

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

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By Daniel May,

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### Communications.

#### MISSIONS OF THE REFORMED CHURCH.

For the following report of the Rev. J. W. Mueller, missionary in the employment of West-Pennsylvania Classis, which we have translated from the German, we are indebted to Rev. N. P. Hacke, of Greensburg, Pa. one of the committee who conduct the missionary operations of the Classis. From its date its appearance might have been expected sooner, but its reception here was much later, and too late for our last number.

New Orleans April, 16, 1834

Rev. Brethren,

Toward the end of December of the past year I had the pleasure of transmitting from Louisville, Ky., an account of my missionary tour and transactions in the service of the Classis, which, as I learn by a letter from Rev. Mr. Hacke, dated January 7, but which did not reach me until lately, came duly to hand and was kindly received. I would gladly before this time have transmitted notices of my further progress, but was desirous of adding some particulars of more interest, which I have it now in my power to communicate.

As I remarked in my last report, it was my intention to go to St. Louis and that region of country, where indeed a number of Germans, chiefly Protestants recently arrived, live dispersed, particularly in the neighbourhood of Belleville, in Illinois; but as the winter was at hand, and I ascertained in Louisville, before my departure from that place, (what I had heard before in Cincinnati) that a large number of Germans, who were destitute of a preacher, resided in New Orleans, I resolved to come here for

the purpose of at least procuring more exact information, and of perhaps effecting something. The reason why this flock have been so long without a shepherd is easily conjectured. Many indeed would be pleased with the fertile plains of the south, but the heat of the climate and its diseases constitute the great obstacle.

As the journey over land would have taken up much time, and I could have done nothing on the way, I took the steam-boat on the 24th of December, having preached on the 22d in the English language, and previously to my departure received several recommendatory letters to Engl. American houses. I had purposed first to visit Little Rock in the territory of Arkansas where some Germans are said to reside, but my design was frustrated, as no vessels ascended the Arkansas. In Wicksburg I delayed one Sunday, visited some German families, and gave advice and consolation to several homeless wanderers, but was unable to collect an assembly for public worship.

On the 9th of January I arrived at New Orleans. The welcome given me by a poor German, whom I met in quitting the vessel, was affecting. When I told him that I was a German preacher, he fell upon my neck, kissed and embraced me, and in excess of joy was unable to speak. I enquired about others of his countrymen, and was conducted by him to several huts where I saw poverty and wretchedness, and found on a death-bed the father of a family to whom I administered consolation. There I met with the first members of my subsequently numerous congregation.

By the recommendations I had brought with me, and some activity, it was effected that on the following Sunday, the 12th of January, I obtained the use of a handsome church; that of the French Protestants, (originally Reformed Swiss) whose pastor died of yellow fever two years ago. I had a respectable number of hearers, which increased on the next Sunday. Having learned that a still larger number of Germans were living in the town of La Fayette, 3 miles from New Orleans, I immediately proceeded thither, and, on the Sunday following, Jan. 16, preached there to a large congregation and on the same day in New Orleans. Application was made to me for a continuation of my ministry accompanied with an intimation which I cannot here pass over without notice; viz; "That the Synod which had sent me must have known how necessary it was that the word of God should be preached in New Orleans." Certainly there is not a place where the necessity of it is greater. A degeneracy will ensue wherever the gospel-ministry is long silent. In

this place, moreover, there is a mixture of many diversities of mankind, the acquisition of money is easy, temptation is great, the love of the world predominant, nourished by every sort of despair and by indifference to a continually threatening and desolating death. Nowhere does so much practical fatalism prevail as in New Orleans, where it is usually expressed in terms like these: "If I am to die, I shall die at all events; let me do as I may." That such a principle must sap the foundations of religion and morality, is sufficiently evident. Besides these things another circumstance wrought unfavourably upon the minds of the people. Some years ago there was in the place a German preacher, who is still spoken of as a man of abilities, but who is said to have absconded in a short time, after receiving an advance of money. After him, in 1829, came Rev. Mr. H—, but being deficient in the German language, he became unpopular and was forsaken. The congregation, which was actually incorporated as a German Protestant Congregation, being thus disappointed, many lost their delight in public worship; and this state of things put obstacles in the way of another clergyman, and consequently in mine, that made the beginning difficult. In the mean time it must be admitted that there are still in this place many worthy men and families who are alive to the good cause. I cannot here pass in silence over the names of I. L. W—, from Germany, and B—, from Pennsylvania, who have particularly distinguished themselves in the forming of the new German congregation. A subscription [to terms of membership,] which I had commenced, having met with good success, we proceeded on the 3d of February to the election of officers, who were installed on the succeeding Sunday.

The consistory now engaged to take the care of my support and of the external interests of the church upon themselves; and, agreeably to a resolution adopted at the Easter-holidays, I preach twice on every Sunday, once in New Orleans and once in La Fayette. A desire is already in activity among the congregation to have a church of their own, either by erecting one or by purchase, as soon as the means can be obtained.

I have in the mean time baptized 15 children, solemnized 4 marriages, once [on Easter-Sunday] administered the Lord's supper in the church, and visited the sick. Catechetical instruction is appointed, and if the Lord will, I shall confirm the catechumens on Whitsuntide.

Believing it also my duty not to lose sight of school-instruction, I conducted it jointly

with a Mr. Heimberger from Speyer [in Germany] during one month, when it was given over to him, and he has since continued it. I will add further that by particular request, I preach once a month at a small German settlement a few miles from the city.

This is the brief report which I am able to make of my missionary operations. Since my residence in New Orleans I am daily more and more convinced of the great importance of this station for the church; partly on account of the number of Germans living here, who may amount to 4000, of which number about the half are Protestants; and partly on account of the multitude of passengers who are continually arriving. This place is the other great entrance for the population of the west, and, by reason of its isolated situation, it receives a more copious influx from abroad than New York. It is besides a second Corinth with regard to its mode of living. I must therefore commend this city to the special attention of the Classis; and the Consistory also desire to commend the congregation to the future guardianship of your body. They are concerned that the congregation may be permanently established, so that, if I also should leave them, their continuation may not be interrupted, and they may not be left long—or not at all—without a pastor. With this object in view, I shall from time to time transmit accounts of its condition to the Classis.

I am very thankful to the members of the Classis and the missionary committee to Professors Meyer and Rauch, and the Rev. Messrs. Ibbecke and Voigt, for the interest they have taken in this object and the confidence placed in me, and also for the pecuniary aid which has been promised. For the time during which I am to receive a salary here (though hitherto I have received nothing) it would be improper to accept any thing from your goodness, but for my long journey and my expenses in this place until the beginning of February I shall gratefully accept a compensation.

It will always afford me a pleasure to labour for the interests of the Reformed German church, and especially for this reason that I cannot but recognize in her a liberal mind and a striving after greater illumination.

The consistory of this congregation think it reasonable that toward the end of summer I should take a journey for recreation, which I may perhaps be able to make useful to the church as a missionary.

With the highest regard &c. &c.

J. W. MUELLER.

Accompanying the foregoing report is a letter from Rev. N. P. Hacke, one of the Missionary Committee of the Classis from which we make the following extract.

“With this you will receive the report of Mr. Mueller. I have had it some time in hands but have deferred sending it hitherto on account of this letter. \* \* \* \* In order to keep our engagement with Mr. Mueller in relation to his support, we shall thankfully accept the aid promised to us by the Board of Missions: and as it is desirable that Mr. M., should still be employed in missionary labours

for the benefit of our church, the assistance of the Society in the congregation in Philadelphia will be indispensable, inasmuch as we are under the necessity of giving aid to three of our brethren in feeble congregations, viz. Mr. A., whose salary from his congregation is \$150. Mr. B., who receives the same amount, and Mr. C., whose salary is only \$120. We have besides other expenses for printing &c. so that our treasury will be exhausted. \* \* \*

It is desirable that a young man from the seminary who can preach well in English should visit our western region and preach particularly in Fayette county, &c. &c. In Fayette county, I believe, a station may be formed if the preaching be in English as well as in German.”

*To the ministers of the German Reformed Church in North America the following Circular letter is very respectfully addressed—*

At a public meeting recently held in the town of Mercersburg, Franklin county, Penn. to deliberate upon the contemplated removal of the Theological and Classical Institutions which are now situated in York, Pa. with a view to their permanent location in Mercersburg, the undersigned persons were appointed a committee to obtain and communicate to the ministers of your Churches such information as may be desirable relative to their location in this place; and connected with this, to give some information respecting public sentiment with regard to morals, religion, education, &c.—also, to impart such intelligence as they may possess in relation to the probable expense of living, building, and the prospect of obtaining students.

To the discharge of their duty the Committee proceed with some degree of reluctance; yet they are encouraged by the reflection that they have abundance of facts to present wherewith to influence, they hope, in some small degree the decision of your Synod.—It becomes necessary in a circular of interest and character such as this, to give a fair, impartial and unexaggerated narration of facts, knowing that upon this depend consequences of much moment.

The committee are sensible of the fact, that under all circumstances, and in every relation of life, is man bound by the strongest and most solemn obligations to represent matters fairly and impartially.—No necessity, how imperious soever, can excuse or plead in extenuation of an untruth.—Yet there may exist a peculiarity of circumstances which occasionally render a little embellishment necessary and expedient—but we are of opinion that the matter now under consideration is not of this character—it is of too grave and serious import to admit the smallest embellishment—this being the case, we shall endeavour to give a candid and unbiased statement of facts, as we, in our humble judgement, apprehend them to exist. With regard to morality the Committee would observe that in their opinion Mercersburg stands upon an equality with most of the towns and villages in the state. In the town and surrounding neighbourhood morality of a sound character prevails—morality which is predicated upon the christian faith—the morality of the gospel.—The citizens in their general deportment are upright, moral and exemplary—and as respects

religion suffice it to say that a large proportion of the inhabitants of the town and parts adjacent are professors of the christian religion. These, together with other advantages of a local character which it possesses, render it, in the estimation of the Committee, and of citizens whose interests they have the honour to represent, a location highly eligible. Furthermore, the committee are of opinion that Mercersburg would afford a much more desirable location for an institution of a Theological character than almost any other which might be procured.—To students who may be so inclined, the same temptations are not presented to engage in scenes of dissipation as in many of the surrounding larger towns. Here, however, do not misunderstand us and have us intimate that there is no immorality and vice amongst us.—To induce such a belief is foreign from our intention.—There is, alas! but too much of both—and where is the place, we would ask, entirely free from vice of every description? A happy place truly if any such can be particularized.

It appears to be the prevailing notion that \$1.50 per week will procure boarding of the most respectable kind. And as to the probable expense incidental to the erection of suitable buildings, the Committee conclude, after having conferred on the subject, that they can be erected as low as at any other place in the state. It has been intimated that the amount of money requisite to procure the location of these Institutions permanently in any place would be \$10,000. This sum the Committee have no hesitation in saying, can be obtained without difficulty, as three fourths of the whole amount is now subscribed by good and responsible persons.

Our opinion also in regard to students is, that there is as great a likelihood of obtaining a constant supply here as in any other place within our knowledge; and were the Institutions now here, and prepared to go into operation, there would, we have no doubt, be found many ready to enter as students in the various departments.

Mercersburg is situated in the south western part of the county of Franklin, enjoying the advantages of a beautifully diversified and fertile neighbourhood, unequalled by any other section in the county, and probably not much surpassed by any in the state, possessing the salubrity of the mountain air, and the best limestone water in abundance, which contribute to the general health, as well as comfort and convenience of the citizens. Society is large and extensive.—The citizens are hospitable and kind, and in some degree enterprising and industrious.—In short, the opinion of the committee, uninfluenced by personal or pecuniary considerations is, that the place possesses many conveniences and advantages of a physical as well as moral character adapted to the exigencies of such an Institution which recommend it highly to the consideration of your Synod at the next stated meeting; and could we present motives sufficiently strong to bring about a special meeting of that body, for the purpose of deciding immediately upon a location for these Institutions, it would be a desirable result.

The committee, having now in a brief and imperfect manner discharged the duties which de-

volved upon them by virtue of their appointment, would respectfully leave the matter with the churches under your care, indulging a hope of their favourable exertions in behalf of the citizens of this place.

DANIEL SHAFER,  
ELLIOTT T. LANE,  
ROBERT DICK,  
P. W. LITTLE,  
JACOB HOSLER.

Mercersburg, Pa., June 27, 1834.

(For the Messenger.)

Dear Sir.—The Lutheran Observer of the 4th inst, fell into my hands accidentally, and I observed in it the article, "An excursion chap. 2," by the editor. In commencing his narrative he appears as if he was giving it with some reluctance, but proceeds. For myself I have no intention to take notice of his excursion until he arrives in Mercersburg and dwells on the condition of the church at the time, when Mr. Weiser took charge of it. To use his own language, "The Lutheran church in this place had almost died away for want of pastoral ministrations, having been destitute for a number of years. They had a house of worship partly erected, but there it stood, empty and desolate, a mere hollow shell, a dilapidated monument of former existence and present decay; the mere vestige of a church was all that was left, and that vestige was rapidly disappearing. In this discouraging condition brother Weiser commenced his operations about two years ago, and now they have a beautiful and comfortable stone edifice to worship in, finished "out and out," and not a cent of debt."

From the above language the reader would infer that we had no place of worship in Mercersburg, and that Mr. Weiser was the sole cause of the finishing of the church, and the stimulating spirit that now prevails here. It can not be possible that this is Mr. Kurtz's own matter, as I should think he would know but little of the proceedings of our citizens: he must therefore have got it from some one else. In justice, as I think, to Mr. Myers, the Ger. Reformed clergyman of our place, I am inclined to give a fair statement of the facts. To whom honor is due, let him have it; and I am willing that Mr. Weiser should have some share of it. The church above spoken of was built by the Ger. Reformed and Lutheran congregations jointly and is still held jointly. It was built in 1812, and the lower story and steeple with the plastering was finished in 1819. Since then we have had a tolerably comfortable house of worship until Mr. Myers received a call from the Ger. Ref. side. He immediately suggested another plan for the church. He was told there were no funds, and that it was not likely there could be a sufficient sum raised, when he proposed to raise the amount himself. Accordingly he drew up a subscription and set to work himself; and his amiable disposition and social intercourse with the people soon enabled him to raise the amount required. The trustees went to work and had the church finished as Mr. Kurtz found it. The reader will now be enabled to judge who was the principal cause of the reviving spirit in our

place. Mr. Kurtz knew that the church was held jointly by the two congregations, although he did not think proper to make mention of the Ger. Reformed side. Perhaps he forgot them; and it is surprising too that he should, as I have understood that he received a friendly reception by Mr. Myers and his amiable lady while here.—The writer of this has no unfriendly feelings either towards Mr. Kurtz or Mr. Weiser, and could not possibly have any toward them as Lutherans, as he was initiated in the same church and still professes to be one of their number; but he is not willing to make any distinction for mere name's sake, as names are mere bubbles, but thinks every man should be judged, not according to his professions and polished words, but according to his acts.

JUSTICE.

Mercersburg, Pa. July 11, 1834.

For the Messenger.

MR. EDITOR,

I am gratified to find, that a proper interest is awakening to the subject of the Periodical of our Church; and that our brethren of the ministry are giving substantial evidence of their determination to do their part. Since my former communication to you, I have taken some pains to ascertain the views of members of our church in relation to the change of the "Messenger;" and all with whom I have conversed would prefer a weekly folio sheet as soon as the subscription list will justify it. The Board of Missions, I conceive, have acted judiciously in continuing the present form until the end of the year, as many of the subscribers would prefer having the volume uniform for the sake of binding. This arrangement will also give time to discuss the subject of a further change, and enable the Board to decide whether it can be done with safety. It is truly gratifying to see our Ministers coming forward and pledging themselves for large numbers of subscribers; it is to be hoped however, that they will be enabled to secure the full number of subscribers for which the pledge may be given; else they may burden themselves with an obligation, which the circumstances of some would not allow them to sustain for more than a single year. The better plan will be for ministers and agents to pledge themselves only for as many subscribers as they may be certain of securing, so that the subscription list will not suffer a diminution at the end of the first year. I urge this precaution, that the Board of Missions may be enabled to make their calculations upon sure data. I am well satisfied with the present arrangement of the Board, but if the increase of subscribers will not justify publishing the "Messenger" weekly in January next, then, and in that case I should be in favour of a Semi-monthly paper in folio or newspaper form, and in this I doubt not a majority of the subscribers would concur. As regards the price of the "Messenger," I would state in reply to "Another Subscriber," that the suggestion to advance the price to two dollars, was predicated upon the change to a folio sheet. If the Board shall find that it can be published for a less sum, it will be well. The Board must necessarily fix the price, and I doubt not they will

put it as low as they can, consistently with the permanent establishment of the paper. I am pleased that we agree in the principal improvements suggested.

A Subscriber.

#### CLASSIS OF MARYLAND.

The Classis of Maryland held a stated annual meeting, at Woodstock, Shenandoah county, Va. in the G. R. church on the 4th 5th 6th and 7th day of May. On Sunday morning, the Rev. J. Brown, preached in the G. R. church, in the German language, on which occasion the Lord's supper was administered to the German part of the Congregation. On the same morning the Rev. J. Rebough preached in the Lutheran church in the English language, where the Lord's supper was administered to the English part of the congregation.

Besides these public exercises and those in the afternoon and night, and the protracted meeting previously held, preaching and prayer meetings were continued during the session of the Classis.

On Monday morning, the Classis was organized and its session opened.

The Rev. E. Heiner, Rev. J. W. Hoffmeier and Rev. R. Douglass, who were ordained by this Classis, were received as members.

The Rev. Wm. A. Good, of Lebanon Classis having accepted a charge within the bounds of this Classis and presenting a regular dismission was received. The Rev. J. Brown of Virginia, and the Rev. C. Reighly, member of the Ger. R. Synod, and recommended to this Classis, were received as members.

The Rev. J. Rebough was then chosen President and W. A. Good, Secretary, for the ensuing year.

On application, the Middlebrook station, Augusta county, Va. was received into the connexion of this Classis.

The Rev. James Black of the Presbyterian church made application to be received. The Committee appointed to examine the credentials of the Rev. J. Black, in their report, recommend that he be received & that his dismission from the Winchester Presbytery be inserted in the German Reformed Messenger; which report was adopted.

"Sessions of Winchester Presbytery, Fredericksburg Oct. 21st 1833. The Committee to whom was referred the application of Rev. James Black to be dismissed from this Presbytery to join the Maryland Classis of the G. R. church reported, and the request was granted. Mr. Black is accordingly dismissed hereby and cordially recommended to that body, as a member in good and regular standing."

Certified by James Moore Brown.

S. C. W. Presbytery."

Resolved that Rev. I. H. Smaltz be dismissed from this Classis in order to connect himself with the East Pennsylvania Classis within whose bounds he labours.

"Resolved that the congregations named Pine and Raider in Shenandoah and Rockingham counties, and Gomer in Page county, be recognised as a pastoral charge under the care of the Maryland Classis."

In the report of the Committee, on the minutes of last Synod, which was adopted, is found the following:

Resolved that the act of Synod relative to the Ohio Synod be cordially approved."

A strict adherence to the resolution of Synod, "To receive into its connexion no applicant whose ordination has not been obtained from some Ecclesiastical body, which it has acknowledged," is warmly recommended to this Classis.

Resolved that this Classis request Synod to authorize the brethren of Virginia to reorganise themselves into a Classis, to be called the "Virginia Classis," and to meet at Frieder's Church, Rockingham county, on the 2nd Sunday in May, 1835.

Resolved that we consider the conduct of certain Presbyterian churches in the Valley of Virginia, who received into their communion some of the members of the G. R. church without a regular dismissal, a

breach of the articles of correspondence existing between our churches.

Resolved that Mr. Habliston's case be referred to Synod.

Resolved that each member exert himself earnestly to extend the circulation of the Messenger.

The Committee on examination recommended Brs. Gates and Leopold for ordination; and Br. Bragonier to licensure, and that Classis appoint a committee to ordain Mr. Bragonier as soon as he presents a call from a charge within the bounds of this Classis; which was adopted.

Messrs C. Gates & G. A. Leopold were ordained on Tuesday evening.

The Committee on the state of religion reported: The congregational reports in their possession, and which had been read in the hearing of Classis, while in some places they present to us a dark and melancholy state of things, on the other hand, when taken as a whole, exhibit a very favourable aspect. With joy and gratitude we behold some portions of our churches, which but one year ago were mouldering into ruins, by the ministry of active servants of Jesus again beginning to be built up.

By a careful comparison of the statements contained in these reports the Committee is enabled to say that religion is on the advance. Bible Societies, Tract Societies, Sabbath School Societies, Temperance Societies, and many other institutions well calculated to advance the glory of God and the happiness of man, are in active operation amongst us. In many of the congregations Missionary Societies are established in which considerable sums are collected from time to time. From the number of confirmations, during the past year, it may be concluded that a more religious state of feeling than was usual pervades the churches. Many have abandoned the use of ardent spirits, and have substituted for it the refreshing beverage of the pure fountain; the song of lewdness has been exchanged for the hymn of praise and the blasphemy of the wicked for the petition of the penitent.

Resolved that every minister of this Classis consider it his imperative duty to have regularly organized Sabbath Schools established in every church of which he is pastor as soon as practicable.

Resolved that the Clergy hereafter always embody in their written annual reports, their geographical and statistical reports

Whereas repeated and unwarranted attacks have been made upon the orthodoxy of the Rev. Lewis Mayer, D. D. thereby endeavouring to destroy his usefulness in our Seminary, therefore

Resolved, that we, as a Classis, have the most implicit confidence in the integrity, orthodoxy and piety of our Rev. Professor; and we do pray that Synod hereafter treat with contempt all insinuations that may be brought forward without good and sufficient evidence.

This resolution was adopted by the unanimous rising of the members of Classis.

Resolved that this Classis annually appoint a board of missions, consisting of five members, who shall attend to the business of missions; that our funds shall be exclusively applied to the interests of the vacant congregations and preaching places within the bounds of Classis, and the surplus shall be remitted to the Synod's Board, with instructions to appropriate said remitted funds to such objects as Classis may direct; that the officers of missionary association, within our bounds shall be considered as honorary members of the board of this Classis; that this board shall annually elect a Treasurer, who shall give security, and they shall annually report their doings and the state of the Treasury to Classis.

Resolved, that each pastor and congregation be cordially requested to form societies, auxiliary to this board.

It was also resolved to recommend to the churches within the bounds of Classis to admit colored persons to church membership.

Resolved that the Rev. R. Douglass, S. Stebley, J.

Black, C. Reighley, J. Dieffenbacher and G. A. Leopold be supplies to visit Winchester.

It was resolved that the brethren in Shenandoah, Rockingham and Augusta counties, Va. be requested to visit our vacant congregations in Hardy and Pendleton counties.

It was resolved to make provision for the support of a German Missionary in the city of Baltimore.

The Classis request the Committee on the publishing of the G. R. Hymnbook to establish depositories in Baltimore, Frederick, and Hagerstown, Md.

Delegates to Synod—Primarii, the Rev. J. Rebough, W. A. Gool, G. W. Glessner, and R. Douglass; Elders, Messrs G. Lantz, A. Baer, G. Barriek and I. Zimmerman.—Second, Rev. C. Reighley, H. Aurand, E. Heiner, and J. Dieffenbacher.—Elders—Messrs. Schuey, D. Smith, C. Hill and H. Cost—Waynesborough, Pa. was chosen as the place for next regular meeting of Classis.

Resolved, that our vacant congregations be requested to hold district conventions, to ascertain what they can make up towards the support of a pastors &c.

Resolved, that the thanks of this Classis be returned to the citizens of Woodstock and its vicinity for their kind and hospitable attention during our stay among them.

The Classis now adjourned to meet on the second Sabbath of May, A. D. 1835.

### Correspondence.

*Extract of a letter from a beneficiary of Maryland Classis to the Editor, dated*

— COLLEGE, —, June 17, 1834.

Rev. dear Sir,—

I am sensible that I have already trespassed too much upon your time and patience; but notwithstanding this is the case, I am still inclined to believe that you will yet bear with me, this once at least, when you shall have learned the object of my present communication. The time is fast approaching, when I shall have to quit this institution, and enter upon some other career. From my last letter, you are aware that there are many difficulties attending my coming to a decision as to what course I shall pursue in future, and as these difficulties seem to be increasing upon me, and the time for deciding is drawing to an end, I am anxious to obtain your advice, together with several items of information. It appears advisable, from many circumstances, that I should enter upon a course of Theological study, as soon as possible; and there are many things, well known to you without doubt, which render it highly desirable that this course should be pursued at the institution over which you preside. But to these things there are many obstacles. From some circumstances I have been prevented from acquiring any funds this summer from my own industry; and as the last session at college is an unusually expensive one, I shall be compelled to leave college next September about \$ 30, in debt, unless Providence provides for me from some unexpected quarter. By a resolution of the Executive Committee of the E. Society of the Maryland Classis \$ 60. per year have been allowed me to enable me to pursue my Theological course at York. As this sum, so far as I know, must be my sole dependence, and as boarding at York costs \$1.50 per week, it is easy to be seen that it is impossible for me to get along there, with-

out assistance from some other source. Now, I ask, do you know of any way at all, by which I can get along at York with the \$ 60. per year which are offered me, or even with \$ 75. which I can get from the A. E. Soc. ? I am willing to do almost any thing, at least every thing which can be reasonably expected. If by labouring two hours each day, or by walking 3 or 4 or 5 or 6 miles, or by spending an hour or two each day in teaching in some private family, I can meet all my necessary expenses with the proffered aid, I will most cheerfully make the sacrifice. I feel a great anxiety on this subject. I am anxious to be with you next winter and shall not go to any other institution, unless circumstances absolutely require it. The general Assembly's institution at — holds out many strong inducements. Boarding at their common table, fuel and light amount to about \$1.12½ per week, and from the facilities which are afforded for manual labor, by labouring 2 hours each day nearly all this expense can be defrayed. With these conveniences and with the aid of \$80. per year which I can get from one of F. E. Soc.'s of —, I could not only get along there very handsomely, but also in a short time be able to pay off the small debt which I may be under the necessity of leaving at college. But there are some objections to going to —. Although the Professors are very friendly to the German interest and are somewhat acquainted with the German language, still I would, in a great measure, be deprived of the advantages which are peculiar to your institution. I could not there form those connexions, acquire that knowledge of the peculiarities of the German church, and cultivate that familiarity with the German language, which are almost indispensably necessary to extensive usefulness. And besides I begin to think that it is almost time that I exert what little influence I may have more directly in favour of the German interest. I am very much at a loss to know what course will be the most proper to pursue. My inclination would lead in one direction, and circumstances, as they thus far appear, would compel me into another. I wrote to Mr. Rebough a week or two ago, and anxiously await his reply. If you can possibly find sufficient leisure from your numerous duties, I wish you would be so kind as to write to me soon, and give me your views and advice in relation to this matter. I greatly need them and shall be in anxiety until I hear from you. I am glad to learn that our next Synod meets in Pittsburgh, and, as it will be between the time of our final examination and our commencement, I hope if spared to be present during some of its sittings. Do you expect to attend? and, if not, what brethren are expected to be present from your vicinity? Do you know of any conveyance by which I may be enabled to cross the mountains at a small expense? If no other cheap mode of traveling is afforded, I shall travel on foot, and especially if I can get company. Some of these questions are perhaps rather more curious than necessary. You may answer such of them as you see proper.

My last request is that you would grant me an interest in your addresses to the throne of Grace, and believe me to be  
Yours &c.

*To the Editor of the Messenger.*

The following are subscribers for the Messenger obtained to redeem my pledge.

I again pledge myself for 20 new subscribers, if the Messenger be issued weekly in newspaper form within one year.

WM. A. GOOD.

**MESSENGER.**

YORK, AUGUST 1, 1834.

We have inserted in this number of the Messenger the circular of a Committee of the citizens of Merceburg on the subject of a change in the location of the Theological and Classical Institutions in York. We have thought this due to the respectable gentlemen composing the committee and to the citizens whom they represent, whose liberality and untiring perseverance in their object certainly entitle them to much respect. At the same time we think it our duty to state that neither the Synod nor the Board of Trustees has proposed to move these institutions from York, and that the question of removal has not been originated in this place. The location however has not yet been made necessarily permanent in York, & may be changed by the Synod if sufficient inducements to do so are presented to that body. The inducements must consist in advantages that are certain and permanent, and outweigh all the expense and inconvenience of a removal. On the expediency of such a measure we shall give no opinion at present, nor indeed are we prepared to give one. But as the question will now come before the Synod they must decide it without delay. If it should be postponed another year, the uncertainty whether the institutions are to remain here or to be removed, would suspend all exertions both here and elsewhere for the erection of suitable buildings, and would probably, moreover, have an unfavourable influence upon all their operations and interests. It is to be regretted that the Synod's place of meeting is so remote, and that the attendance of members from different sections of the church, is likely for that reason to be only partial. The question that will come before it is one of no little moment to the Reformed church, and it is therefore extremely desirable that the decision of it should be obtained in a full meeting.

Our readers will learn with pleasure from the missionary report of the Rev. J. W. Mueller, the success of his labours in New Orleans, and the flourishing condition of the new German congregation in that important place. We request them to bear in mind how much ground remains to be occupied; how much the Reformed church may do and ought to do to gather her scattered members, to provide for her vacant churches and to emulate other denominations in missionary activity, especially in the great regions of the west; and how little has been done. The Synod's Board of Missions is paralyzed by the want of funds; it can only hear the complaints of destitute brethren, communicate its sympathy and express the faint hope of being able at a future day to relieve them; but its appeals to the churches have hitherto been little heeded. Who that reads Mr Mueller's accounts of his reception in New Orleans and consid-

ers how many precious souls are in the same destitution, does not blush when he thinks how little he has done, for their relief? Is there indeed an eternity before us? Is there a judgement day in which God will give to every one according to his works; is it true that those who neglect to minister to the wants of even the least of his people will be commanded to depart into everlasting pain? Why then do we live as if all these things were certainly false? A more glaring inconsistency does not exist; and yet men do not observe it! This spiritual blindness is a proof that those to whom the description applies are void of the spirit of Christ and in the way of death. "If our gospel be hid, says the apostle, it is hid from them that are lost." 2. Cor. 4, 3.

A Missionary Society has been formed in the congregation at Easton Pa. and has commenced its operations by appointing the Rev. Francis M. Rashig its missionary to labour among the Germans in Cincinnati Ohio. from which place an invitation was received from a benevolent citizen, formerly a member of the Reformed church, some good while ago. Mr. Rashig is a pupil of our seminary. He is worthy of the confidence of the Society from whom his appointment has been received and of the people to whom he is sent.

We learn from Rev. B. C. Wolf that the Education Society in the congregation at Easton is prosecuting its benevolent object in a manner worthy of imitation. In some other places the same laudable spirit prevails. We wish we could say it is generally prevalent; but we are compelled to admit—and we do it with shame—that in very many of our churches, and in some of those which could do most in every way, there is a deathlike apathy and inertness. The fault is not very unobvious; and we pray that those at whose door it lies, may give due attention to it, and remove its guilt from themselves. The object of beneficiary education is inseparable from that of missions; and both of these are intimately connected with our theological and classical schools. Neither of these institutions can fully answer its end without the cooperation of the others. They constitute a system of means the successful operation of which depends on the connection and harmony of all its parts.

The extract of a letter from a beneficiary of the Maryland Classis, which will be found in our correspondence, claims the attention of every friend of religion, and particularly of our own church. We make no comments on it, but only ask for it the serious attention of our readers. Can any one read it and continue cold and inactive in this cause? Then indeed we must say to him that his religious profession is a very questionable piety.

A minister of the gospel who thinks he has no concern with any thing but himself and the congregation from which he derives his subsistence, has nothing of the spirit of his office and is unworthy of it. The same is true of one who for any selfish purpose impedes the agency and restricts the usefulness of another, or attempts so to do. He is a traitor in the citadel, whom God will mark for a heavier judgement than the enemy without.

A minister of the gospel must have the mind of Christ. The spirit of his mind was love; and that love was pure, disinterested and diffusive; it extended to every human being; and when it had accomplished its purpose of kindness in one, it looked for another: the whole race were its objects: enemies were not excluded; and it moved him freely to lay down his life even for them! Ministers of Jesus Christ, what is your spirit, and what are the evidences of your love? Ye who are at ease in Zion, what account are you prepared to give to him that will judge you?

**LETTER POSTAGE.**

Persons at a distance who address letters to an officer in either of the institutions in York on their own business are respectfully requested to pay the postage on such letters. The Principal of the Classical Institution has been particularly burthened with expense on this account, without the possibility of being benefited in return.

**THE MESSENGER.**

The following brethren have furnished new subscribers to enable the Board of Missions to publish the paper semi-monthly: Rev. Elias Heiner 22; Rev. J. W. Hoffmeyer 20; Rev'd Robert Douglas 17; Rev. George Glesner 30; Rev'd W. A. Good 20; Rev'd W. C. Bennet 6; Rev'd Cornelius Gates 20 and for distribution 10, in all 30. Rev'd J. Dissenbacher 6, and a few also from Rev'd B. C. Wolf.

The following brethren have pledged themselves each for 20 new subscriptions: Rev'd B. S. Schnock, Rev'd Charles Raleigh, Rev'd J. B. Rebough.

Pledges are given for 20 additional subscriptions each, on the condition that the Messenger be published weekly in folio, on a larger sheet, from the commencement of the next volume, by Rev. Elias Heiner and Rev'd W. A. Good.

We are indebted to Mr. John Smith of Chambersburg for his kind exertions in promoting the circulation of the Messenger, and shall be thankful to him for a continuation of the same favour.

The corrected list of agents who are authorized to receive money for the Messenger is given in the number for July 15th. To these we now add Mr. Philip Stoehr, St. Thomas, Franklin co. Pa. Several names were inserted in the list as published in the paper of July 1. by mistake, which have since been omitted.

No person whose name we have not announced, except ministers of the gospel in connexion with the Synod of our church, is authorized to receive money that is due for our paper. The service of any friend of the cause who is willing to aid in circulating our paper and will communicate his purpose to us will be thankfully accepted and his name announced.

**TO SUBSCRIBERS AND AGENTS.**

We again earnestly request subscribers to pay their dues and agents to transmit to us without



delay the money they have received or may receive on account of the Messenger. Our expenses are now double their former amount; our bills *must* be paid, or we cannot proceed. Some of our subscribers, and some agents too, have tried our patience severely. We hope they will think it is enough.

#### ECCLIASTICAL NOTICES.

Rev. Mr. Begeman lately from Germany, has been ordained by the Classis of Western Pennsylvania as pastor of the Reformed Congregations in Washington, Pa. and its vicinity.

The churches in Rowan county N. Carolina vacated by the death of Rev. D. B. Lerch are still without a pastor. They are very desirous of soon obtaining one who can preach to them both in German and English. The situation is represented as a very desirable one, and a place where much good may be effected by a faithful minister of Christ. It is temporarily supplied by Rev. George Boger and W. C. Bennet.

Rev. J. W. Mueller, missionary in the service of W. Pennsylvania Classis, has located himself in New Orleans, as appears from his report which we publish in this number.

Rev. Stephen Staley preaches stately in Smithfield, Jefferson co. and in the Ref. church of the German settlement, Loudon co. Va. His residence is in Shepherdstown, Pa.

Rev. Henry Aurand, who has recently laboured at Fayetteville, Franklin co. has been elected pastor of the Reformed church in Carlisle. His ministry has been apparently much blessed in other places, and we trust that under his care that congregation will revive and prosper. We heartily wish him much of the presence and the blessing of God.

Rev. J. Black, late of the Presbyterian church, has been received by the Classis of Maryland as a member of their body.

#### To Correspondents.

The letter of our brother W. C. B. shall have a place in our next. *Quærit* is received.

We have received copies of the minutes of the Classes of North Carolina and of East Pennsylvania; the latter in German. Abstracts will be given as soon as we can find time to prepare them. If our brethren were acquainted with the Editor's situation they would not desire that he should perform for them the labour of translating, abridging and transcribing their minutes for publication in the Messenger. We have no doubt of their good feelings; but we must request them to excuse us, when it is possible, from such additions to our labours.

#### Miscellaneous.

##### POPERY IN THE UNITED STATES.

The following statements on this subject were prepared by the Rev. Philo F. Phelps, to be read at the late anniversary meeting of the General Assembly's Board of Education in Philadelphia. Mr. Phelps has devoted much of his time to the subject of Popery, for the last year or two, and his statements, we believe, are generally correct, although we think his estimate of the number of emigrants to this country in 1832 is too high. The number of foreigners which entered this country, including Canada, in 1833, we believe, was between 250,000 and 300,000, and our impression is that in 1833 there was a great falling off; but the prospect is that the deficiency will be more than supplied in the year 1834.

That another conflict is to be expected with "the man of sin and son of perdition" has been believed by many since the era of the reformation. Whether our country has any thing to apprehend from such an event, is a question which demands our most serious attention and is urged upon us by the providence of God. Most of the leading Protestant divines in this country agree in expecting a conflict, and believe also that this country will be the theatre where it will be witnessed, and also that the time is not remote. Some of the reasons for apprehending danger to our country from this source will be mentioned, although the time will permit little more than an allusion to them.

1st. The system of Popery is adapted to prevail.

We are accustomed to consider the system as a podgy of error and absurdity; and it is erroneous and absurd, but it has other attributes and aspects by which its absurdities are veiled, and the whole is wonderfully adapted to a depraved world. It is the most finished production of that wisdom which is from *beneath*. Ancient in its appearance, imposing in its forms, high and infallible in its claims, holding out the prospect of indulgences in sin here, and the promise of heaven hereafter, who that knew man would not feel safe in predicting its success?

It seizes the deep sentiments of the soul fitted to respond to the claims of religion, throws around them the chains of superstition, confirms the reign of sin, embodies and baptizes the unchanged depravity of the world, and enthrones it in the earth in the sacred and abused name of Christianity. If the elements of evil remain the same—if man continues as he is—then may we expect that Popery will gain proselytes. Then we may expect that this system, which has grown up under the supervision of Satan a thousand years, which Cecil with the plainness of truth calls "the Devil's master-piece," and which Paul speaking by the Spirit, calls the "mystery of iniquity," will prevail, or if it dies, it will be with a strife and struggle such as has never been witnessed.

If it had just made its appearance, and had but one hundredth part of its men and means,

in view of the subtlety of its structure and its wonderful fitness for popularity in our fallen world, we might count upon its prevalence.

2d. The restoration of the order of Jesuits.

The restoration of this order is an event of vast importance to Popery, and may yet be seen to have an important bearing upon the future history of the world. The origin and character of this order are well known, at least to those acquainted with ecclesiastical history.

After their institution they increased in wealth with amazing rapidity, until the revenues of this order equalled the revenues of many of the governments of Europe; and though their numbers were artfully concealed, it is supposed they must have amounted to two hundred thousand; an army excelling in discipline and efficiency the standing army of any military despot that ever lived; all *educated* men, prepared and sworn to start any moment, in any direction and for any service, commanded by the General of the order, bound to no family, community or country, by any of the ordinary ties that bind men, and sold for life to the Roman Pontiff, they were the fit instruments for promoting his schemes of ambition. This power rising soon after the revival of learning and seizing as far as possible the keys of knowledge, bid fair at one time to enslave the world.

It is a remarkable fact belonging to the history of our times, that this order after having been banished for their immoralities from almost every civil government in Europe, and finally abolished by the Pope, has again been restored.

Popery therefore may now be considered as having her most efficient instrumentality in full operation.

3d. Our location and liability to foreign influence.

We occupy a small part of the hemisphere, the remainder of which belongs mostly to them. Eighty per cent, of the whole population of Canada is theirs. Mexico west of us belongs to them, and the southern continent to Cape Horn.

Our free institutions, which constitute our true glory, facilitates their introduction. They stand forth to the world, a public invitation to all mankind to come and maintain them as they are, or modify them as a future majority may desire. Our free institutions are in their infancy, and our numbers comparatively few. It is only necessary for them in sufficient numbers, to come and live, and vote, and the land would be theirs. Should this event occur, unless they abandon the principles they have always professed, our liberty will belong only to the history of the past, and our only alternative be submission or death.

4th. Their present number in this country.

They have been variously estimated at from five hundred thousand to a million. They number between 300 and 400 priests, and also about 300 churches, 10 colleges, 28 convents, 14 male seminaries, 21 female seminaries, and 16 asylums.

5th. Their aid from politicians.

The fact that they move in a mass, and move according to the dictation of the priests, renders them a convenient instrument for the ambitious

demagogue. The system is so well arranged, that in some parts of our country the priest can state beforehand what number of votes he can bring to the polls for the person he advocates. Places can also be named, where the priests have stated from the pulpit what candidate must be supported. This gives great influence to the hierarchy of Rome in this country. They are also aided by infidels, who almost everywhere make common cause with them, and thus unite with politicians in "giving their power to the Beast."

6th. Aid by emigration.

This is the chief dependence. While by their colleges and schools, some proselytes are gained from nominal Protestants, their chief source of increase is by emigration. In 1833, it has been estimated that two hundred thousand arrived in this country by emigration; three fourths of whom were Roman Catholics. From an estimate made by a gentleman connected with one of our theological seminaries, published in several of our periodicals during the past year, it appears that the Roman Catholics had increased ten fold during the last 20 years.

The population of our country doubles in about twenty five years. If therefore, they are able to sustain the same ratio of increase for thirty years the land will be theirs by an overwhelming majority.

This whole subject assumes a still more solemn aspect, when these facts are considered as the indications of a mature design on the part of Romanists to establish themselves in this country. Leading Protestants in Europe consider this as a prominent design at present with the court of Rome. Priests and laymen among themselves have avowed the same sentiment.

The crowned heads of Europe, the population of France and Austria through their Leopold Foundation, the college of Cardinals at Rome, and through them the whole papal world are turning their efforts and resources to the same object.

These are some of the facts which have arrested the attention of many who love their country and the religion of Christ, and led them to apprehend danger to our country from this source.

The late Dr. Rice, feeling deeply on this subject, invited a meeting of his brethren ten or twelve year since in New York, where he urged it upon their attention and prayers.

Dr. Cornelius after travelling extensively, came to the same conclusion, and expressed it at a little meeting called for the purpose before his death.

Dr. Porter, and Dr. Fisk, who have rested from their labors during the past year, held the same opinion.

To these might be added the names of many who are still living equally esteemed and eminent, in the Episcopal, Baptist, Methodist and Presbyterian denominations.

But while we solemnly believe that a conflict is approaching, for the final result we have no fear. It may come, and in the union of all the enemies of Christ, the shock may be violent and agitating. It may come in our time, and we

may be called to witness such scenes as we now only know from history, and the blood of those who come after us may be sprinkled upon our graves, but whenever and however it comes, the Lord Redeemer will prepare his church for it and preserve her in it. The cause of truth is the cause of God, and will ultimately and eternally prevail. But if such a conflict is at hand, this and kindred Boards have much to accomplish. If the advocates and emissaries of superstition are multiplying through our land, and sustained in it by revenues drawn from all quarters of the world, ought not the preachers of righteousness to be also increased in number? If such a conflict is approaching, let the watchmen on the walls of Zion be multiplied until they shall see eye to eye, until looking from tower to tower vision shall meet vision, and through their vigilant care under God, Zion shall be safe, and the cause of truth be sustained.—*N. Y. Observer.*

EGOTISM.—The Millennial Trumpeter of Maryville, Tenn. in reproving a brother editor in the same State for his egotism, gives us the following specimen of plain dealing, the republication of which may not be amiss in this region.—*Presbyterian.*

"We have been led to these reflections by noticing the plan adopted by a brother editor in this State; and we are induced to express them, with a hope that he may peruse them, and profit by the hint, ere his well trained passion for self-praise, unexpectedly exhibits his cloven foot. It is more to be deplored in the present instance, by the gentleman's having *Rev.* attached to his name. No person, and especially those who profess to be ministers of the everlasting Gospel, should be aspiring after the honours and praise of this world. And, it is of much higher importance that those who attempt to dictate through the press, the humble and unassuming course their readers should pursue, carefully avoid "preaching one doctrine and practising another." From week to week we have noticed the erroneous and inconsistent plan of our brother, until we have very nearly concluded that his quantum of modesty has been shipwrecked in an ocean of vanity. All that is said about *self* or *self's* paper finds a conspicuous place in *self's* columns, and if no one else will do it, *self* will call the reader's attention to it. And, the most that *self* writes has *self's* name attached to it as full as *self* can write it. Take heed brother, lest before twelve months you find to your sorrow that self-praise is a poor foundation to build a castle upon, and that when it once fairly meets the eyes of the modest community, it will melt away like snow before the sun of a midsummer noonday, and leave the "castle in air."

#### A GHOST STORY EXPLAINED.

The following relation, pointing out the caution with which accounts of supernatural agency should be received, occurs in the first volume of the "Life of the late Mr. Henry Salt," lately published by his friend, Mr. Halls:—

*N. York Obs.*

"On occasion of Mr. Salt's departure from London on his mission, in January, 1809, Salt and I were neither of us, as may be imagined, in the most lively mood. Our conversation naturally turned on the dangers he had encountered in his former adventures, and on those to which he was, in all human probability, about to be exposed. The possibility of our not meeting again in this life, suggested

to us both a train of melancholy thoughts, and insensibly we fell into an earnest discourse respecting the land of spirits, and on the possibility of the departed being permitted to revisit those whom they had loved on earth. This was rather a favorite topic with Salt, and one upon which, as I have before observed, he entertained very strong notions. My own opinions in these respects did not coincide with his, but after a long conversation on the subject, it was at length proposed by one of us, and consented to by both, that we should draw up and sign a written paper, couched as nearly as I can remember, in the following words:—

"It is hereby mutually promised by the undersigned, that, in case of the death of either of the parties, the spirit of the deceased one shall, if permitted, visit the survivor, and relate what he may be able to impart of his situation.

(Signed)

"SALT.

"HALLS.

"This paper was committed to my care, as the person least liable to accident. I placed it under other writings in my desk, and for a time thought no more of it. But, when his protracted absence on the voyage began to excite uneasiness with respect to his safety, the circumstance recurred to my memory, and occasioned me some degree of disquietude. At length, when he reached England, without accident in 1811, I spoke to him on the subject, and observed, that I thought we had done an indiscreet, if not a presumptuous act. He agreed with me in this notion, and the paper was produced and burnt. The subject was never again alluded to, nor do I recollect that I ever thought of it again till a long time after he had gone out as Consul General in Egypt; but at this period, though I had received no intelligence that could tend to call him to my remembrance, nor to induce me to recollect our former compact, I experienced an apparent vision, of so vivid a nature, that, though convinced of its fallaciousness I can scarcely, even now, persuade myself that it was an illusion.

"I fancied then that I was lying awake in my bedroom reflecting upon events with which Salt was in no respect connected. It was broad daylight, and I saw every thing in the apartment most distinctly, when a figure glided by the foot of the bed, undrew the curtains on the side next the window, and Salt stood before me. He took my hand in his, which felt cold and lifeless, and looked earnestly in my face. His countenance was calm, but appeared deadly pale; and there was a bloated and unearthly look about it, that at once convinced me he was no more. I felt awed, but not alarmed, and exclaimed, Salt, you are not among the living? He shook his head mournfully, which was his habit on any melancholy occasion, and replied, 'I have come to you according to our promise.' He again pressed my hand, fixed his eyes steadfastly upon me, and his image faded from my view.

"I instantly sprang from my bed, and ran to my watch. It was exactly five minutes past five, and the morning was the fifth of May. I took up a pencil, and wrote, on a piece of paper

that lay on the table, the hour and the date. I then examined the room and the door, which I found fast locked, according to my usual habit, on the inside; and, having satisfied myself no one could have entered, I returned to my bed, and in spite of the perturbed state of my spirits, fell into an undisturbed sleep.

"When I awoke, I began to consider the whole business as a mere dream; but, on going to the table, I found the paper where I had left it. I afterwards mentioned the circumstance to the Earl of Mountnorris, who also took down the date; but I did not think much more of the matter till about six weeks subsequently, when news was brought from Egypt, that after a severe illness Salt had died at about the time the event occurred to me.

"The report of his death, however, proved groundless, though it was perfectly true that at that period he had been so dangerously ill as to be given over. It is almost needless to add, that he did not die till about eight years afterwards; but I confess, had his death happened at the time of the event, it would have gone far towards establishing the belief, in a mind certainly not superstitious, of the existence of a supernatural agency; yet, under all the circumstances of the case, how very possible was it, that the apparent vision might have exactly tallied with the reality, and yet nothing miraculous have occurred."

#### *The Board of Foreign Missions of the Reformed Dutch Church, report to the General Synod:*

During the year past no measures have been employed, either by circular or agencies, to excite a Missionary spirit, or increase the contributions in our Churches. The report of our Treasurer will however show, that our Churches are not unmindful of the great cause of Foreign Missions. The receipts during the year have been \$3905 69.

At the last meeting of the General Synod, we were in expectation of the arrival of our beloved brother the REV. DAVID ABEEL among us. During last summer he left Singapore, in the East Indies, in a British merchant vessel for England. His health, which had been for some time very delicate, had become so much impaired, that it became necessary to withdraw from active labor, and adopt measures for the restoration of his health. The effect of the voyage to England on his health was salutary, and subsequent accounts represent his continued convalescence. He spent a few weeks in the winter at Paris. At the last accounts, he was journeying with a Christian friend in England and Scotland. He was induced by medical advice to postpone his departure for America until the month of June. A letter from him dated Dec. 22, but not received here until March, suggested that he entertained some idea of visiting Holland in order to confer with the Netherlands Missionary Society, and the ecclesiastical authorities in reference to the Missionary field within the colonial possessions of the Dutch government in the East Indies, at Java, Sumatra, &c.; and also, if deemed expedient, to confer with the civil authorities as to the approbation, and facilities which might be afforded.

This board immediately forwarded to him their approbation of his suggestion, requested him to visit Holland for the purpose above mentioned, and furnished him with a letter of affectionate introduction. We have received no letter from Mr. Abeel in answer, and of course cannot judge whether he has fulfilled our request. The propriety of holding correspondence with the churches of Holland in relation to the field for Foreign Missionary operation within the East India possession of the Dutch government, and if practicable to obtain a concert of measures in carrying it, is a subject deemed worthy of the consideration of Synod. A letter was received last October from Dr. John Scudder, dated Feb. 16, 1853, addressed to the Ministers of the Gospel of the Reformed Dutch Church, on the subject of Foreign Missions. It was published, together with a letter to the Society of Enquiry in the Theological Seminary at New Brunswick, in the Christian Intelligencer, and also in pamphlet form. The appeal is forcible and cannot but produce a happy effect. A letter was received from Dr. Scudder, dated Dec. 1853, in which he says, "I am about to leave Pandeteripo, and go to a region where my labors are much more needed. Through divine aid I have planted a little church in Pandeteripo, and am glad to have the opportunity to imitate in any respect the example of the great apostle to the gentiles, who, after having planted a church in one place, went forward to establish others. The place to which, Providence permitting, I shall go, is Chavakacherry, about 17 miles to the southeast of Pandeteripo, where I am told there is a population of more than 60,000 without a Missionary to break the bread of life unto them. I expect soon to go and put up buildings and hope soon to get a number of schools under way."

The last report of the American Board gives a detailed account of their operations, and exhibits gratifying proofs of the wisdom with which they are conducted, and the success which has attended them.

The spirit of Missions appears to be spreading among the different denominations of Christians. New avenues are opened, and increasing facilities furnished for Missionary exertion, and the most urgent motives press upon us to increase our efforts in the cause of Foreign Missions. We would state, that it is the desire of the Prudential Committee of our board, as well as our church, that not only the contributions from the churches, but also all donations from individuals belonging to to the Reformed Dutch Church should be transmitted to the Treasurer of our board. The terms of service of the following persons now expire, viz: Dr. John Gosman, Dr. Thomas De Witt, George Dubois, Wm. R. Thompson, John D. Kerse.

All of which is respectfully submitted,

THOMAS DE WITT, *Corresponding Sec'y.*

#### **MUNIFICENT AND VALUABLE PRESENT.**

Eighty splendidly printed folio volumes were received by the State Librarian this morning as a present from the British Government. Upon the back of the title in each volume, the following is printed: "This book is to be perpetually preserved in the New-York Library." The volumes are estimated to be worth \$1,000. A similar donation, it is said, has

been presented to every public library, of any importance, in the United States.—*Albany pa.*

A lady who died in England in 1816, bequeathed to 6 of her horses an annuity of 450 each. These happy and well-fed horses died at the respectable ages of 28, 29, 31, and 33. The last but recently departed this life, having enjoyed his annuity more than 17 years, and received about £ 860.

A committee of the Philadelphia Medical Society, appointed for the purpose, after paying special attention to the examination of the subject, report, that, in their judgment, out of 4592 deaths in Philadelphia, seven hundred,—more than one in seven—were occasioned by intemperance.

#### **THE HYMN BOOK.**

We have just received the following request, to which we solicit the attention of all concerned.—*Editor.*

The Editor of the Messenger will please to give notice in the next number, that the committee appointed by Synod to publish a second edition of our hymn-book are under the necessity of calling upon our ministers and other persons entrusted with the sale of the book for the remittance of such money as they may have on hand as soon as practicable. They are compelled to take this course in consequence of the speedy approach of the period when their own notes given to their printer will become due; and they feel the more at liberty to call for prompt payment, as they themselves have already advanced a part of his bill. They therefore respectfully request of all interested that they may be furnished with the necessary means of liquidating the debt they have incurred, and thereby be relieved of an embarrassing personal responsibility. They desire that remittances be made in money at par in Philadelphia for books sold; and that the remaining books be disposed of and the proceeds transmitted without delay to one of the committees.

DANIEL ZACHARIAS,  
July 18th, 1854. BERNARD C. WOLFF.

#### *Contribution to Theological Seminary.*

Mr. John Lyon (by Rev'd B. S. Schneck) balance of subscription to second professorship paid \$ 40 00

#### *Contingent Fund.*

Rev'd Isaac Gerhard, \$ 15 00

The Synod at Easton resolved that every minister in its connexion pay annually not less than \$15 toward a contingent fund for the current expenses of its institutions. Mr. Gerhard is the first who has yet complied with that resolution. It is necessary that every other should give it the same attention before the year closes.

#### **MONEYS RECEIVED.**

By Rev'd B. S. Schneck from Mr. John Evcrard \$1. Mr. Robert Gilliland \$2.25. By Rev. Daniel Herz for self \$1. Mr. Andrew Bushong, and Mr. Philip Vanenda each \$1. Mr. Abraham Kemp \$1.50. Rev'd W. C. Bennet \$5. By Mr. John Smith, Chambersburg, from Christian Wolff Esq. Jacob Heyser Esq. Louis Denig Esq. and Mr. Adam Fisher, each \$1.25.