labours and respite is demanded; but he must not be idle: all his ability must be employed; and even his respite and recreation must have for their object the renewing of his strength for the continuation of his labours.

GENERAL LA FAYETTE.

This distinguished personage died at his residence near Paris on the 24th of May last. Few men have won so much of the admiration and esteem of mankind. In all the scenes of his life he acted the part of a great and good man, and was throughout the champion of liberty, and the promoter of human happiness. He was born in 1757, September 6th, the heir to wealth and titled rank; but when little more than 19 years of age he forsook all—his wife and friends—to unite his fortunes to ours in the gloomiest period of the revolution. He landed at Charleston, S. C. April 25th, 1777, and entered upon a career of painful duty, without the cheering prospect of ultimate success. He was appointed Major General by the continental congress on the 31st of July 1777 at Philadelphia. The language of his appointment shows

the light in which congress viewed the voluntary offer of his services. "Whereas the Marquis de La Fayette, out of his great zeal to the cause of liberty, in which the United States are engaged, has left his family and connections, and at his own expense come over to offer his service to the United States, without pension or particular allowance, and is anxious to risk his life in our cause: Resolved that his service be accepted, and that in consideration of his zeal, illustrious family and connections, he have the rank and commission of Major General in the army of the United States." In September 1777 he was wounded at the battle of Brandywine. On the 1st of December ensuing the following resolution was passed by Congress then in session in this place (York, Penn.) "Resolved that general Washington be informed, it is highly agreeable to congress that the Marquis de la Fayette be appointed to the command of a division in the continental army." In the year 1778 he was employed in Rhode Island and Pennsylvania. In 1779 he went to France for the purpose of procuring assistance from the French court. He soon returned with the promise of aid, and was immediately employed at the head of 2000 men whom he partly equipped at his own expense, against Cornwallis in Virginia. At his solicitation the French prepared to send an army of 20,000 men to America, when peace rendered it unnecessary. It was to him doubtless as much as to any other individual, that, under Providence, the happy issue of the contest was due. His praise was on the lips of the nation, and Congress passed new resolutions bestowing on him the highest approbation. The part he acted in both the French Revolutions shed still further lustre on his name as a patriot and philanthropist. But it is as the soldier of our Revolution that we delighted to honour him. When he visited us a few years ago he was received as the guest of the nation, he was greeted every where as a common benefactor, and entertained with the grateful enthusiasm of a great and generous people. When the humblest of our revolutionary patriots sinks to the grave, we follow him with something like the same feeling as when an honored parent dies. The simultaneous expression of feeling at the intelligence of the death of La Fayette shews how much he was endeared to the heart of every American. With him the last of the Major Generals of the revolutionary army is gone. The actors in those trying times are rapidly passing away, and soon the events of that period can be traced only on the page of history. La Fayette long survived to connect the past with the present, known as he was to the world as one of the founders of a great nation. His name will now be remembered with that of Washington, and his memory be cherished by the American people while they remain worthy of the illustrious authors of their emancipation.

Our town has been the first to pay a fitting tribute of respect to the deceased. On Thursday the 26th ult. a grand procession took place, composed of the military and citizens, commanded by one chief Marshal and four assistants. A hearse drawn by four beautiful black horses led by as many grooms in suitable habiliments was the first conspicuous object in the train. Behind it followed a grey horse representing that of the deceased and bearing his military accoutrements and led by two grooms equipped like the others. At some distance further behind

followed several barouches, carrying the living relics of the revolutionary army, hoary-headed, decrepid, and bowed down with age—the most touching spectacle of all! The procession marched through several streets, with funeral music, amid the tolling of numerous bells, and the discharge of cannon, to a church filled to overflowing, where a suitable address was delivered. The whole was truly imposing, and a feeling expression of regard for the great and good La Fayette.

ECCLESIASTICAL NOTICES.

Rev. J. G. Fritchey has removed his residence from Lincolnton to the parsonage situated at *Wilfong's Mills, Lincolnton Co. North Carolina*, to which place communications addressed to him should be directed.

Rev. Daniel Bragonier late of the Theological Seminary, having recently been ordained to the gospel ministry, has taken charge of congregations at *Clear Spring, Washington Co. Md.* and in its vicinity. His post-office address is "Clear Spring, &c."

To Correspondents.

A Subscriber shall appear in our next. Several other articles are excluded for want of room. Among them some editorial matter.

Miscellaneous.

From the New York Observer.

GEN. SYMON OF REFORMED DUTCH CHURCH
EXTRACTS.

Report on the state of Religion.

The committee appointed to draft a report on the state of religion, beg leave to submit the following:

"To the christian whose language is, If I forget thee, O Jerusalem! let my right hand forget her cunning, it is both interesting and delightful to trace the church's varying history, and to observe the gracious designs of her Head, and the fulfilment of his promise from year to year; 'I will abundantly bless her provision. I will satisfy her poor with bread. I will clothe her priests with salvation, and her saints shall shout aloud for joy.'"

It is true that during the last year not so much has occurred to afford the high satisfaction felt during the remarkable and extensive outpourings of the Holy Spirit within a few years past, yet there has been much to cheer and animate. From the limited reports of the Particular Synods, it is a happiness to learn that, while a number have enjoyed seasons of special refreshing, and have received large accessions to their communions, most of our churches record continued prosperity and pleasant additions. Among these are the church of North and South Hampton, in the classis of Philadelphia; the church of Walpeck, in the classis of New Brunswick; the church of Cortlandtown, in the south classis of New York, and the church of Coeymans, in the classis of Albany.

In looking over the statistical tables, we learn that 144 of our churches have reported the reception of upwards of 1,500 members on confession, and above 700 on certificate.

While great harvests have not been gathered, brethren seem to have been faithfully occupied in other departments of labor. The churches have enjoyed a great amount of pulpit and pastoral services, much attention has been given to instruction in the elements of religion in catechetical and Bible classes, and in Sunday schools, and there has been an increasing attention to public exercises for the better indoctrinating of the whole church.

The ordinances of religion have been generally well attended—meetings for social prayer are found on all sides sustaining the interest of piety and cheering the christian in his duties, and a proper attention is paid to the order of the house of God.

Unity of feeling and uniformity of sentiment have every where prevailed, and ministerial fellowship has most pleasingly been maintained with a kind cooperation in each other's movements to advance the welfare of Zion.

An unusual number of ministerial changes have taken place, which it is feared may have an unhappy influence on the interests of religion;—new churches have been formed in large regions, formerly occupied by a single church, and by the occupation of missionary ground.

Our school of the prophets, though not receiving the attention it demands, is happily pursuing its way. The great benevolent undertakings of our day are receiving an increasing patronage; our Sabbath schools occupy a higher place in the affections of christians; the great Temperance reform is advancing with accelerated force, and is crowned with abundant successes.

We are happy to learn that the churches with which we are in correspondence are honored with recording numerous cases of precious revivals, the increase of churches and of ministerial laborers, and an active co-operation in the various benevolent undertakings of the day, and are anxiously looking with us to the day when the kingdom of God shall come, and his will be done on earth as it is done in heaven.

Like them, we are warned by the providence of God to do what our hands find to do for the attainment of this end and abound in the work of the Lord. Death is constantly at work, and though our churches have been saved during the year from the fearful plague over whose desolations we recently mourned, numbers by other instruments have been removed from the field of labor,—and the ministry has been painfully invaded. During the year past our churches have consigned to the grave three of their ministers, viz. Dr. Gerardus Kuypers; Hermanus Van Hlyzen, and Dr. Gilbert R. Livingston, the first two after a good old age, the last in the vigor of life. Such ministerial cases occurring from time to time, should induce us to keep before the mind our Master's word: "I must work the works of him that sent me while it is day, for the night cometh in which no man can work." Happy, shall we be, happy will the church be, if following such a model we tread the course allotted us: Though cheered by past blessings, we shall reap increasing harvests and have to record most glorious things as accomplished through our instrumentality,

by the great king of Zion, to whom shall be all the glory. All which is respectfully submitted.

P. LABACH, *Chairman.*

Report of Missions.

The committee on missions report, that from the reports of the Synod's Board, it appears, that the Board have diligently attended to their duties, and carried on the missionary operations to the extent of their pecuniary ability. But they regret to state, that the Board have been greatly restricted in extending aid to feeble churches, by want of the requisite funds. The churches have not sustained them as much as was to be expected. The year preceding the last, they appropriated in aid of feeble churches nearly \$5,000, but the last year only \$2,080. "From this detailed statement," the Board observe at the conclusion of their report, "the Synod will learn that the cause of domestic missions is languishing."

It appears from the report of the Treasurer of the Synod's Board, that \$2,896 62 have been received by him, while the Treasurer of the Auxiliary Society reports the receipt of \$2,675 11; making a total of \$5,572 73 received for domestic missions.

Your committee are happy to inform Synod, that the desire expressed by the Synod of 1831 has been fulfilled. The Missionary Society of the Rf. Dutch Church have become auxiliary to your Board on terms that have met their unanimous approbation. By this union the Missionary Society have agreed to pay their receipts to the treasury of the Synod's Board, and have surrendered to them the appointment of missionaries; but retain, by agreement, the right of nominating for appointment missionaries, and of aiding weak congregations to the amount of all such moneys as they may pay into the treasury of your Board. The Board of Managers of the Missionary Society express in their report the hope that "this united and harmonious action now publicly announced will conciliate the favor of the whole church, and call forth her most efficient energies upon the exceedingly important subject of her domestic missions."

Your committee are inclined to believe that an agent or agents will be found necessary to carry on missionary operations with efficiency and success. Were all our ministers and consistories diligently and perseveringly to attend to the business of raising funds, no agent would be needed. But experience proves, that many require to be reminded of their duty, by occasional visits from agents, who spend all their time or a portion of it in raising funds for missionary purposes. But they think this subject should be referred for consideration to your Board, and that they should be authorized to employ an agent or agents, whenever they shall deem it proper.

[The committee recommended the adoption of three resolutions in accordance with the above views.]

German Churches in the West.

An interesting statement of the condition of the German population beyond the Alleghany

mountains who originally belonged to the Reformed German church, was presented to synod by the Rev. B. C. Wolf, delegate from that church. In taking leave of synod, he gave an affecting representation of the destitution, in regard to the gospel and its ordinances, of that increasing population, of their exposure to the proselyting designs of the Roman Catholics, and of the inability of the church he represented, to afford them adequate assistance. He stated that the first churches in their connexion, had been founded by the church in Holland; the Reformed Dutch church was regarded as their elder sister; and he appealed to its sympathy, and asked whether it could not, in some consistent way, afford missionary aid to that destitute population.

In view of these facts, your committee recommended for adoption the following resolutions:

Resolved, That the synod has heard with deep interest the statement of the delegate from the German Reformed Church, respecting the destitute condition of many of the congregations of that denomination, especially of the situation of the numerous German Emigrants, continually landing on our shores, and settling in distant parts of our country, unprovided with the blessings of the Gospel ministry.

Resolved, That the delegates from this synod to the synod of the German Reformed Church, be instructed to confer with that body as to the measures proper to be employed, to enable the Reformed Dutch Church to co-operate with the German Reformed Church, in the cases above mentioned.

Resolved, That the destitute condition of the German emigrants, and persons speaking the German language, be recommended to the immediate consideration of the Board of Missions, and they be authorized to employ such missionaries among them as they may deem expedient.

Foreign Missions.

From the report of the Board of Foreign Missions it appears, that, although they have made no special efforts for raising funds, they have received the last year \$3,905 63. In consequence of a letter from Rev. David Abeel on the subject, the Board immediately forwarded a letter expressing approbation of his suggestion, and instructing him to visit Holland and confer with the Netherlands Missionary Society, and the ecclesiastical authorities in reference to the missionary field within the colonial possessions of the Dutch Government in the East Indies; and also to confer, if he should deem it expedient, with the civil authorities, to ascertain what approbation and facilities might be expected.

The propriety of opening a correspondence with the churches in Holland in relation to the field for missionary operations within the East India possessions of the Dutch Government, and an attempt to obtain a concert of measures in occupying it, is deemed by the Board a subject worthy of the consideration of the Synod. [Four resolutions were submitted in accordance with these views.] Respectfully submitted.

J. J. JANEWAY, *Chairman.*

From the Home Missionary Magazine.

GERMANS IN THE UNITED STATES.

It is well known to persons residing in the city of New York, in Albany, and in the vicinity of the Erie Canal, that large numbers of German emigrants have been pouring into the western country, particularly for the last five years. Many of these have dispersed themselves among the American population, and are rapidly conforming themselves to our habits. But the greater part seek locations so as to form German communities, where they may retain, as far as practicable, the language and customs of their native land. Our missionaries have from time to time apprized us of the growing importance of these settlements, and as far as possible, with the limited facilities at our disposal, we have endeavored to supply them with the preaching of the Gospel. We have at present two missionaries who preach in the German language,—one among the old German population of Pennsylvania, and the other to more recent emigrants at Buffalo and the vicinity, N. Y. In Ohio and Missouri the settlements are comparatively of long standing. To these we have sought to do good through the ministry of our missionaries using the English language. We have reason to regard our efforts of this kind as peculiarly interesting and useful. Below we give an extract from a letter from one of our missionaries in Missouri.

From Rev. J. M. Sadd, Farmington, Mo.

"My two German congregations are at this time in an interesting state. I intend to labour more among them this summer than usual. I expect to receive some to both of the churches at my next meetings, one of which commences this week. Sabbath before last I preached to the Castor church and people one sermon, at the close of which seven persons came forward to be prayed for, one an old man of about seventy years. Some of them, I think, are Christians, and will unite with the church soon. The other church, on White Water, is still more interesting; and they greatly desire the more frequent preaching of the Gospel, and are endeavouring to obtain my labours a greater share of the time. I have some idea of removing my residence among them. They can, and I am inclined to think will very soon furnish our support, save our clothing, if I should live among them. I have laboured among them some time already, and have conformed to their habits of living beyond what I expected. The principal inducement to become their minister wholly, is the great door which is opened for usefulness. The settlement is large, and they are nearly all Presbyterians,* and very generally anxious to be instructed and led to Christ.

There is no difficulty as it respects the language, except in case of a few old persons, who will, in the course of nature, soon be off the stage. Still it would be preferable to have their minister a German, if such a one could be found of sufficient piety to undertake the charge of a people so ignorant, and at present so generally wicked. A Felix Nefl among them is what they need; and O, sir, having just

* They are German Reformed we suppose—certainly not Presbyterians.—*Editor of Mes.*

read that blessed man's life, I pant for his piety, his general disposition, and his entire consecration to the work of administering to the wants of such a people. The habits and customs of these Germans approach a little to wards those with whom that precious man had to do.

MISSION TO TRIESTE.

We learn from the Second Annual Report of the Western Foreign Missionary Society that the Executive Committee are now engaged in maturing a plan for the commencement of a Mission at Trieste. The Rev. Joseph Huber, a member of the Presbytery of Transylvania, and a native of Switzerland, who has for some time sustained the office of Professor of Modern Languages in Danville College, recently communicated to the committee some important suggestions in respect to that field—most of them the results of his own observation—and tendered himself to the society as their missionary to it. Mr. Huber has since been duly accepted by the committee, and is now engaged in visiting the churches in Kentucky, as an agent of that society.—*N. Y. Obs.*

Eight hundred young men of Lowell, have pledged themselves to total and entire abstinence from alcoholic, vinous and fermented liquors. They denominate their association the "Lowell Total Abstinence Society."—*Id.*

Boston, Mass. June 14.

A few days since, a child of Mr. E. Ryther, of Greenfield, about three years old, was discovered in a well near the house, into which it had probably fallen by seizing the bucket and carrying that down with it. When Mrs. Ryther discovered it, it was holding fast by the side of the bucket with its little hands, and crying for "mother." The mother ran to a neighbor's for assistance; but before she could return, a girl living in the house, had raised the bucket with the child clinging to it the whole way, and supporting its weight by the mere power of its arms and hands. After it was safely landed, there was considerable difficulty in disengaging its hands from their convulsive grasp of the bucket. The well was more than twenty feet deep, with twelve feet of water.

THE BIBLICAL REPERTORY, AND

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The Biblical Repertory was begun at Princeton in 1825, by the Rev. CHARLES HOPPE, Professor of Biblical Literature in the Theological Seminary, who was for a number of years its Editor. For the last four years it has been under the editorial care of the Rev. JAMES W. ALEXANDER. The original intention of the conductors was to make it a repository of rare or valuable treatises in the department of Sacred Criticism and Biblical Interpretation, and it was the earliest publication of the kind in America. In 1829 the plan of the work was so far enlarged as to take in the whole field of Theological science, without however losing sight of its primary aim.

Notwithstanding many difficulties, it has continued for almost ten years to enjoy much patronage, as the vehicle of important information; and it is no assumption to say, that few works, during an equal period, have issued a greater amount of useful matter, appropriate to the wants and circumstances of the Christian public, and especially, of clergymen and men of letters. It has at all times exhibited and defended the doctrinal standards and distinctive polity of the Presbyterian Church. The articles which fill its volumes, have, in a majority of instances, proceeded from writers who possess the confidence of the church. These have given a full view of the most interesting controversies, and have presented a fair survey of religious literature and the state of theological opinion, by means of Reviews, Original Essays and Translations.

Instead of enumerating all the articles which have appeared, the publisher prefers to subjoin a brief selection, from which some idea may be formed of the character and contents of the work.

1. ORIGINAL ESSAYS AND DISSERTATIONS. The plans and measures of the American Education Society have been discussed in a number of interesting treatises, which excited very general attention. Various important articles have appeared, respecting the New Haven controversy, and other topics of prevalent interest. Among these are: The Early History of Pelagianism—Inquiries concerning the Doctrine of Imputation—Original Sin, as held by the Church, before and since the Reformation—On the Inability of the Sinner—The Christian Speculator on Imputation—New Divinity Tried, &c. &c.—The Bible a Key to the Phenomena of Nature—The Eternal Sonship of Christ—On the Use of Liturgies—On a Call to the Gospel Ministry, (by the late Dr. Fisk)—God the Ultimate End of all Things—The Use and Abuse of Systematic Theology—Account of Church Government in Prussia—History of the Druses—On Cause and Effect—On Church Music—Correspondence with Foreign Churches, (by the late Dr. Rice)—Characteristics of the Age, (by Dr. Fisk)—Populousness of the Antediluvian world, (by Professor Halsey)—Domestic Missions—Historical Statements of the Koran—Persian Lexicography—Hebrew Grammar—Sunday Schools—On New Measures—On Hasty Admissions to the Church &c. &c.

II. REVIEWS. Britton on Episcopacy—Cooke on Episcopacy—The Blacksmith's Letter on Episcopacy—Joy's works—Stuart on the Romans—Stuart's Letter to Channing (reviewed by Dr. Rice)—Stuart's Chrestomathy—Woods on Inspiration—Woods on Baptism—Memoir of Farel the Reformer—Murdock's Moshem—Bush on the Millennium—Mackintosh's Ethics—M'Inaine's Evidences of Christianity—Sprague on Revivals—Sprague's Letters to Young People—De Sacy's Arabic Grammar—Gallaudet's Juvenile works—Richardson's Arabic Lexicon—Articles of the Synod of Dort—Lord's Life of Christians—Gibb's Lexicon—Burlington on Education—Johnson's Modern Judaism—Mathews on the Divine Purpose—Hove's Works—Burchard's Arabia—Life of Payson—Douglas' Advancement of Society—Anderson's Greece—Swan's Letter on Missions—Fry on Second Advent—Pascal's Provincial Letters—Payne on Mental Science—Cox on Regeneration—Green's Lectures on

the Catechism—Digdale's Steward's Works—Luther's Private Correspondence—Overtin's Life—Madden's Travels in the East—Jahn's Hebrew Commonwealth—Brown on Cause and Effect—John Pye Smith's Discourses—Muellet's Life of Erasmus, &c.

III. TRANSLATIONS from the Latin, Greek, German, and French. Beck's Monogramata Hermeneutices, &c. &c. Titman on Historical Interpretation—Warnkies de Fertilitate Palestinae—Stacadin on Rationalism—Knapp on the holy Spirit—Morus on the Style of the New Testament—Richeis on the population of Palestine—Walch on Catechetical Instructions—Ernesti's Tracts on Interpretation (translated by Prof. Patton)—Origen's Exhortation to the Greeks—Tholuck on the Study of the O. T., (by Prof. Patton)—Herder on Hebrew Poetry, (by Pres. Marsh)—Reinhard on Miracles—Eichorn on the Gospel of John—Tholuck's History of Theology in the 18th Century—Stauffer's Life of Kant—Reschmuller on Archaeology—Flatt on the Deity of Christ—Witsius on the Councils of the Hebrews—Hengstenberg on the Promise of Messiah—Meyer on Ancient Rites, &c. &c.

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