

Messenger

OF THE GERMAN REFORMED CHURCH.

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THE THEOLOGICAL SEMINARY
of the Evangelical and Reformed Church
LANCASTER, PA.

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

NEW SERIES.

YORK, JANUARY, 1833.

VOL. 2.—NO. 1.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church,
By C. McCurdy & Co.

No. Geo. Street, a few doors from the Courthouse.

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

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

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

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

Original.

Inaugural Address of the Rev. Dr. F. A. Rauch, Principal of the Classical Institution, and Professor of Biblical Literature, in the Theological Seminary of the German Reformed Church, delivered at York, Pa., October 18th, 1832.

This address has been translated, as we announced in our last number, that it would be. As we have no doubt that it will be highly interesting to our readers, we would give the translation entire, if we were not prevented by want of room. The following are the Rev'd. author's introductory observations.

"Every important period of life, every new pursuit in which we engage, requires that we should pause and reflect on the duties we undertake, and the abilities we bring with us to fulfil them. As I have come here, therefore, in obedience to the call with which a reverend synod has honored me, I am led to reflect whether my desire and eagerness to attempt something noble, be not greater than my abilities to accomplish it;—so great and so difficult to fulfil are the obligations which I have to-day assumed, so great the vow which I have made, so important the reckoning which I must henceforth render to the whole church, and above all to my God.

But if the unmingled cheerfulness with which I came here be somewhat saddened by these reflections, it will not be destroyed either now or at any other time. I consider myself not only in my whole fortune, but in every undertaking, as dependent on that Being who holds the great ocean in the hollow of his hand, and moves the mariner's vessel in its course though unobserved by him. God has imposed these new duties upon me. With this conviction will I enter upon my office, with this will I exercise it, and with this will I hereafter leave it, full of reliance on Him who gives success to every pious effort."

After stating what he considers the principal object of all education, adverting briefly to the relation which the Classical Institution and the Theological Seminary have to one another, and vindicating theological from the reproach of being only the cause of divisions and pernicious innovations, the author proceeds to discuss the object of theology, and the manner in which the divine must endeavour to accomplish it. As this part of the address does not admit of division, we insert the whole of it, notwithstanding the large space it must occupy.

"What is the object of theological study?

We answer:

I. *Theology must be the handmaid of religion, and must aid in the accomplishment of its object, the deliverance of mankind from eternal misery.*

Theology therefore does not approach religion as one stranger does another, without an acquaintance on the part of either with the origin and destination of the other. Religion is the parent of theology, which, as her legitimate offspring, pursues the same end. For if religion is to lead man to the way of life, it must make him a new creature through the instrumentality of faith. But faith is not now communicated to us—it was to the first apostles, immediately by our Lord and Saviour, but mediately through the bible. Now there are many things in the bible which have reference to the peculiarities of the age in which Christ lived upon earth, and which we can only understand by acquainting ourselves with the history of the ancient nations, their manners and customs and superstitious creeds, against which Christ directed his doctrines. The bible moreover was originally written in Hebrew and Greek, and as it is well known that every nation has its own mode of thinking, its peculiar phrases and figures, these languages must also be understood. Finally, whoever undertakes to teach religion to others, must be acquainted with it in its whole compass and its systematic arrangement; he must know the relation of the historical part to the miraculous, of the miraculous part to the doctrinal; and all that he has learned theoretically, he must be able to apply practically, in exercising the various duties of the pastoral office. Or is there a possible way by which we may teach things we do not understand, things of which we know nothing? If these attainments are wanting, there falsehood, which always accompanies truth, and is always the most obstinate where truth is of the highest value, will convert the doctrines of the bible into a mass of mischievous errors.

If the teacher must know what he is to teach, he must also be acquainted with the natural character of man, to whom religion is to be imparted, and who is to be the subject of his instructions.

This character consists in his sensual perverseness and sinfulness, under the influence of which he seeks truth in what is agreeable to his senses, right in what is useful, and happiness in entire freedom from the commandments of God. He is ever impelled by an undefined feeling which he retains of his former state in paradise, to faith in God and Christ, and to a knowledge of his own sinful and helpless condition; but something also perpetually allures him to infidelity, or to superstition, according to the coldness or the warmth of his temperament—the prevalence of intellect or of passion. Infidelity and superstition are consequently unavoidable; and therefore,

II. *It is the object of theology to destroy infidelity, and thus remove this enemy of religion.*

At first, those opposing influences which incline man to faith or to infidelity, produce a continual strife in his breast, and this strife we denominate doubt, or a contest in which it is uncertain whether faith or infidelity shall ultimately prevail. From this contest it results that we have but few systems of infidelity which are consistent with themselves. Those unbelievers, however, who are unable to give a reason for their infidelity, are, as the scripture saith, neither cold nor hot, and so be spewed out. But when infidelity assumes the form of a connected system, such as pantheism or deism, can the mere fact of its being a system, be a reason for tolerating it? Religion cannot endure infidelity in any shape whatever. Who then shall enter the lists against these systems? Shall the ignorant? In every contest, the parties on both sides must be armed with similar weapons;—if my enemy points a cannon at me I can defend myself with a sword. Now there is no truth in the whole bible which can be endangered by Satan, much less can it be overturned. But if I am unacquainted with this truth, my opponent may even employ it against me, and take my own weapons out of my hands. The same passage is used by different sects, and each gives it a different meaning. It is certain however, that every word in the bible contains out one meaning, and that only which the inspired Apostle intended to express by it; and hence, the strength of the believer consists in being able to exhibit the true sense of the cited passage. But can he do this in a contest with an adroit adversary, without possessing the art of defending the truth? The object of theology is,

III. *To expel superstition, and substitute true faith in its stead.* Superstition is that disposition of mind, in which man, yielding to the impulse that constrains him to faith, believes indeed, yet, on account of his sinful nature, not in what he ought to believe, but in what is sensual and perishable. Thus, the ancient Germans venerated the oak, and the Peruvians the sun. But how

shall superstition be removed? By removing the objects in which men believe? Boniface felled the oaks, a fanatical Spaniard presented a crucifix to the Peruvians; but the Germans remained superstitious, the Peruvians continued to be heathens. What would it avail to demolish the mysterious coffin of Mohammed, suspended by magnets? Would the Mohammedans become Christians? We maintain;

The only way to put an end to superstition, is to exhibit the christian religion in its original divine purity, and convert to the true faith that impulse of man which inclines to a false one, by showing him the delusion under which he labours, and awakening the love of truth in his bosom. But he that would effect this, must be acquainted with the nature of superstition, and the principles of faith; and this knowledge constitutes theology. The object of theology is, finally:

IV. *To preserve the christian faith in its purity and truth where it has once been established.* Christ never manifests his presence on earth, but that of Satan is manifest also; and those times which have been most remarkable for powerful conversions, as those of a Spenger or a Franke, have been always attended with moral excesses, that appeared under the cloak of piety. If the doctrines of faith, for example, make impressions only on our animal feelings or excited imagination, the evil within us then strives to conceal our sinful propensities and passions, under the cover of religion. In this way piety is lost in selfish indulgences, and man imagines that he is serving God by means of his sinful enjoyments. We allude here to an Ursula Maria Butler. There are those again who, touched by the truth of the christian religion, would be willing indeed to be converted, but refuse to surrender their natural desires and appetites, and seek therefore, some possible way of reconciling them to the gospel. We need here allude only to the mysteries of the Rosicrucians and their kindred sectaries. If human pride also adds its influence, we then behold those exhibitions of fanaticism, in which the simple wretches imagined that they were inspired by the Deity—in which they even assumed to be Jesus Christ himself, and claimed religious adoration. Such was Conrad Dippel.

And like this fanaticism, there may also arise in seasons of conversion, that hypocrisy of which men themselves are unconscious. When, for example, new converts to christianity, who are yet imperfectly acquainted with their sinful condition, and have only a dark conception of it, observe that real spiritual christians adopt certain forms and phrases to express the sense they have of their own sinfulness, these converts are easily led to apply to those forms and phrases, which are entirely consistent with genuine faith, a vague and mysterious meaning, and to use them with this import. They have then the form of religion, but not the substance.

There is another class of christians, who once possessed a genuine living faith, and as a natural consequence, made use of certain modes of expression which manifested their piety; this faith, in its original purity, they lose, and the form—perhaps forms of prayer or something of that sort—they still retain. This is even the case with whole churches; they preserve their

religious rites as they received them from ancient times, but the spirit is gone; and we may apply to them what Lord Byron says of Greece—It resembles a lifeless virgin, the form is still beautiful, but the soul has fled.

Wherever fanaticism and hypocrisy have appeared, it is the business of theology to endeavour to remove them; and where they have not appeared, the faithful pastor must caution his people against them. But this he cannot do unless he is able to show in what the purity of faith consists, and is intimately acquainted with man's propensity to sin.

We have thus seen what the object of theology is, and have found that it both arises out of the design of religion, and becomes in turn subservient to it. Theology is the means by which religion is preserved in its purity amongst men, and is communicated to those who are yet unconverted.

Permit me, respected brethren, briefly to answer the inquiry:

How shall the theologian attain this object of theology?

We might answer with the utmost brevity:—through Christ alone. He is the only way to salvation, as he is the only way to faith; and when Christ does not teach, we learn in vain, when he does not build, we build in vain.

Christ therefore is the only way to religion, and as religion is the subject of theology, Christ is the only way to theology. From this main proposition, we deduce the following rules for the conduct of the divine.

I. *He must approach his studies out of love to Christ; free from all pursuit of honor; from all desire to dazzle the world with his learning; and from all predilection for his own peculiar views, or the opinions of others.* He must, in other words, already possess humility and piety; and this piety must be the motive that impels him to the study of theology. Where this living faith is wanting, theological study will never succeed, and the saying is verified: He only who is of the spirit, understands spiritual things, but the worldly minded man will always pervert what is spiritual, as he himself is perverted, and will deceive and disappoint both himself and the world.

II. *The divine must approach his studies free from pride, as though faith were the result of his own reasoning, or produced by his own unaided powers.* He only who studies with a believing heart, will understand religion, not he who hopes by reasoning only, to become a participant of faith. Faith must guide reason, and reason will then establish faith, and defend it against every doubt. No madman even, besides his fancies, has his own independent thoughts and feelings, and the pride of that mighty Self, which imagines that with its own finite powers it can grasp faith in what is infinite, or faith in God, the Father, the Son, and the Holy Ghost, and the whole mystery of salvation, is one step already in the way to madness. The proud divine delights indeed in such thoughts and feelings—such an intellectual contemplation of the Deity, in which man admires himself first, and then his Maker; but that divine only who discards all self complacency, possesses real worth.

III. *The divine must approach his studies free from the conceit that he can comprehend the whole system of faith, and as if there were no mysteries whatever in religion.* In every idea there is a limit, and every idea itself is a limited thought. Every limit again is finite, and hence, however beautiful and sublime ideas may be, they are incapable of conveying an adequate conception of God, who is infinity itself. Whoever therefore attempts to comprehend God, will experience the fate of Semele, who, when she desired to behold Jupiter in his celestial majesty, perished even before she saw him. The human breast is too weak a vessel for infinitude in its full glory, and even a faint conception of it would be more than it could endure.

IV. *The divine must approach his studies free from any dangerous influence of earthly science.* However great his knowledge may be, in comparison with Christ, he knows nothing; and as he must deny himself in all his desires and wishes, so he must have entirely conquered that pride which would lead him to imagine that he already possesses valuable attainments. The will and the understanding must be silent, and ready only to receive what is imparted; and that which they receive is the will of the Lord, and the truth which he communicates. Both these must operate in the breast of man, and restrain him from profanely subjecting the holy scriptures to the ordinary investigations of the natural mind. He must not, from the pleasure he takes in the science of language, proceed in his criticism of the bible, as if he had a Greek or Roman classic before him. He must only exercise his criticism and apply his knowledge to defend it against the attacks that are frequently made, to explain it, and to develop the truths which it contains.

In the same manner, throughout the whole field of theology, which is so wide and extensive, he must by no means seek his own pleasure, interest, or honor, but rather regard them as nothing more in comparison of eternal truth, than bubbles, which glitter for a moment in the sunbeam, and then burst into nothing.

And now permit me to repeat, in a figure, what I have said. The course of our inquiries in the sphere of theology, and of all human science, resembles the motions of the earth. So far as the earth is considered as a body revolving only on its axis, the laws of gravity, darkness and death, prevail in it; and thus man is spiritually dead, and without the light of life, while he attempts by his own powers to explain the truths of the holy scripture. But as, when the earth turns to the sun, light is diffused, and cheerful warmth streams forth on all animals and plants, so falsehood, darkness and spiritual death cease in man, when he turns from his own desires and imaginations upward to the sun of righteousness, Jesus Christ. There is our life; there is the source of our spiritual existence. Upward to him must the whole course of our inquiries tend!

Finally, respected brethren and reverend professor, permit me to address one word to you.

However imperfect my remarks may have been, they nevertheless indicate the course I intend to pursue in the office which has been entrusted to me. May I acquire your confidence while in it, so that our common labors may unite us in a common object; so that an unlimited and

mutual reliance upon one another, and upon God and Jesus Christ, may be the bond of our union.

And you, my young brethren, who purpose to qualify yourselves in our classical institution, and our theological seminary for the service of the Lord, I in like manner entreat to follow me with full confidence in my instructions. The teacher who is familiar with the science he is to teach, must select with deliberation and design what he presents: the student, however, must be persuaded that his teacher will lead him safely through an unknown field by the shortest and best way; and this confidence must never forsake him, not even when, in a well arranged plan of his teacher, he cannot immediately perceive at the commencement how the end is to be attained. Grant me this confidence, and if you will pray to God and Jesus Christ for the influence of the Holy Ghost to enlighten your minds, and will with cheerfulness and self-denial devote your lives to the truths of religion, to the cause of Christ, and the salvation of your fellow men, you will then crown the labors of your teacher with success, you will become the ornaments of your country, the joy and delight of your parents, and a blessing to the people, which our great Master, before whom only we should bow in adoration, may commit to your charge. May the peace of the Most High therefore be in our midst, may the love of Christ lead us, and the Holy Spirit enlighten us.

To this end, O God, grant thy blessing: we are weak and nothing, but thou art Almighty: we do what thou dost in us; without thee we can do nothing. Show thy servants therefore the way in which they should go; and when dejection steals upon them, then fill them with courage; and where darkness surrounds them there let thy light shine. Bless our institutions, and let thy Spirit hover over them: keep all the teachers of thy word united, and give to Christians of every denomination a love for our enterprises, that our strength may not be insulated and fail, but manifest itself strong and mighty. Awaken and preserve in us the love of our brethren beyond the ocean; and if our labors are crowned with success, may it then be our thanksgiving to say: Christ's is the honor, Christ's is the glory! Amen.

GERMAN REFORMED CHURCH.

History, &c.—No. 4.

At a very early period of their history, the several Protestant churches adopted and published summaries of religious doctrine, in the form of confessions or declarations of faith, and of catechisms, which soon obtained the authority of standards and tests of orthodoxy, and no such, in a great measure, supplanted the holy scriptures.

The first Protestant confessions were the confession of Augsburg, the Terapoltan confession, and the confession of Zuingli. All these were presented to the emperor, Charles V., and the princes and states of the empire, in the Diet held at Augsburg in the year 1530, as apologies for those whose religious creed they exhibited.

The Augsburg Confession was composed by Melancthon, at the request of the Protestant leaders, during the leisure which intervened between the second day of April, the time originally appointed for the meeting of the Diet, and the 25th

of June, when it was publicly presented and read in that august assembly. It had for its basis a document previously composed by Luther and other divines of his party, consisting of seventeen articles, and called the articles of Torgau.* One of the chief objects for which the Diet was called to assemble, being the settlement of the religious differences in the empire, the Elector addressed a letter to Luther, Jonas, Bugenhagen, and Melancthon, directing them to prepare a statement of the essential points of difference between them and the Papists, both in doctrines and in ceremonies of worship. "that it might be known whether and how far those who had received the pure doctrine of the gospel, could treat with their opponents on that subject, consistently with the will of God, conscience and justice, and without serious public offence."† The articles of Torgau were the product of these united labours. They were chiefly the work of Luther, who took for his basis a still earlier summary, called the articles of Schwabach, and used at the same time the aid of his associates. The anxiety of the Protestants to make a favourable impression upon the Emperor and the Papal princes and states, and to avoid offence, wherever it could be avoided without abandoning the truth, caused frequent revisions and improvements of this document, until it assumed the shape in which it was finally adopted and presented, and has since borne the name of the Confession of Augsburg.

In this form it was subscribed, before its presentation in the Diet, by the Electors of Saxony, the Margrave of Brandenburg, the Duke of Luxembourg, the Landgrave of Hesse, the Prince of Anhalt, and the free imperial cities of Nuremberg and Reutlingen.

The four cities of Strasburg, Memmingen, Lindau and Constance, in the vicinity of Switzerland, favouring the sentiments of Zuingli respecting the sacrament of the Lord's Supper, and disapproving the strong terms in which the Augsburg Confession expressed Luther's doctrine of a real bodily presence of Christ in the sacramental bread and wine, were for that reason excluded from the fellowship of their Lutheran brethren, and left to themselves, to provide for their safety in the best manner they could. For this treatment they were principally indebted to the Lutheran divines. The Landgrave of Hesse, anxious for the common welfare, and deeply sensible of the claims of his repudiated brethren, exerted all the influence of his high station and all the resources of his reason and eloquence to effect a reconciliation of the two parties; or, at least, to prevent a public and formal separation, particularly at this critical juncture, when every thing seemed, in the providence of God, to depend from their union; and he was ably seconded by the divines of Strasburg, Bucer and Capito. They addressed themselves to Melancthon and Brenzins, who were present during the Diet in Augsburg, and afterwards to Luther himself, who abode in Co-hurg. But their exertions were unavailing. Though the Reformed of the four cities dissented from their brethren on the single point only of the

manner of Christ's presence in the eucharist; though they admitted that the presence was *real*, and qualified it only by maintaining that it was not *corporeal*; that the body and blood of Christ were received, not *with the mouth*, but *through faith*, and were participated by *believers* only, and not by *unbelievers*; such importance was attached to this difference by Luther and his followers, that they would not acknowledge those as christian brethren, who thus dissented from them, and refused to admit them to their fellowship, or to let them share in the measures adopted for their security. All that the Landgrave at length professed to desire was, that the Protestant princes should, in the Diet, set themselves against any violent measures which might be proposed against the Reformed; but even this he could not obtain. Melancthon replied: "If God grant that our own doctrine, which we know to be true and necessary, continue to be tolerated by his Imperial Majesty as before this time, we ought not to hinder this by defending Zuinglian doctrines, if he should not be willing to tolerate them."‡ And again, in answer to the Landgrave's argument against persecution for religious opinions, in a letter addressed to him by Melancthon and Brenzins, they remark: "Since the Zuinglians persecute Papists and Anabaptists, why should it be accounted wrong in others to prohibit their unfounded doctrines, especially, since by that prohibition, the true and sure doctrine is promoted, and peace is preserved?"§ Bucer having replied to this reasoning, a copy of his arguments was sent to Luther, who disinclined to answer them. In one of his letters he observes: "To Bucer I answer nothing. You know that I hate the craft and deceit by which they cringe to us in order to deceive us."¶ In these severe terms he had reference to the endeavours of Bucer to convince him that the difference between them was chiefly verbal, and to the assiduous efforts which were made to conciliate him and his party.

Whoever reads the writings of Luther and Melancthon will be convinced of their sincerity in maintaining the doctrine of the real corporeal presence of Christ in the bread and wine of the sacrament, notwithstanding the contradictions which it involved. He will be convinced also that they were men of no ordinary talent, and had made no common proficiency in the learning and piety of that age. Though their opinion has since been generally abandoned, and though Melancthon himself relinquished it long before his death, it was then regarded by them as a most sacred truth and an essential article of faith; they could not believe that Zuingli and his followers were honest and conscientious in rejecting it, or modifying it; that they believed the scriptures, or revered Christ, or possessed any real piety. Entertaining these sentiments, they thought it sinful to have fraternity and fellowship with them, and their very piety made them intolerant and inexorable. In the estimation of Luther himself every form of dissent from his idea of the real

* Plank Ibid. p. 82 and notes. Hospiniani Hist. Sacram. Pars 2. p. 176.

† Ibid. See the letter entire in Hospiniani Historie Sacramentaria Pars Altera. p. 172, 173, edit. Geneve 1681.

‡ Plank, Ibid.

§ See the letter of Melancthon and Brenzins above.

* Planks Gesch. des Protest. Lehrbegriffs. Bd. 3. Th. 1. 40 seq.

† Luther's Werke Tom. XVI. p. 763. Walchs Ausg. abse.

bodily presence of Christ was impious, wicked and devilish, and those who entertained it were to be ranked among the worst of heretics. Such is the infirmity of the human mind, and so gross are often the faults even of great and good men! The Reformed were excluded for not believing what very few of Luther's followers now believe to be true and nobody considers important. "During the whole session of the Diet," says Plank, "nothing was done for them, by the princes of the Lutheran party; and in order to make it perfectly manifest to the Emperor, that no intercourse was held with them, and that they had no sort of connexion with the party, these four cities were left to present the separate confession for themselves, which is known as the Tetrapolitan Confession."^{*} This confession harmonizes with that of Augsburg in every thing except the article of the Lord's supper; and this article is designedly expressed in terms so ambiguous, that both parties could interpret them agreeably to their own sentiments, and, as Schultet observes in his Annals, it was afterwards disputed whether the confession were Lutheran or Zuinglian.† It says, that in the Lord's Supper, "Christ truly gives to all his sincere disciples, his true body and blood to eat and drink, as food for the soul, by which they are nourished to eternal life, &c." If it had not been known that its authors rejected the *literal* sense of these terms, and believed only a *spiritual* participation of Christ, which they confined to sincere believers, and that they had always refused to say that the body of Christ was eaten *orally*, and by unbelievers as well as by *believers*, which was the test of an orthodox faith in the real presence, the language of their confession would probably have been satisfactory to Luther, but their sentiments being known, he was satisfied with no form of words that *could* mean any thing but a *bodily* presence. This point was his *sine qua non*; and by this point that division was effected which has since been the cause of so much agitation to the church of Christ and detriment to genuine religion; from this arose the distinction of Lutheran and Reformed among Protestants which still subsists.

The Swiss being without the limits of the German empire, and owing no allegiance to Charles, were not obliged to give to him an account of their faith and of the reasons of their separation from the Church of Rome; neither did they possess a right to be heard by their representatives in a German Diet. On these accounts they sought no connexion either with the Lutheran Confession of Augsburg, or with that of the four imperial cities; and the civil authorities of the Reformed Cantons took no measures whatever to vindicate their cause in the Diet. But as the Emperor and most of the Princes who were assembled in the Diet were of the Catholic party and wielded a tremendous physical power, and as their hostility, which the Pope and the priests took every opportunity to inflame, was dangerous to the cause of the reformation every where, it was of immense importance to conciliate them as far as possible, and to soften their prejudices at least, if they could not be removed. For this

purpose Zuingli transmitted to the Emperor a summary and vindication of his doctrine, and at the same time transmitted copies of it to the several members of the Diet. It is expressed in all the freedom of a lofty and independent mind, unaccustomed to a courtly style, and deeply sensible of the value of the truth which it utters. He boldly tells the Emperor and the assembled Princes that he will submit these articles and all that he had ever written, or with God's help should ever write, "not to the judgment of one man or of a few, but to that of the whole Christian church; and to its judgment only as far as it shall be conformable to the word of God and the precepts of his spirit." And he concludes with these remarkable words: "Therefore, O ye children of men! however great ye are, suffer the word of God to be freely sown and to grow up, inasmuch as ye cannot prevent a single grain from germinating and springing forth. Ye see clearly that this fruit is moistened by the rain of heaven, and that no human power can blight and wither it. Do not so much consider what would please yourselves, as what the state of the world and the cause of the gospel demands. Let this that I have set forth be acceptable to you, and shew by your acts that ye are children of God."^{*} Melancthon censured this freedom severely, saying that it manifested the spirit of a Swiss rather than that of a Christian. But Melancthon ought to have lived in Switzerland before he pronounced judgment on Zuingli. The Swiss Reformer felt and spoke like a Christian who was a citizen of a free state, a countryman of Tell, and one who was accustomed from his infancy, since the first opening of thought, to receive impressions from nature's grandeur amidst the sublimity and wildness of Alpine scenes. He bowed with deepest reverence and awe before the Being whose works and whose grace he contemplated; and whilst he was touched with unutterable admiration of his greatness, nothing else appeared great beside him, and earthly princes were regarded only as fellow-creatures who were sustained by the same power and fed by the same bounty, and were amenable to the same Universal Lord. He acknowledged their dignity and power in relation to men, but he felt that they were only his equals in the presence of God, where nothing but God is great.

^{*} See this Confession in Zuingli's Oper. Tom. II. fol. 538, and Luthers Werke, XX. p. 1935. seg.

Selections.

From the Philadelphia.

ON THE DUTY OF PRAYER.

Prayer is to the soul what bread is to the body: it strengthens every grace of the Spirit, as bread strengthens and nourishes every part of the body. Is it not strange, then, that there is so much reluctance in human nature to this great privilege and all-important duty! How condescending is it on the part of the great Creator of heaven and earth, the ruler and upholder of universal worlds to look down and take notice of the petitions of weak and sinful mortals! This we know is true, as we have many assurances of it in God's holy word; many sweet and precious promises to the desiring soul, such as these, "he

that seeketh shall find," "he that asketh receiveth." Why then are we not more engaged in this pleasing duty? A person of common decency and feeling would think he had done wrong if he did not provide food for his family: yet we find countless numbers as neglectful to provide food for the souls of their children and servants, as if they had no souls to be saved. They never pray with them nor for them. If we were starving with hunger and knew where food was to be had by asking for it, how soon would we plead for a supply of our wants! Shall we refuse to ask our Heavenly Father to supply our spiritual wants when we are starving for lack of it? The great misfortune is, that many live in a careless, contented way, quite unconcerned about their future state, without seeming to think what is to become of their souls after death. They are gliding down the broad road to eternal ruin. O that we had the tongues of angels to plead with and stop them in their mad career, ere they plunge into that bottomless pit whose smoke ascends forever and forever! There is another class, however, to whom we would address ourselves. They are professing Christians, and we trust many of them real Christians; but alas! how little do they show of the spirit of Christ, their professed Lord and Master, by their conduct in the world! You can scarcely tell them from the passing crowd, except when you see them seated at the sacred table of the Lord, and partaking of the symbols of his death. Thence they go forth into the world, and almost forget the solemn vows that are upon them. How often do we see persons at the communion table, old and young, who appear to delight more in their gay apparel than in their Saviour.

True religion does not consist in dress: and it is allowed a person may be proud in a plain dress, but Paul says, that it becomes women who profess godliness to adorn themselves in modest apparel, and with good works. Let not males suppose that they are free from sin because they are less addicted to dress than females. They are chargeable with serious defects; and if we look to the officers of the church, who ought to let their light shine before men and endeavour to glorify their Father who is in heaven, we cannot say that they are blameless. They consent to take upon them the care of the church, and in the presence of God declare that they will endeavour to perform the duties which are incumbent upon them. Let us look around and take a view of those duties, and see how they are performed. In general ought not Christian congregations to assemble on the Lord's day for social worship, when they have no pastor, or when he is absent if they have one, and offer up prayer and praise to Almighty God? Or if the people are assembled and any thing happens, so that the minister cannot come, is it not the incumbent duty of the elders to conduct public worship? Is it not a delightful part of worship to sing the praises of God and the Lamb, and is not prayer equally delightful to every truly converted soul? Then why so much reluctance to this heavenly duty? Can we in any other way approach so near to the throne of God, and enter into the very gates of heaven as it were, with our hearts and desires? How pleasant is it for relations to meet and talk of a lost or absent friend! Ought not Christians then to take delight in meeting together to talk

^{*} Plank, p. 83.

† Schultet, Annal. Evang. Renov. anno 1530, p. 160 in Luthers Werke, XX. Einleitung 64.

of the great friend of sinners who is gone into heaven to intercede with the Father in their behalf? Is it not particularly the duty of elders, residing in the country at some distance from each other, to meet with their neighbours in social circles and offer up prayer and praise? Should they not endeavour to convince the rising generation, and all around them, that there is a reality in religion, and endeavour to engage them in the cause of Christ? Is it not the duty of elders and deacons, residing in towns and villages, to join with their pastors with all the powers of their minds, in keeping up prayer-meetings, with animation, whatever may oppose them? Should a little rain, snow, cold, or any trifling thing, keep Christians away from these meetings? When assembled, should not all endeavour to have their hearts raised to heaven, and to plead for an outpouring of the Holy Spirit? For without his influence, all will be deadness and formality.

A MOTHER.

POPERY IN THE U. STATES.

A book entitled "True Piety," has been published by Eugene Cumiskey, bookseller in Philadelphia, with the approbation of the Catholic Bishop. It must therefore be admitted to contain a true and faithful account of the doctrine and worship of the Roman Catholic church. We make from it the following extracts, for the information of those who imagine that the difference between Protestants and Papists in this country, is small and unimportant.

PRAYER TO THE VIRGIN MARY.

Ever glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thy only Son Christ Jesus our Lord suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from the cross he recommended thee to the care and protection of his beloved disciple, St. John, take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; and comfort me, in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet Consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable and forlorn Child of Eve, and hear my prayer; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, (*this can be used in the plural number*), and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus, than to the wings of thy maternal protection. Attend, therefore, I beseech thee, with an air of pity and compassion, to my humble and earnest request.

ACT OF CONFESSING.—St. Matt. iii. 6.

"The Confessor sits in the Tribunal of Confession, in quality of a Spiritual Judge; the Penitent in quality of a Suppliant kneels down by his side having his face turned from him, and in a low tone of voice he says, Father give

me thy blessing. The priest answers, May the Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen?

The penitent then repeats the general Confession prayer. I confess to Almighty God, &c., to the words through my most grievous fault; and then immediately begins the confession thus:—For these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of my ghostly Father. Then let him finish the Confession prayer. Therefore I beseech, &c. The Priest then gives the Penitent that advice which is most suited to his particular circumstances, and in Satisfaction to the offended Deity, enjoins on him some Prayers, or Alms Deeds, or other pious good Works, which he is to offer to God in union with the infinite Satisfaction of Jesus Christ; after which he absolves him in the following manner:

"May the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting. Amen.

"May the Almighty and merciful Lord give thee pardon, absolution, and the remission of thy sins. Amen.

"May our Lord Jesus absolve thee; and by his authority I absolve thee from every bond of excommunication, and interdict, as far as I have power, and thou hast need. I therefore do absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"May the passion of our Lord Jesus Christ, the merits of the B. V. Mary, and of all the saints; may whatsoever good thou shalt do, or evil thou shalt suffer, be to thee, unto the remission of thy sins, the increase of grace, and the recompense of life everlasting." Amen.

ROMAN CATHOLIC CREED.

Among the Articles are the following:

"I most steadfastly admit and embrace the Apostolic and ecclesiastical Traditions, and all other observances and constitutions of the Church.

"I also admit the Holy Scripture according to that sense which our holy Mother, the Church, has held, and does hold, to which it belongs to Judge of the true sense and interpretation of the Scriptures: Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." p. 38.

"I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: And that there is made a conversion of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone Christ is received whole and entire, and a true sacrament.

"I constantly hold that there is a Purgatory, and that the souls therein detained, are helped by the suffrages of the faithful.

"Likewise, that the Saints reigning together, with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be respected.

"I most firmly assert, that the Images of Christ, of the mother of God, ever Virgin, and also of the Saints, ought to be had and retained, and that due honor and veneration is to be given them.

"I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the Holy Catholic Apostolic Roman Church, for the Mother and Mistress of all churches; and I promise due obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

"I likewise undoubtedly receive and profess all other things delivered, defined and declared by the Sacred Canons, and General Councils, and particularly by the Holy Council of Trent.

"And I condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

"This true Catholic faith, without which no one can be saved, I, N. N. do at this present time freely profess and sincerely hold, and I promise most constantly to retain, and confess the same entire and unviolated, with God's assistance, to the end of life." Amen. pp. 38, 39, 40.

PRAYERS FOR THE FAITHFUL DEPARTED.

It is a holy and wholesome thought to pray for the Dead, that they may be loosened from their sins. 2 Maccb. xii. 46.

A Prayer for the suffering Souls in Purgatory.

"O God of all consolation, sole author of the salvation of souls; have mercy on those who suffer in Purgatory. Look with compassion on the greatness of their torments; they are more keenly devoured by their ardent desire of being united to thee, than by the purging flames wherein they are plunged. With them I adore thy avenging justice, and confess the equity of thy judgments; but since thou art pleased favourably to hear the prayers which the members of the Holy Church offer to thee in behalf of their brethren, graciously hear the supplication which I now address to thee, for those suffering souls. Remember, O Lord, thou art their Father, and they are thy children. Forget the faults, which through the frailty of human nature, they have committed against thee, during the course of their moral pilgrimage. Adorable Jesus, Victim of propitiation both for the living and the dead, vouchsafe in the quality of Redeemer, to apply the merits of thy passion and death to the relief of those souls whom thou punishest as their sovereign judge. Remember, O Lord, that they are thy living members, thy faithful followers, thy spouses; Let some drops of that precious blood, which thou hast shed for their salvation, flow on those devouring flames; and let the infinite price of that sacred blood afford a full satisfaction for their offences. Deliver them, O most merciful God, from that place of darkness and torture, and call them to a place of refreshment, light and peace—grant them the possession of the sovereign good after which they so ardently sigh,

and for which thou hast created them: receive them into thy paternal bosom, where they will praise and love thee to all eternity. *Amen.*

The Litany for the Dead.

Lord have mercy on us.
 Christ have mercy on us.
 Lord have mercy on us.
 Christ hear us; Christ graciously hear us.
 God the Father of heaven, have mercy on the souls of the Faithful departed.
 God the Son, Redeemer of the world, have mercy, &c.
 God the Holy Ghost, have mercy, &c.
 Holy Trinity, one God, have mercy, &c.
 Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Saint Michael,
 All ye holy Angels and Archangels,
 St. John the Baptist,
 St. Joseph,
 All ye holy Patriarchs and Prophets,
 St. Peter,
 St. Paul,
 St. John,
 All ye holy Apostles and Evangelists,
 St. Stephen,
 St. Laurence,
 All ye holy Martyrs,
 Gregory,
 St. Ambrose,
 All ye holy Bishops and Confessors,
 St. Mary Magdalen,
 St. Catharine,
 All ye holy Virgins and Widows,
 All ye saints of God, make intercession for the souls of the Faithful departed." pp. 165, 166, 167.

Prayer for the Souls of the Faithful departed.

A TRUE REVIVAL OF RELIGION.

No one can doubt the reality of revivals of religion, who believes the Bible to be the word of God. In examining the sacred records it will be seen, that no important object has ever been accomplished for the church without them. It is, therefore, the duty of every friend of Christianity, to be fully informed relative to the distinctive features of these "times of refreshing," and of the most likely means by which they are to be brought about.

A revival of religion most generally appears among the people of God, producing an unusual anxiety for the salvation of sinners, and is always attended with an increase of holiness in the church. An excitement among Christians that does not *deepen* their piety, is unworthy the name of a revival. Solicitude among the people of God, for the conversion of sinners, never fails to be *acted out*. It is practical in its character.—Hence, a *revived church* always differs in external conduct from a church in a cold and lukewarm state.—New life appears, manifesting itself in new action. The members are all at work, trying to bring souls to Christ. Therefore, it may be expected that revivals of religion will present something new to the friends of Jesus—something that did not exist prior to the revival. This circumstance has created much controversy in the religious world. Nothing is more common than to hear societies, des-

titude of revivals, charge those that enjoy them with enthusiasm, &c, merely because the revival elicits efforts for the conversion of sinners, which they themselves do not feel disposed to make. And it is uniformly the case, that those who do least to promote revivals, and are rarely concerned with them in any way, are the first to find fault with the efforts of zealous Christians. Yes, men that have never been in a revival at all, are generally most forward in legislating for them.

In revivals of religion we may not only expect efforts to which the church had not been accustomed in her state of coldness, but even such as had not previously existed under any circumstances. The various benevolent institutions of the present day, most clearly prove, that entirely new methods of doing good, when guided by good sense, and not prohibited by the word of God, may be introduced greatly to the interest of Christianity. Surely nobody will pretend to say, that Sunday schools, Bible societies, &c. should not be encouraged, merely because they were unknown to the church until a few years past. It would be equally absurd to condemn any other measure, introduced by the church, for the purpose of promoting revivals of religion, simply because they had not previously existed, or the Bible did not in so many words authorize them. The great inquiry should be, do they effect the object intended—do they call forth the attention of sinners to divine truth—and do they exert an influence inducing them immediately to submit to the authority of Christ. Any practice, adopted by the church of God, which cannot be proved from his word to be sinful, that will best secure these two objects, whether it be new or old, should be encouraged.

A true revival of religion has its distinctive features among sinners as well as Christians. The careless are awakened—turn their attention to divine truth—become the subjects of conviction for sin, and finally pass from death unto life.—*Chr. Guardian.*

ANECDOTE OF DR. RUSH.

Dr. Rush was perhaps one of the most untiring students that ever lived. Two young physicians were conversing in his presence once, when one of them said, "When I finished my studies"—"When you finished your studies!" said the doctor abruptly, "Why you must be a happy man to have finished so young. I do not expect to finish mine while I live."

Dr. Rush was a great enemy to theatrical amusements. He told me that he was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening.—"What madam," said he, "do you go to the theatre?" "Yes," was the reply: "and don't you go? Do you think it sinful?" said she.—He replied, "I never will publish to the world that I think Jesus Christ a hard master and religion an unsatisfying portion, which I should do if I went to the devil's ground in quest of happiness." This argument was short, but conclusive. The lady determined not to go.

THE MESSENGER.

YORK, JANUARY, 1833.

The printing of the Messenger having been transferred to other hands, our present number has been delayed much beyond the usual time of publication. We have assurances, however, that the cause which has produced this irregularity, will not continue it.

The enlargement of our paper is necessarily attended with an increase of expense, and, as no additional charge is made, there is a more urgent necessity of punctual payment from subscribers. We regret therefore that our call has not received more general attention. Payment is due in advance; yet at the years end, a large number of the subscriptions are still unpaid. One dollar a year is a small matter to each individual, but it is not the same to us. If two or three hundred subscribers neglect to pay, because each owes but a trifle, we feel it as a difficulty of no little weight. The loss however, is not to us as individuals, but to the Board of Missions, whose operations become seriously embarrassed by difficulties of this sort.

Every clergyman of the Reformed Church is requested to act as agent for the Messenger.

We have been informed that complaints have been made of the want of information respecting the proceedings of our Synod and other ecclesiastical bodies, and that some of our readers have wondered why so little is published on these subjects in the Messenger. We can only say, that we would have taken pleasure in furnishing the desired information, if we had possessed it. We have received no communications of this kind which we have not published, and the Synodical minutes have not yet come into our hands.

We are compelled again to call the attention of our brethren to the subject of funds for the support of beneficiaries. At present we shall say no more than to refer them to the statement furnished by the Treasurer, and inserted in this number.

Since the last meeting of our Synod, death has been unusually active amongst the ministers of our church. We have had to record the decease of the brethren J. W. Dechant, H. Rassman, Wm. Runkel, J. Hantz, B. Faust, and of one of the young men who were preparing for the gospel ministry, Mr. H. Winroth. Such is the appointment of God, in whose hands are the destinies of all his creatures. Brethren, let us be faithful and active while it is day; the night comes, in

which no man can work; and when it arrives, we shall feel what is the importance and the responsibility of our office, and what the connexion of every part of our conduct with eternity. If those who have entered into that world were sent again to minister on earth, with what feelings and what language would they address themselves to the people who once heard them, and to us who still remain? Let us answer this question to ourselves before we dismiss it; and, if it disturb the conscience, let the brother who is troubled observe the cause of his disturbance, and take heed that it be removed. Our time is short; it may be much shorter than we imagine; and when it is ended, we shall find no other to correct mistakes, or to do what we have left undone.

We learn that the Rev. H. Aurand has taken charge of the congregations in Taneytown, Md. and its vicinity. The Rev. F. Rahauer has resigned his charge in Chambersburg, intending to remove to the western country. The congregation in Hagerstown have elected the Rev. A. Helfenstein, Jun. their pastor. The latter two of these changes fill old vacancies by creating new ones. In the west many places are destitute. The demand for labourers increases faster than our means to supply it; and in almost all the applications we receive for ministers, it is stipulated that they should be able to preach in German. The necessity of having German preachers is greater now than it was some years ago; nor is it likely to grow less for years to come. The effect of emigrations from Germany will more than balance the progress of the English language in the German churches.

Among the destitute congregations in Ohio, besides Tiffin, in Seneca county, which we have several times noticed, we have now to number Mount Vernon, in Knox Co., Mansfield, Wooster and Canton, in different parts of the state.

In western Virginia a wide field is open. Mr. Dillenbacher, who labors in it, has very pressingly solicited aid.

We shall be obliged to our brethren, particularly to those at a distance, for authentic information of the state of the church in their respective sections.

THE CLASSICAL INSTITUTION.

This institution commenced its operations on the 1st inst. agreeably to the notice given, with very flattering prospects. We entertain the most confident expectation of its success.

Religious Intelligence.

From the Religious Intelligencer.

CIRCULAR OF THE

AMERICAN TEMPERANCE SOCIETY.

As the success of the Temperance cause depends upon the universal diffusion of correct information among all classes of people, the Executive Committee of the American Temperance Society have thought proper to adopt the following resolutions:

1. That it is expedient that delegates from Temperance Societies and from the friends of temperance in every part of the U. States, be invited to meet in Convention to consider the best means of extending, by a general diffusion of information, and the exertions of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirits throughout our country,

2. That measures be immediately taken to procure such a Convention to be held in the city of Philadelphia, on the 24th day of May, 1833.

3. That each State Temperance Society be and hereby is requested to send three or more delegates, and each County Society to send one or more delegates to the proposed Convention.

4. That it be recommended that the appointment of delegates, so far as it shall be practicable, be made on the 26th day of February next, the day already fixed upon for a simultaneous meeting of the Temperance Societies and friends of temperance, in all the cities, towns and villages throughout the U. States.

5. That in those States and Counties in which no Temperance Society is organized, the friends of temperance be and they are hereby requested to appoint, in such a manner as they think proper, the same number of delegates for each State and County as are proposed in the third resolution, to be appointed by the several State and County Societies respectively.

6. That all editors of papers and other publications throughout our country, who are friendly to the cause of temperance, be and they hereby are respectfully requested to insert the foregoing resolutions, in their several publications, and in such other ways as they may deem suitable to use their influence to promote the object of the proposed convention—*universal abstinence from the use of ardent spirits.*

SAMUEL HUBBARD, Pres't Am. Tem. Soc.
JOHN TAPPAN, GEORGE OTORNE, HEMAN
LINCOLN, JUSTIN EDWARDS, ENOCH HALE, JR.,
Executive Committee.
Boston, December 12, 1832.

German Emigrants.—A number of the German Emigrants, resident at Buffalo, N. York, have been organized into a church, and received under the care of the Presbytery of Buffalo. A Mr. Gumbol, a convert from Popery, and formerly teacher of the school De Fellenburg, in Germany, has been licensed and set over them by the Presbytery. They have made an interesting appeal for aid to support their minister, which has been met by the desired appropriation, by the Home Missionary Society. The religious interests of this new church, present a very gratifying aspect.—*N. Y. Evangelist.*

A new Society.—Among the endless variety of propositions laid before Congress, was one presented on Tuesday last, (15th inst.) by Mr. CLAY, of Ky., from sundry of his constituents, styling themselves "*Subjects of Endless Life*," and asking an appropriation, or a life estate, in some of the government lands near the mouth of the Ohio, or the Mississippi, for the purpose of furthering their objects, which our readers may learn, as well as we, from the following extract from their memorial.

"The memorial of the Subjects of Endless Life, residing in the West, having struck the Rock of Principle, higher than the highest, in relation to the great purposes of our being, and given to our bodies, souls and spirits, perpetual existence upon this globe, which is the consummation of ancient and modern lore, that which kings and prophets long desired the right of, and the knowledge of which cannot be communicated to the unsaved mind.

"We ask a lease of land for this subject or principle, on some of the government lands near the mouth of the Ohio or the Mississippi—fenced with all the guards to shut out interestedness which the wisdom of your body can devise, for the life (natural) which we say will be endless, of Alexander McDaniel, now 66 years of age, in appearance weak and infirm, save the buddings of immortality!"—*N. Y. Evangelist.*

Duchy of Berg.—The famous Count Von der Reecke, who had established at Dusselthal, near Dusseldorf, a house of refuge for destitute children, has had so little order in his affairs that he has been obliged to surrender his accounts. But the benevolence of the people of the Grand Duchy of Berg did not allow the establishment to be destroyed; and it continues under the direction of the Count, and the Countess his wife, a woman of great merit. Only the finances of the concern are directed by a special committee.—*Paris Protestant.*

Geneva.—The *Journal de Geneve* announces, on the credit of a particular correspondence in Wurtemberg, that several Catholic priests of the mountains of the Black Forest, have renounced celibacy, and if molested by authority, are determined to go over to Protestantism.—*ib.*

Temperance in England.—From the returns which have been made by the various auxiliary societies, and by societies in correspondence with the British and Foreign Temperance Society, we find that not fewer than 33,200 individuals have become members of the society, by publicly signing its constitution. The temperance cause has been energetically taken up in the Staffordshire potteries, where there is a population of at least 100,000 souls. From the potteries it is to be hoped that the friends of the cause will proceed to the collieries.

French Clergy.—According to the "Almanac of the Clergy of France," the number of ecclesiastics in the Roman Catholic church in that country, is 36,649; of candidates for holy orders, in various seminaries, 44,245; of females in nunneries and other religious communities, 15,316. There are 10 arch-bishops and 66 bishops.

AMERICAN BOARD OF FOREIGN MISSIONS.

We have just received the January number of the *Missionary Herald*, which contains a brief view of the Board and its missions, compiled chiefly from its twenty-third annual report. The information it furnishes is of the most interesting character, but we have not room for it within our very moderate limits. The missions of this noble institution are in Bombay, Ceylon, South-Eastern Asia, Malta and the coasts of the Mediterranean sea, the Sandwich Islands in the Pacific ocean, and, in America, among the Cherokees, the Chickasaws, the Choctaws, the Creeks, the Osages, the tribes of the North-West, and the Indians of New-York. The number of its stations is 55, and of its missionaries 287. Of these 75 are clergymen, 4 physicians, 4 printers, 18 teachers, 20 farmers, &c., 132 females, who are employed in teaching or other useful labors, 4 native preachers, and 30 native assistants. At the different stations, the Board has under its care 1275 schools, in which 59824 scholars are taught, and native members in communion 1799.

The Prudential committee of the Board have resolved by divine permission, to establish a mission among the Nestorian christians of Oormiah, in the north-western part of Persia, as soon as two suitable missionaries can be obtained. An account of these people, it is stated, will be found in the researches of Messrs. Smith and Dwight, which are soon to be published in two volumes, 12 mo.

The Executive committee of the American Tract Society, in addition to former grants, has appropriated \$5,500 dollars to the printing of religious tracts, at the several stations under the care of the Board, as follows, viz:—

For the mission to China \$1500; the Bombay mission \$1000; Ceylon mission \$1000; Sandwich Islands mission \$1000; and the Mediterranean mission \$1000. The same committee have also granted \$1500 for the printing of tracts for distribution in the Burman empire. These appropriations appear to us a wise and laudable application of the Tract Society's funds.

Embrakation of Missionaries.—Mr. Wm. C. Sampson, of Utica, N. York, and his wife, embarked in the ship Corvo, captain Towne, for Calcutta, on the 22d of December. Mr. Sampson is to succeed Mr. Garret as printer to the Bombay mission.

The same ship took out two missionaries of the American Baptist Board, the Rev. Messrs. Webb and Brown, and their wives, and an unmarried female, destined to the Burman mission.

The ship Mentor, having on board the fifth reinforcement for the Sandwich Islands mission, sailed from New-London on the 21st of Nov.

GERMANY.—The religious movement continues in Germany, corresponding to the political movement. The archbishop of Friburg addressed a pastoral circular to the clergy of his diocese, urging them to desist from their efforts to do away the celibacy of the priests. And the curate of Schoenfeld, in Bavaria, has been suspended from his functions for having preached erroneous doctrines, and for having demanded the abolition of this celibacy.—*Paris Protestant*, Sept. 1.

EASTON, (PA.) Nov. 27, 1832.

On Sunday last, the German Reformed Church of this borough, was consecrated to Almighty God.

The building was originally founded in the year 1774, jointly by the Reformed and Lutheran Congregations. About a year since, the Lutheran congregation erected a new church for themselves, and sold their half of the old church property to the Reformed Congregation.

The church has since been essentially altered—all the inside taken out, a new tower erected at the north end, in which the stairs to the gallery ascend, and in which the vestry room is placed. On this turret it is contemplated to erect a spire for the bell.

The whole interior has been finished in the most tasteful and elegant manner. The pulpit is mahogany, with crimson moreen hangings in the rear, and white marble caps in front.

The services of consecration commenced in the morning of Sunday, by music and exercises in the German Language. The Rev. T. L. Hoffditz, delivered a most able and eloquent discourse in German. In the afternoon the services were continued in German; the discourse by the Rev. Mr. Hess, who was able and impressive; on Sunday evening the Rev. Mr. Wolf delivered an English discourse, which for power and strength of argument, we have seldom, if ever heard excelled.

The church was crowded during the whole time to overflowing; and the whole scene was sublime, imposing, and impressive.—*Whig*.

Obituary Notices.

DIED—On the 23d of December last, in Potter township, Centre county, Pa., the Rev. HENRY RAASMAN, minister of the gospel in the Ger. Ref. Church, in the 80th year of his age. This venerable brother had, long before his death, been compelled by the infirmities of age, to cease from his labors in the ministry.

—On the 28th of Dec. 1832, at Bernville, Berks county, Pa., the Rev. JOHN HAUTZ, pastor of the Ger. Ref. congregations in that vicinity, in the 30th year of his age. He has been removed in the midst of his usefulness, greatly beloved and sincerely mourned for, by a people who seem to have known his worth. Spirit that loved the Lord Jesus Christ, and freely obeyed his holy call, peace be with thee, and the Lord's rich mercies around thee.

—At Gettysburg, Pa., sometime in Nov. 1832, the Rev. WILLIAM RUNKEL, SEN., during many years a worthy minister of the Lord in our church. He was the oldest, we believe, except one, among his brethren, but we are not informed of his exact age. In the latter part of his life, he sunk under the weight of years, and relinquished the field of his labours. Venerated father in Christ, adieu, until we meet in the presence of God.

—At Canton, Ohio, the Rev. BENJAMIN FAUST, pastor of eight congregations in connexion with the Synod of the Ger. Ref. Church in that State. We are not in possession of any particulars.

Statement of receipts and expenditures for beneficiary education, by Wm. Wagner, York, Treasurer.

1832.

April 14. Balance on hand,	\$11 29
Rec'd. from the Female Education Society, York, Pa.	37 69
Collected by scholars of the Sunday School in Chambersburg,	40 25
Rec'd. of Samuel Gutelius, Hanover, Pa.	41 50
Mr. Henry Schriver,	1 00
Mr. Henry Smith, Chambersburg,	10 00
Female Education Society, Chambersburg,	270
Dorcas Society, Harrisburg,	10
Female Ed. Society, York, Pa.	20
	<hr/> \$442 03

Payments to ten beneficiaries for the summer session of 1832, and balances due for the preceding winter session,	395 20
Paid for tuition of beneficiaries in the winter session of 1831 and 1832,	32 16
	<hr/> 427 36

Balance remaining at the commencement of the winter session in October, 1832,	14 67
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Classical tuition of beneficiaries in the summer session of 1833, advanced by an individual,	45 00
Donation of the Female Education Society, Chambersburg,	30 00

Leaving a deficiency, as a charge on the Treasury, which is due to the person who advanced the above sum of \$45,	15 00
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The Treasury is therefore in debt, and nothing is on hand to sustain the beneficiaries, six in number, who are now pursuing their studies here.

Receipts by the Treasurer of Synod.

From Rev. J. B. Robaugh, collected in Sharpsburg congregation,	2 50
From Rev. Robaugh, collected in Cross Roads congregation,	2 50
From Rev. J. W. Dechant, collected in a congregation,	2 21
From Mr. C. Hickel, in part of his subscription to the Theological Seminary,	10 00

(The above sums were received through Mr. Reily, in September, 1832, and were inadvertently omitted in the notices of receipts published in our earlier numbers.)

From Rev. John Rudy, donation to building fund,	3 00
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Receipts for the Messenger and Magazine.

Rev. Geo. Shook, for 1831 and 1832,	\$2 00
Rev. John Rudy, Peter F. Rockefeller, and Jacob P. Miller, for 1833, each	1 00