

Messenger

OF THE

GERMAN REFORMED CHURCH.

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Extracts from the Report of the Rev. J. W. Miller to the missionary Committee of West-Pennsylvania Classis.

"On the 1st of November I received my appointment from the committee, Rev. N. P. Hacke and H. C. Voight, as a missionary in the western states, having previously laboured four months in Rochester N. Y. where I had collected a small German congregation.— Though this congregation was subsequently increased by the accession of several Catholics, of which denomination, a few families excepted, the German population in the place consists, it was nevertheless unable to support a pastor; and as the young members designed to move farther, the prospect with regard to the future was unpromising."

"In Washington Pa. to which place I was first directed by my instructions, I preached on Sunday Nov. 2. at 11 A. M. to a mixed and somewhat numerous assemblage, and in the afternoon at 3 o'clock in the church of the United Brethren to which I had been invited by their pastor, the Rev. Mr. W—. In the evening I preached again to the congregation consisting chiefly of members of the Reformed church, after which the flattering proposal was made to me to become their pastor. They have been without a pastor since the beginning of the month when the Rev. Mr. Zwissler left them. The Lutheran clergyman, Rev. Mr. Brown, had also preached his valedictory sermon, though he continued to visit them once a month."

"On the 10th of November I preached to a considerable assemblage in the church situated 10 miles from Washington; and here also, after the service, the desire was expressed through the elder Mr. Hirsch to procure a pastor for the Reformed congregation in conjunc-

tion with their brethren in Washington. These people seem to have a strong attachment to ecclesiastical order. In the evening of the same day I performed divine service again in town. Both congregations were referred to the missionary committee in relation to their spiritual concerns, and on the 12th I took my departure for Pittsburg.

On the succeeding Sunday Mr. Kaemerer, pastor of the church in Pittsburg, permitted me to occupy his pulpit. I was much gratified with the flourishing appearance of the congregation. On the same day in the evening I preached to the small congregation in East-Liberty. The meeting was held in the new church belonging to the Methodists who who were at the same time my hearers. On the 10th Mr. Kaemerer thought proper that I should make an excursion to Philipsburg. It was unknown to me that the inhabitants of this village were the remnant of the so called Count Leon's association and had previously been under the dominion of Mr. Rapp. How great was my surprise at the state of this community with regard to religion! The wardens were wholly disinclined to permit me to preach and generally to pay attention to any thing from a clergyman, as they had already been so much deceived partly by an assumed spurious piety, partly by eminent learning, and partly by a worker of miracles. "If I were more," said they ironically, "they would hear me." I confessed that I could perform no miracle, but appealed to their consciences whether they had no farther need of exhortation and instruction. This they could not deny. I then asked them whether they did not possess sufficient understanding to examine for themselves as the scriptures require them to do; and this they would not disclaim. "To what party," demanded they, "do you belong?" I replied, to the Christian. "It is well," said they "We wish to know nothing of any other. Perhaps we may have worship this evening." During our further conversation they related to me the history of their connexion with Count Leon, to whom, though deceived also by him, they notwithstanding were indebted for their deliverance from an oppressive spiritual and secular yoke. They maintained with entire confidence that he had wrought miracles, having restored sight to a man totally blind, of the family of Z—, and advised me, for my own conviction, to visit the family living on the other side of the stream. I thought it my duty to do so, and learned from the family themselves that the unhappy blind man had only been afflicted with a disorder of the eyes. I related this again to the wardens in Philipsburg, upbraided

them with their credulity, and had the pleasure of performing a handsomer miracle than the Count's, in opening the eyes of the congregation. I was permitted to preach in the evening, in Leon's church, to a congregation consisting of about one hundred and fifty persons. Not one of the inhabitants of the village, who was able to attend, was absent. On the next morning I received a flattering proposal which I was obliged unhesitatingly to decline; and instead of it I obtained a testimonial, which I enclose to the Committee, that they may learn something of the state of this community from an original source. It is as follows:

"On last evening Mr. Miller was in our church and preached a sermon which was satisfactory to the whole congregation. It was particularly gratifying to hear a preacher, as we have long been without the interpretation of the word of God, and are again desirous of frequently hearing a sermon if it be possible. But having been deceived by our former preachers, we care little by what name a church is called, and are only concerned about what is agreeable to the word and law of God."

ADAM SHUELY,
CHR. SCHMIDT.

The next morning it fell to my lot to reprove a mystical pietist, a separatist, who seeks to insinuate himself into the congregation and to introduce his disorder amongst them, and to warn the congregation against him. I directed their attention to the Committee of Missions by whom I was sent, and on my return to Pittsburg represented their case to Mr. Kaemerer, and by letter to Mr. Hacke.

On Saturday the 24th I preached in the evening in Pittsburg, where the pastor of a new church recently established in Alleghenytown, Mr. Taubert, was present, and, together with Mr. Kaemmer, assisted me. The particulars of the relation which these two churches sustain to each other can be learned from Mr. Kaemerer.—On the next day I preached in Alleghenytown in the Presbyterian church and in the English language. Hitherto I had waited to no purpose for the answer of the Board of Missions to the application of the Committee of West-Pennsylvania Classis for aid. From Mr. Hacke I learned that no answer had yet been received. I continued my tour notwithstanding and set out for Cincinnati, where I arrived on Sunday morning, Dec. 1. I rode directly to the church of Mr. Mayer, to whom I had been recommended, but the congregation were dismissed just as I reached the place. My purpose of having an appointment to preach there in the afternoon being

thus frustrated, I went immediately to the other German congregation, which had recently separated from Mr. M's. church, and submitted to the ministry of a Mr. Hauser.—Mr. H.—readily permitted me to preach in the afternoon. I improved the occasion to direct the congregation's attention to practical christianity. On the succeeding Sunday I preached both in the morning and afternoon in Mr. Mayer's church, and was now solicited to organize a Reformed congregation, as both the preachers in the place are Lutherans; but as I had been recommended to Mr. Mayer, as he had gathered the congregation with much labour and self-denial and served it faithfully, and as he speaks the German language well, I declined, even for these reasons, to give attention to the invitations & exhorted the congregation to concord. I thought it my duty to represent to Mr. Mayer the expediency of giving satisfaction to the Reformed members in the church-ceremonies, & to require nothing from them that is at variance with their views. I was surprised at the Lutheran liturgy that was used in the administration of the Lord's Supper which Mr. Mayer celebrated in the afternoon service. Hereafter the continual increase of the number of Germans in Cincinnati will doubtless require that a Reformed minister be located there. Such minister must be guarded also against another danger; the danger of falling under the sway of a party that frequently represents itself as one with us but is yet far remote.

On the 10th I left Cincinnati and went to Louisville. A considerable number of scattered Germans, chiefly Catholics, reside here. Protestant preachers or church-officers I found none, and consequently no organized congregation. I learned however that a Mr. Gerhart, a young Lutheran preacher residing in Indiana, preaches here occasionally. Divine service was appointed for the next Sunday, the 15th, in a small church belonging to the Presbyterians which has been opened for the use of the Germans. Mr. Gerhart also came to preach on the same day. He is in low circumstances, and it was stated that he had already taken pains to collect the congregation. I resolved, irrespective of private interest, to co-operate with him for the common benefit of the German Protestants, proposed for the office of Deacon a Mr. Long who came from Germany as a member of the United Evangelical Church, and Mr. Gerhart, being requested to propose another, selected a Mr. Knisler; a Mr. Grob was chosen to the office of Elder. The Lord's supper was celebrated on the occasion. The sermon was assigned to me. The assembly consisting of members of different denominations was large, of whom forty were communicants. Mr. Gerhart broke the bread and I communicated the cup. After this solemnity the church officers were placed before the congregation and installed. Our united action seemed to make a good impression and to give a favorable impulse to the new congregation. In conversation with Mr. Gerhart I dwelt upon the necessity of keeping in view the mixed character of the congregation for the purpose of a successful ministrations, as an exclusive attention to Lutheran peculiarities would not be acceptable

to the German emigrants who were members of the United church in their own country. I shall now therefore leave this congregation to the care of Mr. Gerhart, who appears to be well disposed, and attend to the father prosecution of my mission.

In conclusion I think it my duty to submit some remarks for the consideration of Synod.

1. The state of the Protestant churches in the west, as far as I have hitherto formed an acquaintance with it, is rather sad. There is a want of edification for those members who wish to arrive at conviction by reflection and by clear apprehensions of truth. Many are again subjected to an ancient yoke under which to think for themselves is a crime; others are already so far that they regard external worship as an adequate means of delivering themselves from sin; in their attention to which therefore they more heedlessly set aside the moral law and yield to the influence of error and self-deception, unhappily so prevalent in this country. Nothing is more favorable to this state of things than the fanatical sects that prevail, and by whom Germans also are misled.

2. The state of the Reformed church seems to be much behind others in the west. There is a want of labourers. The Lutheran church is much more active and in forwardness. Her preachers occupy the pastoral situations. If the Reformed church wishes to advance her interests here, she must exert herself more resolutely & vigorously than she has yet done. I have laboured in her cause on my humble part, and wish to do so still.—I entertain a confident expectation of disinterested encouragement, while I most respectfully present myself with the tender of my service to the reverend Committee &c. &c."

J. W. MILLER.

Missionary Report of Rev. B. S. Schneek.

Spring Mills, Feb. 5, 1834.

To the Executive Committee of the Board of Missions Ger. R. C.

Of my Missionary tour which I made, by special direction, in the fall and winter of 1832, I sent in a full report to the Board soon after the time of my appointment had elapsed. As appears, however, from a letter lately received from Br. Gutelius, this did not come to hand or was forgotten. It is now no more in my power to notice every thing, not having the day-book which I carried with me on my journey; and I must therefore satisfy myself with a mere general statement of my labour.

I visited first the congregations in and about Lewistown, which then were without a pastor. From thence I went to Huntingdon, preaching on my way thither several times to small collections of Germans.—In Huntingdon I remained several days, preached 5 or 6 times in both languages and visited the members of the congregation, as much as I know, all; who are by no means insignificant either, as respects their worthiness. I found that the most of the young people of our church had united themselves with other denominations; a thing that will not appear at all strange when we consider that for 8 or 9 years back there has been no stated

service in the church belonging to the German Ref. congregation; and besides they were very seldom visited. The members manifested a great anxiety to be supplied with a minister who could preach in both languages, and the liberality which this desire led them to evince was such as did them honor. A brother animated with a becoming zeal for souls, and able to preach in both languages would not only be able in a very short time to gather flourishing congregations, but would have the most flattering prospects of effecting much, very much, good. Never in my life did I preach to more attentive congregations—never have I found a people who manifested more disposition to follow the instructions of a faithful minister, so that he might be enabled to discharge the duties of his office with satisfaction.

From this place I visited several other congregations in the western part of the county, of which especially Half-moon deserves to be mentioned, where, in conjunction with a minister of the Lutheran church, I held a four day meeting and administered the sacrament of the Lord's supper. Many, we had reason to believe, were aroused from the slumbers of sin, and some we hope brought to Christ.

In Clearfield county there are also many Germans, much scattered however. They likewise manifest a strong desire for a minister.

In the counties of Huntingdon, Clearfield, and Millin, there are but two Reformed ministers, and at least 20 congregations vacant in our connexion. Our Lutheran brethren are better supplied than those of the Reformed church. A goodly number of young men from their seminary have betaken themselves to this part of the country, where they have indeed difficulties at first, such as are unavoidable in the gathering and forming of new congregations, but in a short time they have too the gratification of building up flourishing congregations, such as give them more satisfaction in every respect, than most old congregations, where so much prejudice for the most part exists against the best motives and the most successful efforts of the faithful minister of Jesus Christ.

Altogether I preached in 10 weeks 54 times; baptized 21; administered the Lord's supper to 133; and the collections (which I no more remember) are paid as noticed in the "Messenger."

The committee I hope will pardon me for reporting in such an imperfect and general manner, in as much as I cannot at present specify every particular how, what, and where I was and preached.

I would yet observe, that Huntingdon is now at times supplied by Br. Zeller, and that Lewistown is now also supplied.

Communications.

(For the Messenger.)

Mr. Editor:

I would call upon the consistories and congregations of such ministers as are indifferent to the institutions of the church of our fathers, and will not take the lead of the people in persevering activity, to arise in their might, to express their disapprobation of their

ministers' course, and to wipe off the stain of inertness, if liberality and selfishness which their indolent ministers have entailed upon them. Let me expostulate with you, my dear brethren, especially those of you who are elders and deacons. "Why will ye" also "stand here all the day idle," while Christ has such an all and eternally important work for you to perform;—a work which you can only perform in this fleeting probationary state, or must forever leave undone to your lasting shame in eternity! In neglecting the solemn duty which you have bound yourselves to fulfil, how can you, I appeal to your reason and common sense, be prepared to render to your righteous Judge, "on that day for which all other days were made," an impartial account of your stewardship in the vineyard of God? O! I raise up the voice of earnest entreaty to you, consistories and people, and I conjure you by the memory of your fathers who piously labored and prayed for the interests of the Reformed church, by the love of your own souls and the souls of your children, for his sake who accomplished the amazing work of redemption, *arise from your sinful apathy and delusion and come "to the help of the Lord against the mighty!"* Remember that our gold and silver are the Lord's, and only loaned to us, as his stewards, & that he will demand of us a rigid account of the manner in which we perform our trust in disposing of it to his advantage. It is a gross error, and a strong evidence of an avaricious and unregenerate heart, to presume that we are under no obligation to surrender our all—our substance as well as ourselves—to the service of Christ, and to the demands of God's benevolent providence for the dissemination of the gospel of our glorious Redeemer. *Giving to God's cause will not impoverish you, nor will withholding from it enrich you.* The word of God teaches us too plainly to be misunderstood, that the man who penuriously withholds his liberal contribution to the cause of Christ, virtually robs God of the very means placed in his hands for the purpose of carrying into execution the great plans of divine benevolence, and thus entails a curse upon himself and the inheritance of his posterity: "Ye shall be cursed with a curse, because ye have robbed me," said God (Mal. 3. chap.) to the Israelites under the old testament dispensation, because at one time they withheld their gifts and donations from the daily temple service. The same principle still exists in the code of christian duty, the same obligation still rests upon the church of God; and every individual therefore, who is baptized into Christ, and yet neglects or refuses to come up to the help of the Lord, will most unquestionably render himself obnoxious to the curse of the indolent and avaricious Israelites. And O! how unbecoming are avarice and illiberality to the character of a professed lover of that Jesus, who loved us with an affection stronger than death! We entreat you, then, to arise and come forth to the aid of Christ's cause, with your prayers and your substance united." Ye are not your own; for ye are bought with a price; therefore glorify God in your body and your spirit which are God's (1 Cor. 6, 20).—Plead not poverty; for God loveth a cheerful

giver. Tax not the providence of God because he has not given you more; but see well to it, that you *first* use for the Lord, that which he has already given you. Go to your pastors and urge them to take up collections for the Missionary and Education societies, and for the benefit of our institutions generally; suffer none of them to raise an objection whilst they are not putting forth *all their moral influence and intellectual energy* in behalf of these institutions; for those who always object to the christian institutions of their own church, are, at the same time, doing nothing for any other public benevolent society! 'The secret with such, in fact, is that they do nothing for the furtherance of any religious operations,—but all for themselves. 'They really care for nothing but their annual revenue, and to secure this they tax God's holy treasury (Mal. 3. 8—11) and neglect to enjoin upon their flocks, as the apostles did, the imperious duty of contributing *very liberally* of their substance to the necessities and spiritual welfare of the ransomed of Christ. Does not this neglect argue a very heartless and fruitless christianity in those who are guilty of it? Does it not evince that they have very slight impressions of the great and eternal value of the sanative and bloody scene of Calvary; and that they have forgotten the love wherewith Christ first loved them. O! then, elders and deacons of the church of Christ, I call upon you to remember the solemn obligations which you have assumed, and that among them is the duty of admonishing your indolent ministers, and of stirring them up by every possible effort to promote the interests of the church, not only at home, but also abroad. You dare not "mind your own things only;" but every man *must* also the things of others." Those congregations and ministers who are doing nothing but for themselves are selfish christians. This is not the spirit of the gospel; for the gospel, is fruitful in good works. Religion not only thaws the frozen heart of selfishness into love, but it begets a spirit of liberality, and prompts the christian, nay "constrains him to give up, not only himself, but also his substance, to the stupendous work of the Lord of the Universe, rejoicing that he is esteemed "worthy to suffer the loss of all things" for the cause of Christ, and for the glory of his name.

Come then, ye consistories, take the lead in the work of christian enterprise and christian benevolence. Keep yourselves well informed in relation to the public concerns of the church of your fathers; and do not listen to the insinuations of carnal indolent pastors, who invent many schemes to get around a solemn duty, which God and the church impose upon them. Exert all your influence to promote the progress of those institutions in which we all have a *common interest*, and to extend the circulation of our paper, which is the only vehicle of information to the churches. Entreat exhort and arouse your people "over which the Holy Ghost has made you overseers," and endeavour to awaken a generous emulation among them who shall be the most self-denying, the most active and generous 'in his benefactions to the church of our fathers, which is so distinguished among the many in Christendom for the li-

berality of her government and her devoted attachment to the grand doctrines of the Reformation. From you my brethren the church expects this, and to you she looks in a great degree for the preservation of her interests and for the advancement and prosperity of her benevolent institutions.

PHILADELPHES.

Mr. Editor:

Having perused a piece in the December number of the Messenger, under the head of "Anti-Temperance Meeting," I find that you are partly persuaded to go with the Temperance Societies. I feel gratified to find that we are getting here and there a minister of the gospel in our German Reformed Church to engage in the great Reformation which started some few years since. Although I deeply lament that there are so many in our German Churches who violently oppose the cause of Temperance and even preach against it, I fully believe it is because they have not made themselves acquainted with the subject. It is evident to me that the path of duty is very plain, with a moment's reflection upon it, to any christian or minister of the gospel, who ought to obey God rather than man, or to any patriot or philanthropist, to engage in the great work of Reformation fearlessly & boldly. The Bible will sustain him, although he may meet with violent opposition; for it is a fact that is established by general observation, that every good cause which is calculated to add to the happiness of man or to promote the best interests of the country, always meets with opposition, and that too of the most strenuous character.—Yet with all this opposition, it is like all other benevolent causes; its march is onward, regardless of the fury of the enemy, and the impediments they cast in its way.

I am fully persuaded that the hand of God is in it; and it is utterly in vain for feeble men to endeavour to stop the Lord's chariot wheel. I have observed its movements for some time past; and wherever revivals of Religion have prevailed, and the Spirit of God has been copiously poured out, there temperance preceded it or immediately followed.

It is pronounced by almost all our intelligent men to be immoral to traffic in ardent spirits; and here I will give a little of my own experience in the matter. I have been a retailer of the article, and by divine grace became convinced that I was sinning with a high hand against God, and resolved to banish it from my store. This resolution I have never regretted; and if I have been the instrument of consigning any of my fellow mortals to the drunkard's grave, I would plead, as Paul did in persecuting the christians—I did it ignorantly. And now my christian brethren, you who are engaged in the traffic, can you raise your heart and voice at the family altar and ask God to bless you in your business, while you are daily engaged in dealing out that which brings destruction and misery upon your fellow creatures. Be ye not partakers of other men's sins. Pause for a moment, and endeavour to make yourselves acquainted with the subject thoroughly, and then let conscience rule, and it

will point every renewed man to the path of duty.

I must now conclude (although I do it reluctantly, for I love to dwell upon the subject,) by humbly entreating my fellow mortals to remove every evil way, and to come out decidedly on the Lord's side. For the blessed Redeemer has said we "cannot serve two masters." Therefore let us engage in every good work, and go forward in the cause of the Lord and Saviour Jesus Christ, till the great reformation and the glad tidings of salvation are spread over the whole earth.

A friend of Temperance.

SUNDAY SCHOOLS.

Mr. Editor,

A few weeks since I was informed that a public examination of the children of the Sunday School, under the care of the German Reformed Congregation, would be held in their church on Sabbath the 23d of March in the afternoon; and as I have always been a friend and advocate of Sunday schools, I thought I would avail myself of the opportunity, (though not a member myself) of hearing what progress, if any, the children had made during the year that is past; and I must acknowledge, for I feel disposed to give them their due, but no more, that, although I have attended many S. S. examinations, I never heard children, in general, answer more clearly and distinctly than they.

The number of the children, as near as I could count, was upwards of two hundred; and although there were so many of different sizes and ages, and many not more than five years old, yet there was no confusion nor disorder, but every one seemed to act and feel, as if it was his duty to be as quiet as possible; and indeed to say the least of it, I thought the children in their whole deportment reflected great credit upon their teachers for their unwearied and kind attention, in instructing them, and for the example which they have set before them, to pattern after.

The children opened the exercises by singing a hymn selected for the occasion, and prayer was offered by the Rev. D. Zacharias of Harrisburg. After this the Rev. J. Cares proceeded to the examination of the children by asking them some of the questions in the first volume of the Union Questions, containing those on the Old Testament; and after another hymn was sung by the children, a short, but very appropriate and interesting address on the importance of Sunday-schools was delivered by the Secretary of the school, (Mr. E. Kiefer,) and the exercises were concluded by singing another hymn and by prayer; upon which the children retired with much order to their respective homes. That the Lord may richly bless this cause by making many of the children objects of his special grace, is the prayer of a

SPECTATOR.

Correspondence.

Extract of a letter, from Lincoln N. C. addressed to the Editor.

"We deem it unnecessary to state any thing respecting our situation for several years back, for we presume you have a better knowledge

of our history during that period, than we would be able to give you through the medium of a letter at this time. But we would briefly state a few facts, in order to give you a knowledge of our former condition and our present peculiar situation.

The Lord in his providence was pleased to direct the wanderings of our forefathers to different sections of this our happy country—a goodly number of whom had been brought up in, and had become attached to the German Reformed Church, and consequently retained a love for their mother church. Owing to the situation of the country, the sparseness of the population, and the scarcity of preachers of our denomination, the supplies have been very precarious in this section of our country.

These congregations were originally organized, and had the bread of life broken unto them for several years by the Rev. father Andrew Loretz. But it pleased the Lord to call him from his flock nearly twenty years ago. From that time for about fifteen years we were truly as sheep having no shepherd. We had no supplies from ministers of our own church; but occasional missionary calls. Consequently a great number of our members attached themselves to other denominations; others became careless; in short we were almost extinct as congregations. But it pleased the Lord in his goodness and mercy to direct the steps of our worthy pastor (J. G. Fritchey) to this barren part of his vineyard, somewhat more than five years ago; and we are truly happy to be able to say that he has been the instrument in the hand of the Lord in doing much good amongst us. He has succeeded in organizing the congregations and adding considerable numbers to the church, and of establishing vital piety in the hearts of many of our members—But the Lord giveth and the Lord taketh away, blessed be the name of the Lord. Our beloved pastor is so situated in his domestic concerns, that he thinks it his duty to go back towards the north. It is truly very distressing to us to part with him: but the will of the Lord be done. He told us that he had acquainted you with his intention of resigning his charge here, when he saw you last fall at Easton when at Synod.

After he returned, he called a general meeting of the church officers under his charge, and at this meeting tendered his resignation as pastor of these congregations. The reasons he gave were such as induced us all to accept his resignation. They were not on account of any dissatisfaction on his part (as he stated himself) with the congregations, or any members thereof, nor on account of dissatisfaction on the part of the congregations with him as their pastor,—but believing it to be the will of God it was mutually agreed on, though not without the hope on the part of the congregations that we would be speedily supplied by another."

Extract of a letter from Corydon, Indiana, addressed to the Board of Missions.

Dear brethren in Christ.

"I am requested by the members of the German Reformed Church to write to the Board of Missions in York for information whether a

missionary could not be had this spring. The Rev. B. S. Sneek was of opinion that one could be sent before this time though we find in the Messenger that your treasury is destitute of funds. It is the opinion of a great many in this neighborhood that one hundred dollars could be collected here in a year, so that the missionary would not entirely depend on the Board of Missions for his support. One that can preach in the German and English languages would be preferred, as there are some Germans in this place lately from Germany. If it is in the power of the Board to send out a missionary, I hope they will send one to this part of the country—here one is needed to build up Zion in the west."

MESSENGER.

YORK, APRIL, 1834.

TEMPERANCE.

We have inserted in our columns the communication of a valued friend, in the eastern section of the State, on the subject of temperance, and shall not hesitate to give place to other articles of the same description. We assure our correspondent that we are somewhat more than "partly" inclined to advocate this cause. We regard the intemperance, which prevails so extensively, as among the most debasing and destructive vices that pollute and disorder human society, and are persuaded at the same time that associations formed on the principle of total abstinence from the use of spirituous liquors as a drink are the most effectual means of arresting the evil. But while we entertain this conviction, and are impelled by a sense of duty to urge the claims of Temperance Societies, and to put into their scale whatever influence we may possess, we are not prepared to adopt all the opinions nor to approve all the measures of those who are active on the same side. We cannot persuade ourselves that the occupation of the distiller and of the dealer in distilled liquors is immoral, any more than we can believe that of the cultivator of a vineyard and of a dealer in wine; or that of the grower or manufacturer of tobacco, or of the merchant who sells it, to be deserving of this reproach; nor do we believe that it is immoral to drink spirituous liquors, any more than it is to drink wine, to use tobacco, or to eat sweetmeats. Immorality is not in the use of any of these things but in the abuse of them. There is always an abuse when any thing is so indulged in as to disqualify us in any measure for the duties which we owe to God or to man, and still more when we are converted by it into instruments of annoyance and of injury to those whose happiness we are bound to aid in promoting. Every thing may be abused; but there is nothing the actual abuse of which is so deleterious in its effects, and so completely without an apology, as that of ardent spirits: and it is here therefore that abuse is the most criminal. It is immoral to drink either ardent spirits, or wine, or any thing else, so as to produce intoxication. It is also immoral to furnish the habitual drinker, either gratuitously or for his money, with intoxicating liquor, knowing that he applies it to this debasing and criminal purpose. It is consequently immoral to keep a house where tipplers are entertained and hurried,

onward in their disgusting and ruinous vice, or to retail the liquor so as to fill their bottles, and thereby to supply them with means to brutalize themselves at home, from day to day. But we cannot go farther and charge the distiller and the dealer in spirituous liquors with immorality for merely making the article or vending it, unless we can be convinced that it is morally wrong to make or sell any thing which may be abused.

Those who believe these things to be wrong, are bound in conscience to abstain from them, but their belief cannot be a rule of duty for others: every man must be fully persuaded in his own mind of the lawfulness of that which he does; and, supposing him to have such a persuasion, his liberty cannot be limited by another man's conscience. If he is in error he must be convinced by argument; and his conduct becomes immoral only when he begins to doubt of its innocence and yet persists in it. It is wrong to presume that he doubts because you doubt, or that he is convinced of the unlawfulness of his business because you are so convinced; and it is wrong to denounce that as unconditionally and universally immoral, which you could not do without violating your conscience, and which would therefore be immoral in you.

It is indeed the duty of every man to examine the character of a pursuit in which he engages with a mind open to conviction, and to listen with candour to what can be truly said of it; but we must not take for granted that an honest inquiry will of course conduct him to the same result to which we have been brought: and when he has sincerely formed his opinion we owe the same respect to his judgment which he owes to ours.

It has been said that a denunciation of the traffic in ardent spirits as immoral will excite men to think. It may be so indeed; but if we have not previously convinced them by argument, they will most probably think ill; and, what is worse, will feel ill toward our object. They will not endure that we should set up our opinions as moral laws, and bind their consciences where they believe that God has not bound them; and instead of producing conviction we shall only produce anger or disgust and create a counteraction which, to say the least, will do no good.

It may be true indeed that to attack the monster of intemperance by denouncing the business of making and of selling spirituous liquors is to "take the bull by the horns;" but it is quite another question whether you can hold him. In our humble judgment it is both safer and surer to let the animal die by withholding his food. The distillation of spirits at home and the importation of it from abroad will always be regulated by the consumption.—While the demand for the article continues and a profit can be made by it, there will be cupidity enough in the community to continue the trade. If one conscientious man be persuaded to relinquish it, another whose moral sensibility is less acute will take his place, and the same quantity will be produced. We care not how much ardent spirits be made, if none be used as a drink. Much, it is said, is consumed in manufactures. If it be so, a demand for it, to the same extent, will always exist; and if the use of it as a drink be abandoned, no more will be

made than the consumption of it in manufactures requires.

We have said that, in our opinion, it is not immoral to drink spirituous liquor, and that the drinking of it becomes immoral only when it proceeds so far as to produce intoxication. It may be asked therefore why we urge the principle of total abstinence, except for medical purposes? We reply that we do so for the same reason why we would urge the necessity of keeping out of the way of temptation to sin. Though you may drink spirits, as you may take laudanum, without sin in so doing, it cannot be said that you *ought* to drink it, nor that you will be the better for it, unless it be for the same reason why laudanum, or some other medical drug, *ought* to be taken, viz in a case of illness; but, on the other hand it is unquestionable that such a tampering with it may do harm: to drink occasionally may beget a fondness for it and grow into a habit; and habitual drinking, however moderate at first, may very easily eventuate in drunkenness. This indeed is the usual process by which a drunkard is formed. There would be no intemperance in the community if the use of spirits as a drink were wholly laid aside. It is this use of it that opens the way in every instance for the introduction of intemperance; and while it continues, it will be impossible to exterminate that detestable vice. All drinking is at first temperate, and all temperate drinking may end in drunkenness. If it does not lead to that result, it is in such cases prevented by circumstances which are altogether accidental, and which do not occur in others. If ardent spirits were as necessary, or as useful, for drink, as bread is for food, there would be good reason for exposing ourselves to such a danger, and, while the use were allowed, to guard only against excess. But it is yet to be shewn that the drinking of ardent spirits serves any useful purpose whatever: it does not nourish us; it does not improve either body or mind; all intelligent physicians agree that it is not conducive to health: it is at best useless: on the contrary its ascertained effects are pernicious; and it is the great and almost the only cause of the drunkenness which disgraces human society, and of the disorder and misery which arise from that beastly vice. Our mother Eve might very innocently approach the forbidden tree; yet if she had not approached, she would not have sinned.—There was the danger; and there is the origin of all our woe.

Summer Session.

The summer session in the Classical Institution will commence on the first Friday in May, and in the Theological Seminary on the second Friday of May. It is desirable that students who wish to enter either of these institutions come in the beginning of the session, as great inconvenience arises from their coming later.

Universalism.

A discussion of this subject has been commenced in the *Philadelphian*, edited by the rev'd Dr. E. S. Ely. The controversialists are the editor of the paper and Mr. Abel C. Thomas, a universalist preacher.

The papal controversy.

The controversy on the subject of popery between Dr. Brownlee and his three antagonists in New York

was concluded some time since. The priests having abandoned the field, their learned and able opponent continued to occupy it in a series of letters addressed to Roman Catholics and subsequently to the clerical body of that church in the United States. All these letters will be published in a more convenient and durable form. They contain a large amount of matter compressed within a small compass, much of which is drawn from sources that are accessible to very few.



We have received a copy of "An Address, delivered by request before the Volunteer Rifle Company of Middletown, Md., and the Everhart Grays of Frederick city, on the 22d of February, 1834. By Rev. J. C. Bucher. As we have not found time to read it, we cannot give our own judgement of its merits. The following notice of it appears in the *Christian Intelligencer* at New York.

Rev. J. C. Bucher's Address.

This Address was delivered, by request, before the Volunteer Rifle Company of Middletown, Md., and the Everhart Grays of Frederick city, on the last anniversary of Washington's birth-day, in the German Reformed Church, Middletown, Md. In these days of peace, such addresses are somewhat uncommon, but in this one we are happy to meet with an expression of that love of country, that patriotic feeling, which in former days glowed in the breast of every American. The address bears evidence, that it was, as the author states, prepared in haste, but we have no doubt that every person, who heard it, entered into the feelings of the speaker, and was excited to love his country more, and to value more highly the privileges he enjoys.

South Sea Mission.

The mission of the London Missionary Society in the South Sea Islands has experienced many fluctuations of good and ill success. We regret to learn that the cupidty of British and American traders has introduced among the inhabitants the demoralizing and destructive use of ardent spirits as a drink, and has thereby multiplied exceedingly the difficulties that oppose the further progress of the gospel. The following notice of this new enemy is from the *Missionary Herald* of March, 1834.

"The difficulties attending the progress of the work in which our brethren are engaged have been frequently stated to the friends of the society. These have arisen from the natural indolence and sickness of the natives; the effects of their former notorious licentiousness, which so many attempts have been made to revive; and the appearance of gross and visionary heresies, whereby a number of individuals, disaffected towards the requirements of the gospel, have sought, by pretended supernatural revelations, to counteract or destroy the effects which the word of God was producing among the people, in elevating the tone of moral feeling, and improved their social character and habits. In recent years, difficulties more formidable than any produced by these causes have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and with the increase of commerce, the consequent profligacy, from the increased intercourse of seamen with the most depraved portions of native society; and the large impor-

tations of ardent spirits in English and American vessels, chiefly the latter, consisting of what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other article of barter with which to traffic among the natives. the activity and perseverance manifested in promoting the sale and use of these pernicious drugs, by hawking them about the islands, inducing the chiefs to engage in the trade, and the establishment, by foreigners, who have left ships touching at the islands, of a number of grog-shops on the shore, has occasioned the missionaries much perplexity and distress. By the retail of ardent spirits, these houses become the greatest pests in the country, the resort of the most abandoned in the islands, and the most indolent and depraved among the crews of the shipping; proving alike seductive and injurious to all within their influence, and exhibiting in the conduct of foreigners scenes of outrage and bloodshed unknown among the natives since their renunciation of paganism."

The Lutheran Observer, which, as our readers already know, was some time ago converted from a semi-monthly into a weekly paper, has recently been enlarged, and now appears in a new and more imposing form. Its Editor, the Rev. Benjamin Kurtz, was enabled to make this change, without increasing the price of the paper, by the laudable zeal of his brethren, both of the clergy and laity, in procuring additions to his subscription-list, and pledging themselves for the payment of a stipulated sum. Thirty-eight individuals have made themselves responsible each for 6 new subscribers, or the payment of ten dollars.—A praiseworthy liberality.

The Maryland Classis.

We request the attention of our readers to the plan proposed for the purpose of raising, within the bounds of the Classis, \$1000 for beneficiary education. There can be no doubt of the practicability of this plan; though we admit, and we do it with pain, that \$1000 has never yet been raised for this object, in one year, in all the Classes connected with our Synod. The large contributions which have occasionally come from a single congregation, have shewn that there is no want of means in our church; and that it is not impossible to make them available, if there is, on the part of those who ought to be the agents in such things, a right disposition to do their duty. We say *their duty*; for we cannot admit that, in the present state of the church, those to whom God has given talents and opportunity to aid in promoting the object of beneficiary education, may innocently choose to withhold their aid. If this cause is the cause of God in other churches, it is equally the cause of God in ours: yea, and more, inasmuch as the same necessity does not exist in others with equal force. To talk about "looking on" and "seeing how things will go," and co-operating "after a while, if we approve what is done," is to talk like one who is any thing but a Christian. Assistance is needed while the conflict is upon us, and comes too late when the struggle is over. None who really has the cause at heart can be neutral in such a crisis; and none who acts the idle spectator is guiltless of doing harm. "He that is not for me, is against me; and he that gathereth not with me, scattereth." Men who are

resolved to find out reasons for their neglect of duty are usually but too successful in deceiving themselves; and when they are thus bound in the spell of their own enchantment, they may even dream of being the first in the kingdom of heaven, while it is certain that they shall not so much as enter there.

The brethren who have brought forward this plan of raising funds for beneficiary education have set an example of liberality which, we have no doubt, will be followed by many. The Maryland Classis has the honour of being first in benevolent enterprises; and we trust that in this new effort, its members will exhibit a spirit worthy of the character it has acquired.

The examination of the students in the Theological and the Classical school in York was held on the first, second & third of this month; and on the evening of the last day the exercises in public speaking, by the younger pupils, were exhibited, in the Reformed church, in the presence of a large and highly respectable audience. It does not become us to speak of the manner in which the students acquitted themselves.—A notice of it by the Board of Visitors will appear in our next.

Appointment by the Board of Visitors.

The Board of Visitors have appointed Mr. SAMUEL W. BUDD, A. B. assistant teacher in the Classical Institution, in the room of the Rev. H. Miller, resigned. Mr. BUDD will have charge of the English department, with Mathematics and Natural Philosophy. He is a graduate of Princeton College, and has had some experience in teaching. With regard to his qualifications, a gentleman who is himself distinguished by elegant literary attainments, states in a letter addressed to the Principal of the Institution, "I can recommend him as a *first rate mathematician*. He took part of the first honour in the class in which I graduated, and was thought to possess a greater genius for Mathematics than any one in the class."—"I am sincerely of opinion that you could not suit yourself better."

It is ascertained that Mr. Budd will accept the appointment. The English department in the Institution will therefore be filled, and ably filled, in the ensuing summer-session.

As our plan of instruction comprises an extensive course, and able teachers cannot be procured without a liberal compensation, it has been found necessary to increase the price of tuition. Hitherto the income of the institution has been considerably below the expense. There are no means to supply the deficiency otherwise than by a resort to those for whose benefit the expenditure is incurred. The price of tuition in this school has been much too low, and, after any addition that may be made to it, will still be considerably below what is customary

in any other institution of similar grade in any part of the United States. We expect to have it in our power to state in our next number whether any and what addition will be made in the next session.

The Messenger.—Two brethren, the Rev'd William A. Good and Rev'd Elias Heiner have pledged themselves each to procure at least *twenty* new subscribers to the Messenger provided the paper be published semi-monthly, after the first half of the present year. Let us hear what others will do.

Miscellaneous.

To the Benevolent.

The Moravians formerly owned a farm of 160 acres and a small church in Northampton county, Pa. at a place called GNADENHUTTE (*Grace-hut*.) near the town of Lehigh. The place has been sold, and sold again and again; and now finally Miss FREDERICA MISKA, a native German woman, of devoted piety, has purchased it, to be held in trust for ever for a United German Lutheran and Reformed Church; towards the support of a pastor and a Christian school. The deed is deposited in the bank at Easton, as collateral security for the payment of her note given for the purchase money. Her object appears to be truly a benevolent one; and one from which great good may be expected. Her application therefore to the benevolence of this city is thought worthy of attention. The Rev. Thomas Pomp, well known to the subscriber as the Pastor of the German Reformed Church at Easton says, that he has known Miss Miska for 17 years past, and that she has perseveringly devoted herself with great zeal and disinterestedness to the accomplishment of her benevolent project; that he feels no hesitation in recommending her and her plan; and that he has not the least doubt of her fidelity in applying to the object specified any money which she may obtain. Indeed she has devoted her whole time, and hard labor, as a practical farmer, to the prosecution of the good and charitable enterprise. If she can obtain a few hundred dollars, she will undoubtedly succeed in re-establishing a preached Gospel, a church, and a school, in a place now destitute of religious instruction and ordinances. H. BIBIGHAUS,

Pastor of the German Reformed Congregation of the Northern Liberties.

PHILADELPHIA, March 13, 1834.

The subscriber concurs in the foregoing recommendation, and may add that he is well informed, that Miss Miska has denied herself the use of any of the products of the above named farm, since she purchased it, except bread, potatoes, and rye coffee: that she will eat neither egg, nor butter, nor a chicken, nor any such thing; but has laid out her whole income to improve the farm, and prepare for building a small church for public worship and a school. Who then will not give her a dollar, if able?

EZRA STILES ELY.

Having seen a number of recommendations

from gentlemen here and elsewhere in favor of Miss Miska's proposed plan for re-establishing the preaching of the Gospel in her neighborhood; also for promoting education among the children, now destitute of those advantages necessary for the acquirement of knowledge, viz. a school house, competent teacher, &c.; and believing that she has already endured much self-denial for the accomplishment of her plan:—the subscriber would cheerfully commend her to the Christian sympathy of the pious and benevolent.

WM. TH. SMOLE.

March 13, 1854.

We have also seen the recommendations of Rev John P. Hecht, Bernard C. Wolf, and J. Gray of Easton; of Judges Cooper and Mallery; of J. M. Porter, Esq.; of H. Hepburn, Esq.; of Rev. Charles F. Seidel, of Bethlehem; of the Rev. Samuel Helfenstein; and of Rev. F. D. Schaeffer, D. D.

Donations for Miss Miska, will be gladly received by any of the persons above named.

(Philadelphia.)

A Noble Lady in Prussia.

The Rev. Dr. Pinkerton, in a letter from Silesia, inserted in the November number of the British and Foreign Bible Society's extracts of correspondence, gives the following notice of his visit to the country seat of a noble lady in Prussia.

At Buchwald, the beautiful country seat of the Countess of Reden, I met with a very kind reception. I was truly glad to make the personal acquaintance of her ladyship, having so long corresponded with her on the affairs of our Society. The Buchwald Auxiliary is certainly one of the most active of the Prussian Societies. The Countess informed me, that her late husband, the Count, formerly Prussian Minister of State, instituted this Society, on the 19th June, 1815; placed her at the head of it as President, with the pastor of the village and two or three persons belonging to the place as the Committee; and three weeks afterwards departed this life: that she had found great solace to her grief in nursing the infant Society intrusted to her special care by her lamented husband; that Sir James Riddle, a native of Scotland, was among the first contributors to its funds, by a donation of four louis d'or; and that such has been the Divine blessing upon her labors (for she acts the part not merely of President, but of Secretary also,) that 30,141 copies of the Holy Scriptures had been put in circulation by their Auxiliary. At present, the Society consists of 260 members. Its sphere of operation includes ten towns, and about seventy villages scattered in the valleys and on the declivities of the majestic Giant's Mountains. This extensive field is densely peopled; and is divided into twelve districts, in each of which there resides a Corresponding Director, who has charge of a depot, and conducts the distribution in his quarter. The poor generally are unable to pay more than half price for the Bibles, and one-third of the price for the Testaments. The Countess has introduced into many of the village schools the mode of supplying the children with the Bible by contributing small weekly subscriptions.—*Rel. Int.*

The Bible in Poland.

The Rev. Dr. Pinkerton, in a letter dated Brieg, Sept. 23, makes the following interesting statement respecting the progress of the Bible in Poland.

The town from whence I address you at this time is situated on the banks of the Oder, twenty-five miles above Breslau, with a population of 10,000 inhabitants; of whom one half are Protestants, and the other half Catholics and Jews. Our active correspondent, Mr. Otto, formerly of Cosel, now resides here, and has charge of a depot of Upper Silesia, and the neighboring Polish frontier. He began this benevolent work in Cosel, in 1829, with 800 Polish Testaments for Catholics, and 100 Van Ess's. Since that time, he has disposed of 1,224 German and Polish Bibles; 3,960 Polish Testaments, for Catholics; 4,219 German Testaments; with 900 Lutheran Testaments. "In general," he says, "the copies have been eagerly sought after by the Roman Catholics, both Poles and Germans, and are doubtless producing good fruits in their families and schools; tho' the opposition of the clergy, in some parts has been strongly manifested." In one village, the priest from the pulpit, warned the people against reading such a dangerous book as the Bible; the effect was that in a short time, 80 families of that village supplied themselves with the forbidden book!

On viewing, from this place, the vast plains & woods, extending as far as the eye can reach beyond the Oder, studded with humble looking hamlets and villages of Protestant Poles, I am powerfully reminded of those fatiguing journeys which I used to make in Poland and Russia, in furtherance of our work, in former years; and it is cause of consolation for me to know, that so much is still doing by the Jewish missionaries, in the interior of Poland, to promote the circulation of the word of God; and that since the year 1814, when I visited Warsaw for the first time, and had nearly quitted it in despair of finding a copy of the Scriptures to print from, had not a nobleman given me one from his Library—that since that time upwards of 40,000 copies of the Scriptures, in Polish, have been circulated in that unfortunate country.

(Ibid.)

A Disinterested Minister.

A correspondent of the Boston Recorder says: "I had the following fact from the lips of a Southern clergyman, and its authenticity may be relied upon.

A clergyman in—has a salary of \$200 with a house to live in, and his wood. This forms the whole income on which he can rely. On this he supports a wife and several children. He always gives board to one student of an academy in the neighborhood, without charge—and in the vacations of the academy has many boarding with him on the same terms—always keeps open doors, and provides liberally for the stranger and the friend; To the question, "how can you live?"—he replies—"when God sends many to eat, he sends much to be eaten." His people are few—not more than sixty families—and poor, not able to give him a large salary. Though repeatedly invited to take charge of larger congregations, with the proffered income of

\$800 or \$1,000, he has uniformly declined every overture, because of his strong affection to the congregation growing up under his care, and because there has been so constant a revival among his people, that he has never seen the time when he could leave them with safety to their best interests. If your mind shall be as powerfully impressed by the fact as mine was when related by our friend, you will require no apology for its introduction here. I confess I know not how far a fact of this kind ought to be used in forming a rule of action for ministers as a body—but none will question that any of us may learn from it a lesson that we are slow to take from the pen of inspiration—"If God so clothe the lillies of the field, how much more shall he clothe you, O ye of little faith!" Had we stronger love for the souls committed to our charge, and a greater readiness to be "weak when they are weak," and to sacrifice our worldly prospects, and even our present convenience, for their salvation, I apprehend we should enjoy more continued revivals and find a more glorious crown reserved for us in a coming world. You will not suspect me of advancing this doctrine, to court the approbation of the snarlers in our congregations against "ministers' salaries?"—but allow it to be a wholesome doctrine, and deserving a share in the meditations of all who would not wield the sword of the Spirit in vain.

Yours, &c.

The Pope's Letter to President Boyer.

Bishop England, of Charleston, S. C. has recently visited Hayti and other West India Islands, on a mission from the Pope, and in the character of "Apostolic legate" of his Holiness. From the Port-au-Prince Telegraph it seems that Dr. England had a special audience from President Boyer, on the 20th of January, and on that occasion communicated the outline of the Pope's plan in relation to the Haytians. From the letter of his Holiness to President Boyer, which we give below, as translated for the N. Y. Catholic Diary, it will be seen that the plan is to organize a body of priests in Hayti, who shall be thoroughly trained in the principles of Popery, and shall introduce into the island a strict system of ecclesiastical discipline. If the plan succeeds, their priests, will govern the people, and the Pope will govern the priests; (for the priests will all receive their appointments from the Pope) and as Austria governs the Pope, the Holy Alliance will thus have their foot on the neck of the Haytian republic. The systematic efforts which are now making to revive popery in the southern republics of this continent, and to extend it over our own happy land, look very much like a contrivance of Metternich & Co. to aid the Despotical powers of Europe in their war upon free governments. No contrivance could be better adapted to accomplish such a purpose.—N. Y. OBSERVER.

To our dear son, the illustrious and honorable Boyer, President of the Republic of Hayti.

GREGORY XVI.—PONTIFF.

Truly illustrious and honorable son; grace and apostolic benediction.

Numerous and frequent reports, as well as

the correspondence of your ministers, have informed the chief See of Rome, which we occupy by the grace of God, of the zeal which distinguishes Your Excellency; and of the ardent desire to see the Catholic religion flourish and consolidated, which the constitution of the Republic of Hayti decreed the religion of the state. These sentiments, so worthy of a christian, and of an enlightened chief, have penetrated us with the liveliest satisfaction, both because we hope that they will greatly contribute to the increase of the glory of God, and the eternal salvation of men; and because they will be for you, whom we have long since cherished in Jesus Christ, an honorary distinction, during the whole course of your life; and you will merit, in eternity, great and unspeakable rewards. It is not that, in the past years, the Apostolic See of Rome has not exerted itself to consult, whether by missions or correspondence, the interests of faith in the illustrious Republic of Hayti; but the changes of events, the distance, the many circumstances, have retarded all this until now, to establish any thing solid or definite. To-day, then, we have finally determined to send near your excellency our legate, the venerable brother, John England, Bishop of Charleston, in the United States of America, whose fidelity, talents, and piety are known, in order to consult with your excellency on the affairs of the Catholic religion for the entire extent of the Republic of Hayti, to deliberate with you concerning the selection of pastors, who will be proposed for our appointment, to form a capable clergy, to establish ecclesiastical discipline, to provide for the spiritual wants of the people; in fine, that, by the countenance and assistance of your excellency, the object of our ardent desires and pressing solicitations, our aforesaid legate may execute this great work with success, and without any obstacles: we have invested him with the necessary authority of the Holy See, and we earnestly recommend him to you in order that he may find, in your exalted station, aid and protection. In the mean time, and in this hope, we extend, with all our heart, to your excellency, and the Republic which you govern, the Apostolic benediction.

Given at St. Peter's in Rome, and sealed with the seal of the fisherman, the 20th day May, 1893, and the third of our Pontificate.

GASPAR GASPARINI.

Temperance in the army.

It is known to our readers that the most salutary effects have resulted from the adoption of temperance regulations in the army of the United States. The health, comfort, and condition of the soldiers have been greatly improved, and their energy and efficiency vastly increased. Such have been the immediate results of abolishing the rations in ardent spirit. And the influence of the measure is felt on the other side of the Atlantic. We now hear of

Temperance Societies in the British army.

The Duke of Wellington (says an English paper) has given his sanction to the introduc-

tion of Temperance Societies into the army.—A Regimental Order of the Grenadier Guards, of which his Grace is Colonel, is now lying before us, wherein it is stated that his Grace "has inquired whether any Temperance Societies exist among them," and expresses his opinion "of the great advantages which might result from the adoption of systematic measures to repress habits of intemperance, and to encourage sobriety"—adding, that nothing would be wanting in the character of the English soldier, if the prevalent vice of drinking to excess could be eradicated." The order then urges the benefit of temperance, and states "that those who become unfit for the service will receive little or no pension at examination at Chelsea, if their disability shall be traced to habits of excessive drinking." Such a distinction must be made in justice to the good and steady soldier, who preserves his health and serves the proper time.—*Sou. Rel. Tel.*

VENEZUELA.

Act Establishing Religious Liberty.

By the arrival at Philadelphia of the sehr. Emperor, Berry, 16 days from La Guayra, the following information has been received, which will be read with interest by all friends of civil and religious liberty.

The fourth constitutional Congress met at Caracas, on the 20th January. On the 18th February, the following decree was ratified by the Executive, having passed through both Houses by nearly an unanimous vote.

The Senate and House of Representatives of the Republic of Venezuela, in Congress assembled, considering—

First.—That the 218th article of the constitution, invites strangers of whatever nation to take up their abode in Venezuela.

Second.—That religion is an essential part of civil liberty, which the same constitution secures to all Venezuelans and strangers residing in the republic.

Do hereby decree—

Art. Singularis.—The liberty of public worship is not prohibited in the Republic of Venezuela.

In consequence of this act of liberality on the part of the government, the Right Rev. Wm. Hart Colebridge, of Barbadoes, a bishop of the Protestant Episcopal Church, visited Caracas, for the purpose of consecrating the Protestant burial ground in that city, which ceremony was performed in the English language, on the morning of the 27th ult. with great solemnity and good order, his excellency J. A. Paez, Gov. de la Madras, the Representatives of the two Houses of Congress, and in a word nearly all the respectable part of the community, both male and female, being present. This is the first instance of a Protestant bishop's treading the soil of Venezuela in his ecclesiastical capacity.

A reform in the judicial system of the country is about to take place, and trial by jury to be established.—*A. Y. Observer.*

EDUCATION SCHEME FOR MARYLAND CLASSIS.

Being conscious of the importance and necessity of sustaining and promoting the objects of the Education Board of the German Reformed church, in order to the general good of said church and her destitute congregations, &c,—I, therefore, hereby obligate myself to pay the sum of 10 Dollars, to the Treasurer of the Board of Education for Maryland Classis, to be disposed of according to the regulations of said Classis, for the Education of poor and pious young men for the christian ministry, —provided that 1,000 Dollars be subscribed in

subscriptions of not less than 10 Dollars, each,
David Bossler, \$ 10 00
J. C. Bucher, 10 00
John B. Rebough, 10 00
William A. Good, 10 00
Elias Heiner, 10 00
Mrs. Eliza A. Bucher, 10 00

Donations to the Theological Seminary.

Col. David Schnebly, Washington co. Md.,
paid \$ 50 00
Interest, 3 00
—\$53 00

By Rev'd H. Wagner, collections taken up in his congregations, \$ 15 00

The Treasurer of the Education Fund acknowledges the following receipts:

From a number of ladies of Letterkenny Township, Franklin co. Pa., per Miss Kirkpatrick, Treasurer, \$ 16 50

From the Female Education Society of the German Reformed Congregation in Chambersburg, per Miss Ann B. Smith, Treasurer, 23 50

40 00

Of the above sum thirty dollars however are, by the special direction of the donors, to be applied to the support of a young man not on our beneficiary list, so that ten dollars only go to the general fund; consequently, according to the statement made in the last number, \$ 200 are yet wanted to make up the sum solemnly pledged to our beneficiaries for the present session.

The Editor of the Messenger acknowledges the receipt of five dollars from the Rev. Dr. Cathcart and five dollars from Mr. James E. Latimer of York, by the same, for the education fund, to be applied to the relief of our destitute beneficiaries.

These benefactors are unconnected with the Reformed church. Their unsolicited donations, proceeding only from christian benevolence, entitle them to many thanks, and ought to give an impulse to the languid charity of our own church members. We do not know to what we shall ascribe the singular apathy with regard to this matter which has prevailed amongst us. We hope that cause will not be given for the reproach that the Reformed church receives beneficiaries on her list, authorizes them to confide in her promises, permits them in this confidence to contract debts, and then abandons them! With Paul we say, *God forbid!* Yet where is the evidence that this reproach is wholly unmerited? Brethren, look at the statement of your treasurer and say, Why is it thus?

Donation to the Building Fund.

Mr. Nicholas Diller, Littlestown, Adams, co. Pa.
\$ 5 00
(The name of Mr. Diller was erroneously written Dillmer in our January number.)

Monies Received.

By Mr. John Smith from Mrs. Elizabeth Tritle \$ 2 50. Mr. Barnard Wolf \$ 1 00. Mr. William Heyser \$ 1 00. Mr. Henry Smith, of Daniel, \$ 1 00. From Mr. A. Mc Cleary \$ 1 00. Mr. James B. Latimer \$ 1 00. Mr. George Bomberger \$ 1 00.
Not having room for others they shall appear next month,