

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

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### Original.

#### GERMAN REFORMED CHURCH.

##### History, Doctrine, &c.—No. 7.

Agreeably to the promise we gave in our last number, we continue in this one our notices of confessions of faith and symbolical books.

The confession of the Reformed churches in France was composed in 1559 and communicated to the French King, Francis II, as an exposition of their faith, and in 1561 it was submitted to his successor, Charles IX, with the same intention, by Theodore Beza, in the conference between the Reformed and the Roman Catholics at Poissy. It was published at Bern in Switzerland, in 1566, with the approbatory subscriptions of the Reformed ministers of Zurich, Bern, Schaffhausen, S. Gallen, Chur, Muhlhausen, Geneva, &c., and received the approbation also of the Reformed in the Netherlands. In France it obtained the authority of a standard.

The Belgic Confession, originally a private production, written in the Walloon dialect by Guido de Bres, was published in French in 1562, and in Low Dutch in the following year. Being extensively disseminated, it gradually and silently obtained the spontaneous assent of the Reformed, where it became known, as a correct exhibition of their view of the doctrine contained in the holy scriptures, and was therefore adopted as a confession of faith and a standard of orthodoxy by the Synod of Dort in 1619. It was translated into Latin, German, Hungarian, Greek, Arabic and other languages, and passed through many editions. In the Reformed churches of Holland and Belgium, and in the Reformed Dutch Church of the United States, it still has symbolical authority. An English translation of it is published, together with the Heidelberg catechism, the Canons of the Synod of Dort, a liturgy, and a system of rules for the Govern-

ment of the Church, in a small volume entitled, "The Constitution of the Reformed Dutch Church in the United States."

The second Helvetic Confession was first published in 1566 both in Latin and German at Zurich, and in French at Geneva. It was subsequently translated into the Polish, Hungarian, and Arabic languages, and frequently printed. It was approved as a scriptural summary of doctrine, not only in Switzerland, but in Geneva, Savoy, Poland, Hungary, Transylvania, the Palatinate, France, Scotland and England; but as most of these countries had their own confessions, its authority as a standard was less general. In the canton of Basel, which had already the confession of Basel and Muhlhausen, it could not obtain a place as a symbolical book, though in Muhlhausen it was received without difficulty. Its author was Bullinger, the successor of Zuingli in Zurich, who composed it for the use of Frederick, Elector of the Palatinate, and in compliance with his request. Several of his friends having learned that the Elector and other learned men were much pleased with it, procured it for their own inspection and transmitted copies of it also to the divines of Bern and Geneva. It was soon communicated to those of the other Cantons together with their allies and confederates, and, being highly approved, was subscribed by all except those of Basel.

The design of this confession was to refute the injurious misrepresentations of Westphal and other adversaries in Germany and elsewhere, who accused the Reformed of interminable dissensions in doctrine, and asserted that scarcely an article of their faith was pure and correct. It was important to their cause, and due to their own character, that the injustice of these heavy accusations should be made to appear; and it was with this view that the Elector's request was made, and that Bullinger undertook his task. The general approbation with which this confession was received, while every church retained its own, shewed that the Reformed were sufficiently unanimous, that the doctrine they held was free from the impurities with which it had been charged, and that, if they still differed in some things, they knew how to differ without breaking their communion. The opposition in Basel was not founded upon any thing contained in this confession, but upon the alleged expediency of adding another to the one they had.

A Latin edition of this confession was published at Sultzback in 1825, by J. P. Kindler, minister of the Reformed church in Nuremberg, at the instance of professor Winer, of the university of Erlangen, and with a preface written by him. The learned professor speaks of it in his

preface as the most esteemed of the confessions among the Reformed divines. An English version of it would not be useless in our own country.

The *Consensus Tigurensis*, or mutual agreement of the ministers of Zurich and John Calvin, composed in 1549, consists of 26 articles which relate exclusively to the Lord's supper.

The *Consensus pastorum ecclesiae Genevensis* was an agreement of the pastors of the church of Geneva with Calvin on the subject of predestination, composed in 1551, to which the influence of Calvin procured the subscriptions of the other Swiss in 1554. Both of these instruments were designed to bring about an entire uniformity of doctrine among the Reformed in Geneva and Switzerland.

Another *Consensus* having the same object, in relation to the difficult subject of predestination and some other points, was subscribed and published in 1675, and with the same result, viz: that the mind was for a time confined within the limits drawn around it, but soon passed over them to act in its native freedom.

The Confession of faith of the Reformed divines and ministers of Heidelberg published in 1575, relates only to the articles of the trinity, the person of Christ, and the Lord's supper. A later production, published in 1607, under the title, "What the Reformed in Germany believe, and what they do not believe," was designed to shew that the German Reformed Church agreed in its doctrine with Luther. This publication occasioned a long controversy with the Lutheran divines of Wittenberg who labored to refute its assertions and reasonings. The writings which appeared on both sides are enumerated by Walch in his *Bibliotheca Theologica*, P. 1. p. 422.

"A modest and christian apology in reference to the acts of the Convention of 15 divines at Torgau, from which will appear what is taught on the subject of the Lord's supper in the churches of Switzerland, Geneva, Savoy, Poland, Scotland—from which those of England and France do not differ,"—was published at Geneva in 1575. It was intended, as its title imports, to vindicate the doctrine of the Reformed on the Lord's supper from the view which was given of it in the book of Torgau, while that production was under consideration in the Lutheran churches, and to prevent its adoption in a form which would widen and perpetuate the breach between the two parties. Its object was therefore special and temporary.

The Scotch Confession of Faith, of which we have before us a copy, published by authority of James VI. of Scotland in 1581, was composed as early as 1560. John Knox the distinguished

reformer of that country is its reputed author. It was sanctioned by act of Parliament in 1567, and was the confession both of the Episcopal and the Presbyterian church in Scotland prior to the adoption of the Westminster confession in 1647.

As English symbolical books, which enumerate the following, viz :

1. The forty-two Articles which were composed by Crammer and Ridley in the reign of Edward VI. and published in 1551.

2. The Thirty-nine Articles. These are substantially the same confession as the former in a new form. They received the sanction of a convention of divines held in London by authority of Queen Elizabeth in 1562, & being subsequently altered in the 25th article, which relates to the Lord's supper, they were again approved in another convention held in the following year. The alteration consisted in the omission of a passage relating to the bodily presence of Christ, for the purpose of avoiding the offence which it was supposed that it would give to Roman Catholics, whom the queen was desirous to conciliate.

3. The Book of Homilies or popular sermons, in two volumes. These discourses were written by the English bishops Crammer, Ridley, Latimer and Hooper, (all of whom suffered martyrdom in the reign of queen Mary,) and were appointed to be read in the churches for the instruction of the people, because at that time the number of well qualified preachers being small, good original sermons, such as the necessities of the people required could be expected only from a few. The first volume of the homilies was appointed to this use in the reign of Edward, the second in that of Elizabeth. Both are recognized and this use of them sanctioned in the thirty fifth of the Thirty-nine Articles.

4. The Liturgy of the Church of England. It was established by Edward, but abolished by his successor Mary, who restored the papal worship and endeavoured by the fiercest persecution to extirpate the Protestant doctrine. It was restored by Elizabeth after her accession to the throne, but again abrogated by the Puritans in the time of the Commonwealth, and again restored in the reign of Charles II.

5. The Westminster Confession, the origin of which, however, belongs to a later period than that of the former books. It was framed & adopted by the Puritans in 1643 in a Synod of divines called by the Parliament in the time of Charles I, "for the purpose of settling the government, liturgy and doctrine of the church of England."

The Assembly of Divines at Westminster, says Mr. Addam,\* met on the 1st of July 1643; and, agreeably to engagements between the Convention of Estates in Scotland, and both houses of Parliament in England, and upon invitation from the Assembly at Westminster, commissioners were sent from the General Assembly of the Kirk of Scotland to co-operate with them, "in all such things as might conduce to the better extirpation of Popery, Prelacy, Heresy, Schism, Superstition and Idolatry, and in uniting this whole island in one form of Church Government, one Confession of Faith, one Catechism, and one directory for the worship of God."

The Westminster Confession was approved and adopted by the General Assembly of the Kirk of Scotland, on the 27th of August 1647, and was ratified by act of Parliament February 7th, 1649.

This Confession together with the larger and smaller catechism which are usually bound up with it, contain the public and avowed doctrine of the Presbyterians of Great Britain. The same denomination in the United States have made some alteration in the Confession to adapt it to the state of things existing in this country.

The Brandenburg Confessions are, 1st. the Confession of John Sigismund, elector of Brandenburg, published in 1614; 2nd. the Colloquy of Leipsic, in 1631; and 3d. the Declaration communicated to the Convention of Thorn in Poland, 1645. The Confession of John Sigismund was designed as an exposition of his faith, after his transition from the Lutheran to the Reformed church. He had been educated in the Lutheran church, to which his ancestors were zealously attached, but entertaining a preference for the Reformed persuasion, which he had long cherished, he made a public profession of his convictions by receiving the sacrament of the Lord's Supper in the Reformed church, on the 25th of December, 1613, the first of the Christmas holidays, and in the following year published his Confession, together with an edict securing liberty of conscience and of public worship to all his subjects, and enjoining upon them mutual toleration and forbearance. This confession recognizes and adopts the Lutheran confession of Augsburg, as altered by Melancthon before Luther's death, and with his knowledge and consent, but of course interprets the tenth article in the sense in which the Reformed understood the manner of Christ's presence in the holy supper, and in which they were accustomed to explain this article in the altered confession. It relates chiefly to those articles which had been subjects of controversy, viz: the person of Christ, baptism, the Lord's supper, and election, on which points it appears to be in harmony with the opinions held by the Melancthonian school, the Philippists or Crypto-Calvinists, as they were called.

This confession obtained the authority of a symbolical book, in the Electors dominions, and continued such after they had been erected into the kingdom of Prussia. In 1662 the Elector, Frederick William, decreed that nothing should be imputed to the Reformed as a doctrine of their church, which was not contained in the public formularies, especially in the confession published by his grandfather Sigismund; and in 1725 the King, Frederick William I, ordained anew that all the ministers of the Reformed church in his dominions, except the French refugees, who had their own confession, and the Reformed in the Dutchy of Cleves and the counties of Mark and Ravensberg, with whose ecclesiastical constitution he could not interfere, should be solemnly pledged to teach agreeably to this standard.\*

The Colloquy of Leipsic was held in 1631. It was one of the numerous abortive efforts which were made to re-unite the Reformed and Lutheran churches. The agents on the Lutheran side

were the Saxon divines, Matthias Hoe von Hoenegg, Polycarp Leyser and Heinrich Hopfner. On the Reformed side were Johann Berg of Brandenburg, and Johann Crocius and Theophilus Neuberger of Hesse Cassel. The conference was proposed by the Reformed divines, and acceded to by those of Saxony, upon the assurance that it should be considered only as a private transaction, designed to ascertain whether, and how far the two parties were agreed concerning the doctrine of the Augsburg confession, and whether, and by what means, a nearer approach to one another could be effected. The Reformed consented to adopt the *unaltered* confession of Augsburg, and the discussion proceeded upon this basis through all the several articles of that confession. The tenth article was accepted by the Reformed as it stood, and the only qualification of its terms on which they insisted was, that though the body and blood of Christ are really present, united with the elements, and received together with them, they are *not* received with the mouth but by faith, and that the *unworthy* do not participate them. The Saxon divines were willing to concede that whilst the consecrated bread & the body of the Lord are received by all the communicants with the same organ, there is a difference in the mode in which this participation takes place, inasmuch as the bread and wine are received by the mouth without the intervention of a medium, but the body and blood of Christ only mediately through the bread and wine. Dr. Mosheim, speaking of this conference says, "it was conducted with decency and moderation, and the deliberations were neither disturbed by an intemperate zeal, nor by a proud spirit of contention and dispute; but that openness of heart, that mutual trust and confidence, which are so essential to the success of all kinds of pacification, were wanting here. For, though the doctors of the Reformed party exposed, with the utmost precision and fairness, the tenets of their church, and made moreover many concessions which the Lutherans themselves could scarcely expect; yet the latter, suspicious and fearful, and always apprehensive of schemes, formed by artifice under the mask of candor, to betray and ensnare them, did not dare to acknowledge that they were satisfied with these explanations and offers; and thus the conference broke up without having contributed in any respect to promote the salutary work of peace."

The Exposition of the doctrine of their church which was given by the Reformed divines in this conference, was constituted one of the symbolical books of the Reformed, by the elector William Frederick, surnamed the Great, who succeeded to the electorate in 1640.

The Convention of Thorn was held in the year 1645 at Thorn in Poland, (now Polish Prussia,) by the express order of Uladislaus IV. King of Poland, between several eminent doctors of the Romish, Lutheran and Reformed churches. This meeting, which was designed to heal the divisions that reigned among these churches, and to find out some method of bringing about their re-union, was thence called the *charitable conference*.

Among the members of the convention were, on the part of the Remanists the chancellor of the Kingdom Ossolinsky, the archbishop of Gnes-

\* Religious World Displayed, vol. 3.

\* Hering's Gesch. der Reformirten Kirche in Brandenburg, p. 123, &c.

\* Eccles. History. XVII. Cent. Sec. II. P. II. Ch. I.

sen Matthias Lubinsky, and the Jesuit Schoenhoff. On the Reformed side, besides the clergy residing in Poland, was Dr. Joh. Berg, court preacher to the elector of Brandenburg; and on the Lutheran were Drs. Joh. Huelsmann Joh. Rotsac, Ab. Calov, and Geo. Calixtus.

"The meeting," says the historian, Gottfried Arnold, \* which began on the first of August, and was protracted through thirty-six sessions, terminated without the smallest benefit. Dr. Huelsmann protested at an early period against a connexion with the Reformed, whom he refused to recognize as associates of the confession of Augsburg. Upon this much contention arose, and the Reformed at length resolved in their own defence to set forth their doctrine in a special confession of faith; with which, however, they accomplished as little."—"The meeting, indeed, was called a *charitable conference*, but nothing was so much wanting in it as charity: On the contrary all that appeared was sectarian exasperation; and its consequence was that the existing breach became wider than it was before." Dr. Berg published an account of the conference, to which his opponent Huelsmann replied. The unhappy temper of this controversy, and the miserable spirit of the times, appear from the remark of the latter, that "Herg adhered to the Augsburg confession like Satan to the people of God."

This new confession of the Reformed church was composed in Latin and afterwards published under the title of, "A Declaration of the Doctrine of the Reformed in the kingdom of Poland, the grand-duchy of Lithuania, and the provinces annexed to the kingdom, set forth in the Convention at Thorn, on the 1st of September 1645, for the purpose of facilitating the termination of the controversy."

The design, of this production appears from its title. It was, however, impossible to make all the confessions in it which the accomplishment of such a design would have required, without abandoning entirely the principles of Protestantism, and going back to the repudiated errors of the papacy. Every possible concession was made. The Reformed even adapted the language of the Romanists saying, that the bread and wine in the Lord's supper are *changed into the body and blood of Christ*, taking care, however, to prevent misapprehension by adding their own interpretation. To their Lutheran brethren they declared their acceptance of the Augsburg confession in any one or in all of the forms which it had received in its various editions, rejecting only the sense of the tenth article on which the Lutherans insisted as the only true one, and the terms which were superadded to it for the purpose of confining it to that meaning. They frankly expressed their own opinion of the manner of Christ's presence in the holy supper, but they did it in terms so moderate, and so conciliatory, that they might very reasonably entertain the hope that their exposition would be satisfactory.

The Declaration of Thorn was constituted one of the symbolical books of the Reformed in Brandenburg and Prussia by the elector Frederick William. The three Brandenburg confes-

sions, or expositions of doctrine, are given in an appendix to Herings Historische Nachricht von dem ersten Anfang der Evangelisch-Reformirten Kirche in Brandenburg und Preussen, &c."

#### COMMUNICATED.

MR. EDITOR,

As I have not been accustomed to write articles for publication, and as you know me to be a plain, blunt, straight-forward sort of a person, you will please make every allowance while I advance a thought or two relative to the future prospects of our institutions, both Theological and Classical. I have habituated myself to speak right on, without paying much attention either to connexion or system, and should I therefore, be rather desultory in my remarks, I would respectfully solicit your kind indulgence.

In reading over your last paper, I noticed that twenty-five new students had already entered the classical institution for the summer session, and that more might be expected. As this institution is immediately connected with the Theological seminary, and as I was certain that the prosperity of our church depended in a great measure on its advancement, the intelligence of its rapid progress was of such a nature as to convey to my mind sensations which were truly pleasing and delightful. It certainly must be gratifying to every member of the German Reformed Church, to witness in their midst the rising of an institution which she claims as the planting of her own hand, and which, if we may judge from its present flourishing and prosperous condition, is destined to grow until it reaches such a standard of respectability as is enjoyed by some of the best literary institutions at present in our country: and especially must it be gratifying to that portion of the church who have been instrumental in laying the foundation of the institution; and from which they expect the information and intelligence of the German population, in many parts of our land, to be effectually secured, as well as the advancement and promotion of true religion in every section of the church.

It appears to me that the progress of the Theological department depends chiefly on the prosperity of the Classical institution. Before the student touches theological studies, there are others which must first receive his attention, and a good knowledge of which is indispensably necessary to every minister of the gospel. It is in the Classical institution that the student can acquire that stock of knowledge which it is necessary for him to possess previous to his entering the Seminary, and which will assist him to pursue his theological studies with greater facility, and enable him to be a more successful laborer in the vineyard of his Lord. But have we any good reason to expect that the Classical school will so grow and flourish, that in point of respectability and intelligence it will sustain a character equal to that of the most useful literary institutions of our country? It appears to me that I may safely answer this question in the affirmative. I am fully aware that there are difficulties to be surmounted of no little magnitude, but still this fact does not render the fulfilment of our wishes uncertain. Let undaunted perseverance and unshaken fidelity be the characteristics of those who engage in a work so great, so noble and praiseworthy, and

success must certainly follow their exertions. From what I have heard of the Rev. Dr. Rauch, the principal of the institution, he is in every respect well qualified to brave every opposition, and triumph over every difficulty. On his untiring efforts the rapid progress of this infant establishment in a great measure depends. In him the members of the church in this region of country place implicit confidence. They regard him as the great champion, who will hear of nothing but victory—whose word is onward, and who will fearlessly avert every threatening danger to the interests of the institution. As a church, we are proud to number among our literary members one so distinguished as Dr. Rauch. From what is known of his extensive as well as profound literary attainments, we have good reason to believe that in him the hopes and expectations of the public generally, and of the Reformed church especially, will be fully realized.

The qualifications of the Rev. Mr. Agnew, late Professor of languages in Washington College, and now Professor of Mathematics and English literature in the Classical Institution, are of such a character as to warrant the belief that a more competent assistant could not have been easily procured. His standing as a man of science and literature is pretty generally known, and we have reason to believe that he will come up to our best expectations.

The members of our Zion appear to be awake and deeply alive to the interests of our institutions. The spirit of activity and perseverance seems to be abroad in the church, and this circumstance, taken in connexion with the unwearying exertions of the Principal of the institution, may justly be hailed as the harbinger of a brighter day, and authorize the fond anticipation, that at no very distant period, our exertions will be crowned with success.

But it may be said that something else is to be obtained besides competent Professors, before our calculations can be verified. This we know to be true. Some considerable amount of money is necessary to accomplish our wishes, and to make good our calculations. Now of this there can surely be no want. The church is sufficiently blessed with the good things of this life.—She possesses an abundance of every thing we need in order to secure our ends, and to bring about the speedy fulfilment of our wishes.

All this is very true, says one, but the cash is so dear to our German population that it will be one of the greatest difficulties in the world to obtain any from them for the purpose of building up the institution. That the German members of our church have an attachment to the gold and silver of the earth, I don't question; for this is characteristic of mankind generally, and not of the Germans only; but I deny that they are stingy, selfish and illiberal, as is sometimes said of them. They too, as well as others, possess a spirit of liberality, and this has been sufficiently demonstrated in years gone-by; and especially in the success of the Rev. Mr. Schneek, one of our present agents for the Seminary. Our church then does not only possess the means which are necessary to advance our institution to that standard of respectability which other literary schools in this happy nation enjoy, but she has also the disposition to *contribute*, and

\* Arnold's Kirchen und Ketzers Historie T. II. B. H. XVII. C. IV. 8.

will contribute whenever the wants of the institution are properly laid before her. There is not the least doubt on my mind but that our expectations can be accomplished, provided there be suitable exertions made, and proper means employed: And that the Lord of Hosts would richly crown the efforts which are now making to promote the interests of both institutions, is the sincere and earnest prayer of the writer.

A MARYLANDER.

### Correspondence

#### THE LOUDOUN CONGREGATION.

Extract of a letter from Loudoun Co. Va. dated May 10th, 1833.

REV'D. SIR,

Upon a perusal of the last number of your valuable paper, my eye caught an article under your editorial head, extracted from the Southern Religious Telegraph, purporting to be an extract from a letter written by a correspondent of said paper residing in Waterford, in which he speaks of the success attending the labors of the Rev. Mr. Hargrave, in this county, and that he has succeeded in establishing a congregation in the German settlement, &c. In your strictures upon the above, you enquire whether this is the congregation formerly under the care of the Rev. Mr. Hutchinson, of Shepherdstown. In answer to this question I would reply in the affirmative, and state that it has been formed out of our old German Reformed congregation. To me it appears wonderful that men professing to possess the spirit of Christ, should have the audacity to say that our church is Presbyterian property, when they well know that there never was a Presbyterian church in existence in this settlement prior to the formation of the one above alluded to, and then blaze it abroad as the work of the holy spirit.

I hope you will notice this in your next paper, as we are desirous that the world should know the truth. Our prospects are beginning to brighten. Many are becoming conscious of their error, and no doubt will return to their mother church, in which they first received the milk of the gospel. On the third Sunday in April a sacramental season was held by our pastor, Mr. Bucher, and ten persons were admitted to the church by confirmation.

You will please place my name on your subscription list and send me the Messenger. I will account to Mr. Bucher.

I remain Rev'd. Sir, with respect  
and esteem, Yours, in the bonds  
of Christian affection,

Middletown, April 29, 1833.

MR. EDITOR,

Our Secretary has omitted my report for 1831 in his minutes of our last session, I therefore, feel it my duty to report to my people, who are dissatisfied with that omission, through the medium of your very useful and interesting periodical. The omission I know was not caused by neglect on my part. In conformity with an express regulation of our classes, I delivered my report at our last session, in a written form, which our Secretary must have lost.

During the year 1831, I continued to minister to the Middletown congregation and the three small congregations connected with it, viz:—Jefferson, Burkettsville and Jerusalem. In these collectively, I confirmed 46 persons, on careful examination, and their own confession; baptized 49; buried 23, and had 309 communicant members. We have one day school and are connected with two others. We are connected also with eight Sabbath schools, dispersed throughout my district.

My report for 1832, I shall, if spared, present before classis this spring, as is the custom; and my people may expect to see it in the synodical minutes of this year.

It is not the duty only of every minister to make and present his report annually, but it is the duty also of our secretaries to be careful to insert such reports into their minutes, lest their negligence discourage the carefulness and industry of their brethren. I am truly sorry to discover that so many of our brethren wholly neglect the duty of presenting their reports, and that some of our clerks treat them when presented, with such marked neglect and indifference. These things should be speedily remedied, for they are productive of discouragements and many other evils, which the church at large will and must feel; and the only remedy is *conscientious punctuality*. Let our brethren remember that our pious and devoted church members, who pray for the prosperity of our Zion, and rejoice in her glory, dislike such omissions, and such a negligence on the part of their pastors, much more than they themselves dislike the negligence and carelessness of their congregations in making annual settlements, and in adjusting their bills of expenditure. As we, therefore, wish to see fidelity and punctuality on the part of our people, so let us exhibit unto them an example of these virtues, in the relation which, as pastors, we sustain to them.

J. C. BUCHER.

### Selected.

From the Presbyterian.

#### PROPOSED UNION OF THE GREEK AND REFORMED CHURCHES.

The number of the Biblical Repository for the last month contains a memoir of *Cyril Lucaris*, which is highly interesting in its bearing upon ecclesiastical history. We have met with the following statement in the *Theologische Studien*, &c.; it is translated from an ancient document.

In the month of October 1627, there arrived at Geneva an envoy from Cyril Lucar, Patriarch of Constantinople. This envoy, whose name was Metrophanes Cryptopolus of Macedonia, had been several years in Europe, and had become acquainted with the Protestant churches of England, Germany, and Switzerland, having been commissioned by the Patriarch to confer with the doctors of those churches, for the purpose of ascertaining their belief, and to report the result to him. At Berne, where he had several conferences with the ministers of the city, the magistrates thought it proper that he should come to Geneva and converse with the pastors of the church upon the subject of religion; and they appointed M. Luthardus Professor of Theology,

to accompany him. They first applied to the society of Ministers (*la compagnie des Ministres*) and afterwards obtained an audience of the council, before whom they presented themselves, attended by the pastors Turretin and Satoris, who stated that the object of the Patriarch, as his deputy informed them, was to learn whether the Reformed churches could be induced to unite with the Greek church on the basis of these three articles.

1. The Word of God must decide all controversies.

2. When a passage is obscure, recourse may be had to the fathers of the church for an explanation of it.

3. With respect to ceremonies, there should be mutual forbearance (*on doit se supporter les uns les autres*) provided they contain nothing at variance with the Word of God and the edification of the Church.

To this the Society of Pastors had replied, that it would be easy enough to establish a satisfactory union with the Greek church, but they believed that nothing could be done except in concert with the churches of Switzerland, of Germany, the Low countries, and England. They contented themselves for the present, therefore, with showing to the envoy Metrophanes the liturgies and catechisms of Geneva, and furnishing him with copies of the same. In this conclusion the council acquiesced, and Metrophanes left Geneva for Constantinople by the way of Venice.

The pastors of Geneva being informed that the Ambassador of the States, when at Constantinople, found not only the Patriarch, but various private members of the Greek church, disposed to favour the Protestant sentiments, and was therefore of opinion that an able man, acquainted with the oriental languages, ought to be sent there to confirm them in these views. Anthony Leger, a minister originally from the Valleys of Piedmont, but afterwards pastor and Professor of Theology at Geneva, was sent upon this mission in 1628. Cornelius Aga (or Hagn,) the Ambassador of the States General, was greatly pleased with his services, and made a report of them greatly to his advantage. Leger was in habits of intimacy with the Patriarch, by whom he was highly esteemed, as well as by his church. Cyril delivered to him in 1631 his Confession of Faith in Greek, to be transmitted to the pastors and professors of Geneva, who caused it to be printed in 1633, with a Latin version. It appears from their confession, that Cyril's opinions on religious subjects agreed with those of the Reformed. Leger, on his return from Constantinople in 1636, brought letters from the Patriarch Cyril to the magistrates, pastors and professors of Geneva, in which, after deploring the persecuted state of the Greek church, he professes to embrace their doctrines. Cyril had been transferred from the Patriarchate of Alexandria to that of Constantinople. From the latter he was thrice deposed, and as often reinstated, till his unhappy death in 1638, when he was strangled by the Janissaries. Some original letters of this Patriarch are preserved, together with his portrait, in the library of Geneva.

VALUE OF AN HOUR.

Not long since a young man, in the vigour

health, in the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, "Sir, must I die?—must I die?—Deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live one hour. He waked up as it were at once to a full sense of the dreadful reality, "Must I then go into eternity in one hour? God knows that I have made no preparation for this event. I knew that impetuous youth were sometimes cut off suddenly; but it never entered my mind that I was to be one of the number. And now what shall I do to be saved?" He was told that he must repent and believe on the Lord Jesus Christ. But how shall I repent and believe?—Here is no time to explain the manner. Death will not wait an explanation. The work must be *done*. The whole business of an immortal being in this probationary life is now crowded into one short hour, and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro, in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation continued the cry of "What shall I do to be saved?" till in less than an hour his voice was hushed in the stillness of death.—*Wilcox's Sermons.*

**THE EFFECTS OF THE HOLY SCRIPTURES.**—We were forcibly struck yesterday at the Anniversary of the Bible Society with a remark made by Mr. Bradford of Philadelphia, on the effect produced on the mind of a convict by reading the Holy Scriptures. The convict was a young German, who, for the crime of murder in the second degree, had been a long time in solitary confinement. He had been repeatedly visited by a German clergyman, to whom he made the most positive declarations of his innocence. After six months had elapsed, on leaving him one evening, the clergymen pointed his attention to three verses in the New Testament, and particularly urged upon him the importance of the truths contained in them. He promised to read them—he did so—and when he threw himself upon his pallet for rest, he found that sleep had forsaken him—he turned again and again, but still there was no rest. The verses which had been pointed out to him made a deep impression upon his mind, and although he had for six months persisted that he was innocent of the crime of which he stood charged, the first words he uttered to the keeper in the morning were, "*I did commit that Murder.*"—Being asked what had now induced him to confess, he pointed to the verses; they were as follows:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—*Commercial.*

Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad.—*A. Fuller.*

## THE MESSENGER.

YORK, JUNE, 1833.

**The Christian Library.**—We have received Nos. 1 and 2 of this new work. The former contains a memoir of the Rev. Robert Hall, by Olinthus Gregory, and a small portion of the History of the Reformed religion in France; the latter is occupied with a continuation of the History. The design of the work, as stated by the editors, is to publish the most valuable religious and literary works which appear from the English press, occasionally original productions of American authors, standard works which may be out of print, or selections from such as are accessible to but few, and brief reviews of such books as do not fall within the plan of this work, so that the reader may become speedily acquainted with most of the publications of the day, and be able to form, in some measure, an estimate of their value. The editors are pledged to favor no religious or political party, but to act on those great principles in which all evangelical Christians are agreed. The Christian Library is a semi-monthly periodical. Each number contains 48 pages, with double columns, of extra imperial or double medium size. It is published by Key and Biddle, No. 23, Minor street, Philadelphia, at 5 dollars a year.

We are much pleased with the design of this work, and with the specimens of it which are now before us; and we recommend it, particularly to our clerical brethren who cannot afford to purchase many books, for its cheapness and intrinsic worth.

### THE LOUDOUN CONGREGATION.

We have inserted in our present number a letter from a correspondent in Loudoun county, Va. on the unpleasant subject to which our remarks in our May number were applied. We regret exceedingly the necessity of publishing such things, but we cannot avoid it. Our silence seems to have been construed into tameness, and injuries appear to have been inflicted only because it was presumed that we would bear them. By an article in the Christian Intelligencer of May 18th, it seems that similar inroads upon the Reformed Dutch Church were attempted some short time ago, but were promptly and energetically resisted. We must not impute these wrongs to the Presbyterian Church: they are the acts of individuals, or at the most of a single Presbytery, and the church never knows them. We are acquainted with many Presbyterians who have shown the kindest disposition toward our church, and who would look with unmingled disapprobation upon the conduct of which we

complain. In so large a body it would be singular indeed if there were not even many who can do what they would not that others should do to them. It appears by the letter of our correspondent that the old congregation has again possession of its church.

Since writing the above we have received the Southern Religious Telegraph containing an abridgement of the Minutes of the Winchester Presbytery in its meeting held on the 25th of April, from which we make the following extract.

"A letter was received from the Rev. Albert Helfenstein, Sen. of the German Reformed Church, stating certain grievances, said to have been committed by a member of this Presbytery, in relation to a church in the German settlement in Loudoun county, claimed by the Synod of the German Reformed church; and asking for redress. After maturely considering the subject, it was,

**Resolved,** That a committee be appointed to draft a respectful answer to said letter, and also to write to those complained of, informing them of the exceptions taken to the parts which they have acted, to notify the congregation concerning which the complaint is made; and after all the parties have been duly notified and requested to be in readiness by a time appointed, the committee shall repair to the ground, and having heard all the parties concerned, they shall use their best exertions to remove all just grounds of complaint, if there be any, and try to adjust this difference in an amicable manner, if possible, and report the whole case to be Presbytery at its next meeting for decision.

Dr. Hill and J. M. Brown, ministers, and Joseph McMullan, elder, were appointed the committee in this case."

We confidently anticipate that the decision of the Presbytery will be perfectly satisfactory. It grieves us to learn that Mr. McMullan, whom we knew, and for whom we entertained the highest respect, is since dead.

The several Classes of our church have recently held their annual meetings. As far as we have heard, they have been characterized by great harmony, and a disposition has been manifested to act promptly and vigorously for the general interests of the church. The Classes of Zion, Susquehanna and Lebanon, have resolved to hold a conference in York, on the third Sunday of the present month. From the Classes of East and West Pennsylvania, we have no information on this subject; we believe however, that the former has adopted the same resolution. The Classis of Maryland has declined the invitation; but the reasons assigned for that declination having since been obviated, we suppose the members of that Classis will not be behind their brethren. The meeting cannot fail to have a good effect; and the larger it is, the greater and more durable will its impression be.

We find the following in the Lutheran Observer of May 1st.

"The editor of the Messenger of the German Reformed church expresses his regret that we were silent on the subject of a union of the two churches in our number of April 1st. This is really quite amusing. Does the editor remember how long he was silent after we had mentioned the subject in several consecutive numbers? And in the very number in which he complains of our silence, he says not a word on the subject himself."

Will the editor of the Observer have the goodness to point out to us the "several consecutive numbers" in which he had mentioned the subject of a union of the two churches while we continued silent? The first mention of it that we saw was in the Observer of January 15th; and it was a mere suggestion, incidentally brought in for another and very different object: yet upon this first intimation of the subject we based the free remarks contained in our number of February. The editor of the Observer will please to recollect that the Messenger is published only once a month, while the Observer issues twice from the press in the same time. The next mention of the subject of union was in the Observer of March 1st, the tone of which, we beg leave to remind the editor, to use his own expressive phrase, "gave note of warlike times to come." He was persuaded that, in one of our historical sketches, we had thrown down the gauntlet, and that it must be taken up; and he introduced to his readers a champion ready for the combat. Our remarks in the Messenger of February were republished in the Observer of March 15th. We must do the Observer the justice to say that the Messenger had been delayed in the press until the close of the month, and, as he states, did not reach him before the 3d of March. An earlier notice therefore of our response to his suggestion was not to be expected; but we did expect a kinder reception. We request the editor to review the number to which we refer, and to judge whether its spirit was inviting or repulsive; conciliatory or otherwise. His "voice was still for war." Besides some pretty harsh introductory observations to our article he spoke of *goad*ing us, while his beligerent friend, our neighbor D, was busily engaged with trying his skill in the use of his instrument. We declined a controversy, and offered the hand of friendship, well knowing that, in church matters, peace cannot be made by fighting, and persuaded too that both parties could be much better employed. In our number for March we not only continued to urge the expediency of a union, but proposed a basis which gave to the vague idea of it a specific and tangible form. We did so in order that our readers, and those of the Observer also, whom we expected to no-

tice our article, might understand what we mean by a union, and be able to determine whether it is, or is not, what they desire, or what they would approve. The basis which we proposed is certainly an equitable one; the only one, indeed, that is admissible; and we therefore anticipated a cordial acceptance of it by the Observer. We were however disappointed. In his subsequent numbers the Observer passed in silence over the whole subject; while in that of April 1st, his champion D appears in a third assault. He had "entered the lists," the Observer told us, "much against his inclination; and would have preferred peace at this eventful crisis," and "would have been pleased if the dying embers of contention had been suffered to expire." His temper, however, was any thing but pacific. Notwithstanding our proffered friendship, he now appeared with increased animosity, evidently resolved, if it were possible, to *goad* with effect; exhibiting, in his behaviour, the spirit of a recent convert who thirsts in the ardor of his first love, to give proof of the sincerity of his conversion. We left him to weary himself with thrusting about him, and beating the air, like the good people who fight the ghosts that haunt their chambers, and, in our number for April, called the Observer's attention to the subject of the projected union, by expressing our regret that he had dropped it. The Observer is therefore incorrect in saying that, in the number referred to, the editor of the Messenger "says not a word on the subject himself." We did say *one* word: we called back our brother's attention from arms and battles to the subject of union. What more could we say, when the Observer had dropped the discussion, and had treated all we had said with harshness, or with neglect?

While we are on this subject, we will observe that, before a discussion of it can lead to a satisfactory result, the notion of union must be defined. If by a union our brethren mean a *surrender* of the Reformed church to the Lutheran, like that of Bucer and the Tetrapolitan in the Wittenberg Concord, we believe there is not a minister of the Reformed church who would subscribe it; and we trust there will be none. If this is what some brethren mean by a union, they may be very desirous of it, without being very liberal. If they mean any thing else that is admissible, let it be freely propounded; if not, let the discussion cease, and let each of the churches do all the good it can do in its separate capacity. We protest against unchristian emulations: we protest against all secret counteraction directed against the institutions of one of the churches for the purpose of raising those of the other: we protest against any attempt to set at variance brethren

of the same church, whose harmonious co-operation is essential, or is at all important, to the success of its measures of improvement. In such attempts the aggressor may succeed; but, if religion is any thing but a name, his success will be no *real* benefit to his party; and God forbid that we should share in his reward. The Lutheran church is a large ancient and venerable body, in whose prosperity every real christian must rejoice. Its ministry, its institutions, and its literature are highly respectable. The Reformed church though not as large, is as ancient, as venerable, and its ministry, institutions, and literature are as worthy of regard. Let neither of them vex the other. Whichever is the humblest, the meekest and loves most, is the greater in the judgement of God whatever it may be in other respects. We would have much more to say, but we forbear for the present.

We have great pleasure in noticing the prosperous condition of our Classical Institution. Its success hitherto has fully equalled the expectations of its warmest friends, and we have no doubt will continue to equal them in time to come. It fully deserves the public confidence and the place which it has in the affections of our brethren. Let its friends continue to exert themselves; and with increased activity, in its behalf, assured that the time and labor which they bestow upon this object are well applied. With God's blessing this institution will continue to rise, and will occupy a conspicuous place among the seminaries of our country.

### Religious Intelligence.

From the Boston Recorder.

MISSIONS TO CHINA.

[From the Society of Inquiry, Andover.]

The following Circular has just been received. It is addressed to the churches of Christendom. O that every church might hear the voice of encouragement that it speaks to them in reference to their obedience to the last great command of our Saviour!—O that the urgent call for *laborers* might not reach our ears in vain! Meanwhile we cannot well forbear the reflection, that if the first twenty-five years have been so fruitful in results, in a cause till but lately deemed visionary, against an empire hitherto considered inaccessible, and with so few means in operation, who can tell what will be the result of the next twenty-five, if men sullicient are sent forth, and means enough afforded!

CANTON, CHINA, Sept. 4th, 1832.

To the Churches of Christ, in Europe, America and elsewhere, the following statement is respectfully presented.

Twenty-five years have this day elapsed, since the first Protestant missionary arrived in China, alone, and in the midst of perfect strangers, with but few friends and many enemies. Di-

vine providence prepared a quiet residence for him; and by the help of God, he continues to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations, have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that the Chinese will ever again be abandoned. The Holy Scriptures in Chinese, by Morrison and Milne, with religious tracts, Prayer-books, &c. have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution. The London Missionary Society's Chinese press, at the Anglo-chinese College, Malacca, and Mr. Medhurst's on Java, have sent forth millions of pages containing the truths of the everlasting gospel; and that Institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's Gospel, and teach from house to house. Such is the general outline of the progress of the mission. We boast not of great doings; yet we are devoutly thankful to God that the work has not ceased, but amidst many deaths and disasters, has still gathered strength from year to year.

The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the protestant mission.—The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavor, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-chinese Gleaner, at Malacca; the Canton newspapers; and the Chinese Repository, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago, as well as in Siam, at the Loochoo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is indeed great, but the laborers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations.—O Lord, send forth laborers whom Thou wilt own and bless; and let Thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes, from Satan to God!

The persons at present connected with the Chinese are:—

1. Robert Morrison, D. D., of the London Missionary Society—in China.
2. William Henry Medhurst, of do. on Java.
3. Samuel Kidd, of do., sick, in England.
4. Jacob Tomlin, of do., at the Anglo-chinese College, Malacca.
5. Samuel Dyer, of do., at Penang.

6. Charles Gutzlaff, of the Netherlands Missionary Society,—on a voyage.

7. Elijah C. Bridgman, of the American Board,—at Canton.

8. David Abeel, of do.—in Siam.

9. Leang-Afa, native Teacher, of the London Missionary Society,—in China.

10. Keuh-Agang, assistant to do., and lithographic printer,—in China.

11. Le-Asin, assistant to Leang-Afa,—China. Only ten persons have been baptised, of whom the three above named are part. The first two owed their religious impressions to the late Dr. Milne, at the Anglo-chinese College, where they were printers. Another was student, and is still retained in the College.

About ten years after the Protestant mission was established in China, a Chaplain for the British Factory was sent out from the Episcopal church in England; and about twenty years from the commencement of the mission, a seaman's Chaplain was sent out from the American Seaman's Friend Society.—Dr. Morrison hoisted the first Bethel flag on the Chinese waters, in 1832. Mr. Abeel officiated, in 1830. And the present occupant of this cure is the Rev. Edwin Stevens, from New-York. Mr. Abeel is a minister of the Dutch Reformed Church. Messrs. Bridgman and Stevens are from Congregational churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian church, in America.

In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant, named above, carried them through the press. And Christian merchants in China subscribed the necessary funds.

During the current year, Leang-Afa has printed nine tracts, of about 50 pages each,—composed by himself, and interspersed with passages of sacred scripture. They were revised by Dr. Morrison, when in manuscript, and printed at the expense of the London Religious Tract Society. Keuh-Agang has printed Scripture sheet tracts, &c. with the lithographic press, and Mr. Gutzlaff has taken them to the north of China, for distribution. Mr. Bridgman has instructed several native lads in the English language, and the first principles of Christian truth. He has, also, performed divine service in English, once every Sabbath day, at Canton.

The servants of our Lord, engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation.—By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelizing of, at least *four hundred millions* of their fellow creatures, and fellow sinners, in eastern Asia, comprehending China and the surrounding nations. Ye Christian Churches, hear your Saviour's last command,—“Go into all the world, and preach the gospel to every creature.”

ROBERT MORRISON,  
ELIJAH COLEMAN BRIDGMAN.

#### SUNDAY SCHOOL UNION OF THE REFORMED DUTCH CHURCH.

The fifth Anniversary of the Sabbath School Union of the Reformed Dutch Church was celebrated on Wednesday afternoon. About 2 o'clock P. M. many of the Schools under the direction of their different Superintendents, and accompanied by their Teachers, began to assemble in the Rev. Dr. Baldwin's church, corner of Greene and Houston streets. At half-past two, the procession commenced; and with a large number of scholars, and a little before 3, they arrived at Mr. Marschus' church, corner of Bleeker and Amos streets; and when united with the schools which had previously collected, they filled a large portion of the body of that spacious edifice.

At 3 o'clock the President *R. Durgee, Esq.* took the chair, supported by General Van Rensselaer, A. Van Nest, Esq. and the Clerical Vice Presidents.

The meeting was opened by singing the first of the three hymns which had been selected for the occasion. After which the Rev. Mr. Abeel invoked the divine blessing. The second hymn was then sung.

The Rev. Mr. Kip then moved the first resolution; which was seconded by Dr. De Witt, and adopted as follows:

Resolved, That the report of the Board of Managers be adopted and printed under their direction; and that the thanks of this meeting be given to the managers for their faithful and efficient discharge of their duties; and that we thankfully acknowledge our obligations to the Great Head of the Church for the success which has attended their exertions for the past year.

The Rev. Dr. Howe moved the second resolution, which was seconded by the Rev. Mr. De-mundt; and adopted as follows:

Resolved, That in the principles and practice of this Sabbath School Union, we recognize not only an attachment to the Protestant principles of the Reformation; but also a recurrence to the good old way of our pious forefathers, in diligently communicating to the young, a systematic view of religious truth by means of Catechisms, in connection with a careful study of the sacred scriptures; that we therefore hail it, under the Providence of God, as one of the Church's strongest helps; and commend it to the cordial support and patronage of all the Congregations and Members of the Reformed Dutch Church.

The third hymn was then sung; and the benediction having been pronounced by Dr. Knox, the Assembly was dismissed.—*Christ. Int.*

The Lutheran Synod at Ohio, numbers at present 31 ministers, of whom 27 are ordained pastors, 5 licensed candidates, and 2 licensed catechets. Agreeably to the statistical table which appears in printed minutes, 24 ministers reported 140 congregations, 2339 baptisms, 1176 confirmed 10,242 communicants, 237 burials, 25 schools.

There are besides the Synod of Ohio, five or six other Synods in New York, Pennsylvania, Maryland, Virginia and the more Southern States.

#### PRESBYTERIAN EDUCATION SOCIETY.

Abstract of the 5th Annual Report, prepared for the N. Y. Observer.

This society was formed in 1813, and has aided in obtaining an education for the ministry,

six hundred and seventy-nine young men from the following states, viz:—

Maine	7	Pennsylvania	37	Tennessee	46
Vermont	27	Delaware	1	Kentucky	19
New Hampshire	8	Maryland	7	Ohio	72
Massachusetts	41	Virginia	11	Indiana	8
Connecticut	28	North Carolina	2	Illinois	1
New York	318	Georgia	4	Michigan	5
New Jersey	30	Alabama	4	Terr. out of U. S.	3
Total					679

#### Number now under patronage.

The applications for aid during the past year have been more numerous, and the drafts upon the treasury greater than during any former year, but the liberality of the Christian public has supplied the society with the means of meeting promptly all demands, and no worthy applicant has been rejected. The quarterly appropriations have been made as follows:

Quarter ending June, 1832	213	beneficiaries	\$1,014
" " Sept. "	227	"	4,512
" " Dec. "	221	"	4,339
" " March, 1833	256	"	5,459

Making the total appropriation \$18,424

After deducting the number licenced to preach, and the beneficiaries transferred to the American Education Society, there remain at present under patronage four hundred and seventy-one, connected with seventy-seven institutions, viz:

In 10 Theological Seminaries,	74	beneficiaries
15 Colleges,	150	"
52 Academies,	247	"

Total 77 471

An interesting fact exhibited by the above table is, that more than one half of the whole number under patronage, are in the first stage of education, distributed in 52 academies.

#### New applications.

The whole number of new applicants received to patronage during the year was one hundred and sixty, of whom 10 were members of theological seminaries, 31 were members of colleges, and 125 members of academies. A review of the ratio of new applicants for the last three years, will show an encouraging advance. For the year ending May 1831, 52 new beneficiaries; " 1832, 126 " 1833, 462 "

Total in three years 320

#### Number licenced to preach.

The number of young men who have during the year finished their studies with approbation, and have been commissioned to preach the gospel, is 25; of whom three have devoted themselves to the work of foreign missions; and it is an interesting fact, disclosed by a recent examination of the subject, that of those who have been and now are successful foreign missionaries, full two-thirds were aided by Education Societies in their preparatory studies.

#### Pastoral Supervision.

The directors are well persuaded that eminent usefulness depends very much on eminent holiness. To promote this, the beneficiaries have been visited personally at their respective places of study, as extensively as other pressing duties would permit. The officers of the different institutions have rendered every facility to the persons engaged in these visits, and have expressed

their conviction of the decidedly happy influence of such visitations. Two hundred and seventeen copies of the "life of Henry Martin," 40 copies of "Daily Food," with some copies of "David Brainerd" have been presented to the young men. The directors gratefully acknowledge the receipt of 134 copies of the life of David Brainerd from a benevolent individual for the same purpose.

#### Change in the rules.

The following change in the rules has been mutually adopted by the Presbyterian and American Education Societies.

"No member shall be considered a candidate for assistance who has not been a member in good standing of some Christian church at least six months, and who has not pursued classical studies from three to six months, at the discretion of the examining committee, to which he applies, and who has not attained to 14 years of age."

#### Amount of earnings.

The last report stated that the earnings of the beneficiaries amounted to \$2882. This year the amount has been greatly increased, as will be seen in the following table.

36 men in 8 theological seminaries	earned	\$1,129 70
78 " 8 colleges		2,082
115 " 35 academics		3,222 34
229 " 51		6,504 04

The average amount earned by each individual is twenty-eight dollars and forty cents. Of the whole sum, \$1,831 80 (more than three-fourths) were earned by manual labor, without turning aside from the regulations and hours of study, and the remainder (\$1,472 24) by school-keeping. The directors regard these facts as highly creditable to the men under patronage, and as giving promise that our future missionaries and ministers will be men of nerve, inured to hardships and trained for noble enterprise.

#### Receipts and Expenditures.

From the report of the Treasurer, it appears that at the commencement of the year there was a balance in hand of \$385 93  
There has been since received 23,628 62

Making a total of 24,014 56  
If to this sum be added the earnings of the beneficiaries, which may be justly regarded as contributions to the cause, it would make the grand total, \$30,518 60.

The increased income from the direct receipts into the treasury, amount, to \$7,391 15. If to this be added the increased earnings of the beneficiaries, it will exhibit a total increase of \$10,913 05.

There has been paid, to meet the quarterly appropriations to beneficiaries, \$18,324 00  
For salaries of secretaries, treasurer, and agents, travelling expenses, office rent, postage, Quarterly Register, and incidental expenses, 5,690 56

#### Miscellaneous.

#### CONFERENCE OF MINISTERS IN YORK.

The undersigned Executive Committee of the

Board of Trustees of the Theological Seminary, understanding that most of the Classes have appointed delegates to meet in Convention in York, on the third Sunday in the present month, do hereby request a General Attendance of all the ministers of the Reformed church in the Convention on that day, believing that such a meeting will be productive of great and permanent good to the church committed to their pastoral care.

MARTIN DANKER,  
GEORGE KING,  
DANIEL SMALL,  
WILLIAM WAGNER, } Comm.  
JOHN HARTMAN.

York, June 1st, 1833.

We, the subscribers, heartily concur with the Executive Committee of the Board of Trustees of the Theological Seminary, in requesting a general meeting of the ministers of our church in the Convention appointed to be held in York, on the third Sunday of the present month, believing that it will be productive of great and permanent good to the church.

LEWIS MAYER,  
York, June 1, 1833. F. A. RAUCH.

#### RUTGERS COLLEGE.

It gives us pleasure to announce that the trustees of Rutgers' College, at a meeting held on the 2d inst. have appointed the Rev. JACON J. JANEWAY, D. D. Professor of the Evidences of Christianity, and of Rhetoric and Belles Letters, and also Vice President of the College.

Dr. Janeway has in the several prominent stations which he has occupied, been long and extensively known as a gentleman of talents, of varied attainments and of pure and elevated character. And, we congratulate the friends of our institutions located at New Brunswick, upon the prospect of so valuable an accession of strength, as the acceptance on the part of Dr. Janeway of his appointment, will afford. Nor can we refrain from commending the zeal of the trustees in employing every exertion to carry forward, and render still more attractive, an institution which has already attained so high and respectable a station in the view of the community. They have our best wishes for their success—and we feel no hesitation in pointing to both the Theological and the Literary College at New Brunswick, as institutions deserving a full and liberal share of public confidence and favor.

The price of board has been reduced—and should Dr. Janeway accept his appointment, the Faculty will embrace the talents and labours of Drs. Milledoler, Janeway, Cannon and McClelland, of Mr. Strong, Mr. Ogilby, and Dr. Beck. Over the preparatory department, as our readers have been already apprized, the Rev. Dr. Westbrook, former Editor of this paper, has been called to preside.—Chr. Int.

#### MONIES RECEIVED.

By Mr. Martin Rickenbaugh, of Hagerstown, Md.—from Wm. Miller 2,00; John Hoffman, Miss Amelia Rahanser, Geo. Kiehl, Miss Louisa Gruber and M. Rickenbaugh, each 1,00; Wm. Kinkle and John Funk, jr. each 1,50; also, by the same, anonymous 1,00,—total \$11,00.