

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

PUBLISHED MONTHLY—PRICE ONE DOLLAR PER ANNUM, PAYABLE IN ADVANCE.

NEW SERIES.

YORK, PA. JANUARY, 1834.

VOL. 3.--NO. 1

PRINTED AND PUBLISHED  
for the Board of Missions of the G. R. Church,  
By Daniel Starr.  
On the North side of Main street, one door  
West of the Bank.

THE MESSENGER will be issued monthly, at one dollar a year, if paid in advance; \$1.25 if payment be delayed beyond 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, 14 cents; but if within this state, 1 cent.

DIGEST OF THE SYNODICAL PROCEEDINGS OF  
1833.

Continued from the Messenger for December 1833.

ADMISSIONS TO THE GOSPEL MINISTRY.

The following persons were admitted to the ministry of the gospel in our church.

**Ordained ministers** Rev. Charles Releigh, located in the Reformed church in Frederick, Md. Rev. Peter Decker from Germany, whose location is not given; Rev. Andrew Hoffman, also from Germany, who has charge of the congregation in Falconer Swamp, Montgomery co. Pa. formerly under the care of Rev. Frederick Herrman sen.; Rev. C. H. A. Allardt, from Breslaw, Selesia, now pastor of congregations in New Lisbon and its vicinity in Ohio.

**Licentiates**, Mr. Henry Miller, a licentiate in connexion with the body called "The Synod of Pennsylvania and the adjoining States" was admitted to license.

Messrs Robert Douglas, Elias Heiner, and F. M. Rashig, of the Theological Seminary, were licensed and authorized to receive ordination as soon as they should accept calls from congregations. (Messrs. Hoiner and Rashig have since been ordained.)

Mr. Augustus Foerst, from Germany having a call from the congregations in Shrewsbury and its vicinity, York co. Pa. was authorized to receive ordination in the church in Shrewsbury. The committee appointed to perform the ordination were Rev. Dr. F. A. Rauch, S. Gutelius and D. Zeigler. [they have since attended to this duty.]

Mr. Cornelius Gates, for reasons which were satisfactory to Synod, requested that a committee be appointed to examine him in Chambersburg, with authority to give to him a temporary license if his examination should be sustained.

The Classis of Zion having borne a favorable testimony to his character and qualifications, his request was granted, and a committee appointed consisting of the Rev. F. Rahausen, J. C. Bucher, and J. B. Rebough.

[This committee performed the duty assigned to them, and have granted a license to preach the gospel. Mr. Gates has accepted an invitation from several congregations in Augusta co. Virginia, to become their pastor. He will reside at Middlebrook in that county.]

Mr. George A. Leopold applied to Synod for a renewal of his license, which was granted, and his license renewed for one year.

Mr. Jonas Sellers, a licentiate, having received a call from several congregations in Virginia, asked for ordination. The call being laid before Synod, it was referred to a committee consisting of the Rev. Professor Rauch, and J. C. Becker, and the Elder Martin Danner. The committee having carefully investigated the merits of the case, reported unfavorably.— Their report was accepted; and the Synod furthermore adopted the following resolution:

"Resolved that the license given to Mr. Sellers be annulled."

### IRREGULAR ORDINATIONS.

To prevent the evils which were apprehended from this source, the Synod adopted the following resolution:

"Resolved that in future the Synod will receive into its connexion [as an ordained minister] no applicant whose ordination has not been obtained from some ecclesiastical body which it has acknowledged."

### CHURCH DISCIPLINE.

The committee appointed by last Synod to superintend the printing of the English version of the Constitution of the Church, reported, and their report was accepted. In accordance with a recommendation of the committee, Synod resolved that Mr. WILLIAM WAGNER be authorized to dispose of the copies remaining on hand both of the German and the English constitution, and to receive payment for such as have been sold and remain unpaid.

### SYNODICAL RECORDS.

The Synodical records having been heretofore deposited in Lancaster, Pa. in the keeping of the Reformed pastor at that place, the Synod adopted the following resolutions:

"Resolved that the archives be removed from Lancaster to York."

"Resolved that it be the duty of the Secretaries to have all the Synodical papers deposited in the Archives."

The Secretaries of successive years, subsequent to 1824, having omitted to record the proceedings of Synod, the following resolutions were adopted in relation to that subject:

"Resolved that a committee be appointed whose duty it shall be to demand from the Secretaries the originals of the Synodical proceedings which have not yet been recorded, to enter them in a book, and afterwards to deposit them in the library."

"This committee consists of the Rev. S. Gutelius, D. Ziegler and John Cares."

"Resolved that the corresponding Secretary inform them (the former Secretaries) of the above resolve."

It does not appear from the first two resolutions in whose keeping the archives shall be in York; and this is an instance of that want of precision and accuracy in the style of our ecclesiastical transactions, from which so much inconvenience, and, in some instances, such serious difficulties have proceeded. The members understand one another perfectly well at the time; and while their memory serves them, and nothing unusual occurs, all is well; but when, in the lapse of years, recollection fails them, and their impressions are confused, or if a *caso ariso* in which the words of a document alone are regarded, the most important interests may be lost by this want of exactness. Such is unfortunately the general character of our Synodical minutes, that they could more properly be called memoranda than records. Much is left to be supplied by memory, and every reader is addressed in them as if he were previously in possession of all the facts that were before the Synod, and of the opinions and feelings that prevailed, at the time when the proceedings took place. In some instances it has happened that important matters have been omitted in the record, from what were conceived to be prudential considerations, or a false tenderness towards an individual, or from inattention to the expediency of the record; and the facts in these cases cannot now be established without much difficulty and expense, and in many of them not at all.

In the case before us we happen to know that the understanding was, when the resolutions were passed, that the archives should be kept in the library of the Theological Seminary, and, consequently, in the care of the librarian; and hence in the third resolve the word "library" is substituted for the word "archives."

### APPLICATIONS FOR PASTORS.

Calls for pastors were presented from the following places.

1. From the united congregations of Tuscarora, Millin, and Wellford School-house, Juniata Co. Pa. for D. Gring. *Disallowed*, and Mr. Gring directed to continue his studies.

2. From the united congregations of Shrewsbury and its vicinity in York Co. Pa. for J. A. Foerst. *Permitted*.

3. From Wenrich's church, Dauphin Co. Pa. for F. M. Rashig. *Permitted*.

4. From Germantown, Pine church, and Reeder's church, Shenandoah Co. Va. for Jonas Sellers. *Disallowed*, and Mr. Sellers' licence annulled.

5. A letter from Greencastle, Franklin Co. Pa. was received, asking for a minister who can preach both in English and German. *Referred to the Board of Missions.* [This case belongs to the jurisdiction of the Classis of Zion, and the proper reference would have been to that body.]

Applications for pastors ordinarily come before the Classis within whose bounds the congregations are situated, if the person to whom the call is addressed be already in connexion with our Synod, or, having pursued his theological studies in our Seminary and sustained a satisfactory examination before the Board of Visitors, is furnished with testimonials from that body recommending him for ordination or licensure. In other cases the application must be made to the Synod.

With regard to calls, it is proper to observe that, in our church a call is always necessary to entitle a candidate to ordination; those excepted who may be ordained as missionaries; and that a regular call can be made out only by a congregation, or an association of congregations, whom the Classis within whose bounds they are situated have already recognized as a pastoral care. The object of this regulation is to prevent the abuse of ordination by men who have not the suffrage of a people that are able and willing to support them, and will therefore be without a regular charge. There is an exception in favor of congregations which are not within the bounds of any Classis; but in such cases also it must appear that they truly intend to sustain the person whom they call as their pastor. We request the reader to refer to the constitution.—PART I. ART. 7.

#### CATECHISM.

The Classis of East Pennsylvania recommend to Synod a catechism published by the Rev. J. C. Becker, a copy of which the author has submitted to them for examination, and which in their judgment is appropriate to its object and worthy of the Synod's attention.

The Classis of Susquehanna call the Synod's attention to an analysis of the Heidelberg catechism, recommended by them, which they desire to have furnished with appropriate proof-texts.

The Classis of Maryland request Synod to appoint a committee whose duty it shall be to make an extract from the Heidelberg catechism, provided with a good selection of proof-texts, which shall be adapted to the capacity of the children of Sunday-schools, and suitable also for the youth who attend a course of catechetical

instruction, and are prevented from learning much by want of time and the infelicity of their situation; and that this extract be recommended, as the only approved one, to all our congregations.

All these recommendations and requests were referred to a committee composed of Professors L. Myer and F. A. Rauch, and the Rev. H. B. Shaffner and R. A. Fisher.

We have before expressed the sense we entertain of the importance of this subject, and the pleasure it gives us to observe the attention it receives from the ministers of the church. But we regret that, in selecting its committee, the Synod has not chosen other men. It is not very probable that the professors will have leisure to attend to the duty assigned to the committee. They are already sufficiently occupied; and the first named, who, as chairman, ought to act a principal part, will have it least in his power to satisfy the expectations of his brethren.

#### CORRESPONDENCE.

*Synod of Ohio.*—A letter received from a committee of this body, and the Synod's action upon it, have been already given in the *Messenger* for December 1833.

*Classis of West Pennsylvania.*—"A letter was received from the Rev. S. K. Denius, President of West Pennsylvania Classis, which the committee on correspondence request, on account of its interesting character, to have read in Synod."

"The letter was read, and it was thereupon *Resolved*, that Synod acknowledge the friendly disposition of the President of West Pennsylvania Classis; that the Classis be excused for omitting to send delegates to Synod; and that the Corresponding Secretary answer the letter."

The same kind feeling, which this correspondence breathes, is perceived also in the minutes of the Classis, a copy of which was transmitted to Synod, and in communications made to us by several of its members. It was gratifying to receive such proofs of the good disposition and fraternal attachment of all that portion of the church in relation to which gloomy and discouraging representations had been made to us. The Reformed Church has never been more united than it is at the present time; and we trust that, by the good providence of God, no enemy will be suffered to disturb her peace.

#### CORRESPONDING CHURCHES.

Copies of minutes were received from the Synod of Ohio, the Reformed Dutch Synod, the General Assembly of the Presbyterian Church, and the Lutheran Synod of Eastern Pennsylvania. None appeared from the other Lutheran Synods.

In these minutes nothing occurred claiming the attention of Synod, except in those of the Presbyterian General Assembly, in which an invitation is given to all the churches in correspondence with it to unite with the Presbyterian Church in setting apart the *first Monday in January 1834* as a day of humiliation and prayer for the conversion of the world to God.

The appointment of a day of humiliation and prayer for the revival and spread of religion

in our church being recommended in the report of the committee on the state of religion, Synod was induced by the invitation of the General Assembly to appoint the first Monday in January for that object. The first day of the month, or new-year's day, had previously been proposed, and would have been more suitable for our church, as it has always been customary with us to observe both that day and the two days of Christmas as holy-days, and much attention to the observance of another day, so soon afterwards, was not to be expected. It is of more importance to procure a full attendance at a religious meeting for such a purpose than to meet on the same day with other religious denominations.

#### SEMINARY, CLASSICAL SCHOOL, FUNDS &c.

"The committee appointed to examine the account of the treasurer of Synod report, that they have attended to the duty assigned them and find that there is due to the treasurer a balance of \$5,92."

#### From the Report of the Committee on the Minutes of Classes.

*The Classis of East Pennsylvania* has enjoined upon its members to exert their whole strength in promoting the interests of the Seminary.

*The Classis of Lebanon* resolved to take up collections annually for the Synod's funds. The same Classis remarks upon the necessity of managing the funds with the utmost economy, rejoices in the prosperous condition of the Classical Institution, and promises to make every exertion for the advancement of its interests.

*The Classis of Susquehanna* promises to do all that is practicable for the support of the institutions of our church, advises the Rev. B. S. Schneek to continue his agency, and requests Synod to guard its fiscal affairs with a vigilant care.

*The Classis of Zion* resolved that every minister in its connexion take up collections for the Seminary and the Classical School, not only in the present year, but annually, as long as it shall be necessary and practicable; and that the Rev. B. S. Schneek be requested to devote himself exclusively to his agency.

*The Classis of West Pennsylvania* resolved to take up collections in behalf of the Seminary.

*The Classis of Maryland* requests Synod "to enjoin upon the treasurer that he pay no money out of the professional fund, but carefully invest it in stock; and, if in any case unexpected expenditures arise, that he address himself to the congregations for relief by collections, which shall be taken up until our institutions are fully endowed and firmly established."

The same Classis requests Synod "to appoint a committee to investigate the fiscal affairs of the church, and to report thereon without delay."

Synod "*Resolved*, that the treasurer shall pay out no money which has been contributed for

the permanent fund of a professorship.

"Resolved, that a committee be appointed to examine the state of the treasury. Rev. S. Gutelius, D. Zacharias, and B. C. Wolff, and the elders John C. Bucier Esq. and Philip Meixell were appointed the committee.

This committee reported, and their report was accepted. We extract from it the following resolutions which are fully in accordance with the repeated and urgent recommendations of the trustees in their stated annual communications to the Synod.

1. "Resolved, that the Synod is bound to perform all the obligations which it has assumed.

2. Resolved, that, in accordance with the 11th article in the second part (Part 2. Sec. 3. art 11) of the constitution, no circumstances can justify us to apply the money of the church to any other object than to that only for which it was designed by the donor.

3. Resolved, that a fund for contingent expenses be created, consisting of all sums under ten dollars that may be contributed to the Seminary or the Classical School, and also all other sums that may be given for this particular object. If there should be a surplus, it shall be put on interest from year to year as Synod shall direct."

[Subscribed by the committee.]

The report was accepted; and it was further

"Resolved, that every minister consider it his duty to contribute at least \$15.00 annually for a contingent fund."

The annual report of the Board of Trustees of the Theological Seminary was referred to a committee consisting of Rev. B. C. Wolff, B. S. Schneek, H. B. Shaffner, and the elders Peter Miller, and George Hess; whereupon

"It was Resolved, that a committee be appointed to investigate the actual state of the Synodical fund, and that this committee meet in York during the present autumn at the same time when the Board of Trustees of the Seminary have their meeting. The committee are Rev. A. Helfenstein, sen. and Jacob Geiger, and Messrs. John Smith of Chambersburg, P. Reitzel of Lancaster, and George Peters of Columbia."

"Resolved, that the Corresponding Secretary notify these persons of their appointment."

"The committee to whom the report of the trustees of the Theological Seminary was referred report, that they have taken the same into mature consideration, and recommend to Synod the following resolutions:

1. Resolved, that Synod approve the appointment of the Rev. David Bossler as agent to collect money for the use of our institutions, and that it be enjoined on the trustees of the Seminary to appoint also another suitable person as agent, as soon as possible, if they deem it necessary.

2. Resolved, that the Secretary of Synod be required to inform the Secretary of the trustees of the Seminary without delay of the election of new members.

The Report was accepted."

[Signed by the committee.]

It was moved by a member and ordered that

the report of the Trustees be inserted in the minutes. From that document we make the following extracts.

"In consequence of the difficulties which existed, and the embarrassments which were experienced or apprehended, the Executive Committee of this Board deemed it required by the interests of the Seminary and Classical School to call a convention of the Ministers of the Reformed Church in June last, for the especial purpose of taking the situation and prospects of their institution into deliberate consideration. That measure received the approbation of this Board, and it is only regretted that circumstances concurred to prevent so general an attendance of the clergy as was desired & expected. Nevertheless, the proceedings of the convention, limited in number as it was, have undoubtedly produced good effects; and it is hoped that their remote influence will lead to measures yet more extensively beneficial.

"To the address presented to that Convention by the Executive Committee, which has been ordered to be transmitted to Synod with the proceedings of that body, the Board of Trustees would respectfully invite the attention of Synod, as containing a detailed statement of the condition and difficulties of our Seminary and Classical School, and suggesting modes of procuring relief, which, in the opinion of this Board would, if adopted & carried promptly into effect in all our congregations, extricate us from our embarrassments, and place our institutions on a firm basis. Unanimity, zeal, and perseverance alone are needed, to accomplish all that is required. The circular transmitted to each clergyman of our connexion, by direction of the convention, has no doubt made the whole subject already familiar to them; and the Board trusts that when Synod comes to deliberate and act on the concerns of the Seminary, the views and recommendations presented in the communications from the Executive Committee will be duly considered; and that, if they be approved, arrangements will be made to carry them immediately into effect."

"The statement of the Treasurer's account will exhibit to Synod the situation of the funds of the Board, and also of the Synod's funds whereof the Rev. Mr. Hendel was formerly treasurer. In order to keep entire the funds for the endowment of professorships, it has been found necessary at various times to use part of the Synod's funds, for the payment of salaries and other expenses.

"The statement herewith transmitted does not particularize the precise amount thus used, nor has there been time since the meeting of the Board to prepare such a statement. The Board will however direct it to be prepared in season to be submitted to Synod at the next annual meeting, and will then request Synod to authorize a credit on their treasurer's account, of the amount which will appear to have been thus applied. It is presumed that when Synod reflects on the necessity of keeping entire, in good faith to the donors, the funds contributed and invested for the endowment of professorships, and of using moneys derived from other sources and not pledged to specific purposes, no difficulty will occur in sanc-

tioning the appropriations which, in the urgency of the case, had unavoidably to be made of a portion of the Synod's funds."

"The Board would refer to their former report for various remarks and suggestions on the regulation and government of the Seminary. The subject is of importance, and if early attended to may obviate trouble hereafter."

It appears from this report that no part of the money contributed for the endowment of the professorships in the Seminary has yet been expended. The trustees have acted wisely as well as faithfully in preserving as a sacred deposit the capital entrusted to their care for permanent endowments, and using the synodical funds to pay the demands upon the treasury which the acts of the Synod or of its agents had created. It is however necessary to remind our brethren, and particularly the Synod and its agents, that the synodical fund, the principal part of which was invested, might have been saved, if proper exertion had been made in due time to procure the ways and means for the expenditure which their own acts created. That fund being now exchanged for the uninvested money of the Theological Seminary, and its treasury consequently empty, no orders on the treasury, above the amount of interest annually accruing, and the sums actually received into the contemplated contingent fund, can hereafter be paid. There is therefore a most imperative necessity of general and persevering exertion to redeem the synodical fund, to procure the ways and means for the current expenses, and to complete the endowment of the professorships, and there is the same necessity for provident care and rigid economy in the use of the means that may be obtained. It is not the trustees, but the Synod, and agents acting under its authority and with its approbation, that originate claims on the treasury; and it is here that the care and economy of which we speak are required.

The measure recommended to Synod by the Classis of Maryland is just in its principle: it was adopted last summer by the convention which met in York, acting in concert with the Executive Committee of the trustees: their circular is still in the hands of our ministerial brethren; and we request them to bear in mind that the same state of things still exists.

The committee which was appointed to meet in York for the purpose of investigating the state of the Synodical fund did not meet at the time appointed by Synod. Only one member Mr. Smith of Chambersburg was present.

#### THE CONVENTION OF JUNE 1833.

The proceedings of the convention being laid before Synod, they were referred to a special committee consisting of the Rev. D. Zeller, B. S. Schneek, R. A. Fisher, and the elders Samuel Lantz and F. Immerickhouse; which committee having had the subject under consideration reported,

"That they have considered the resolutions of the convention which were based upon a communication made to that body by the Executive Committee of the trustees, and also the communication itself, and they recommend

that this interesting document be publicly read in Synod."

*Signed B. S. Schneek Chairman.*

The report was accepted, and, the communication of the Executive Committee being read, Synod adopted the following resolutions:

"Resolved, that Synod recognize the good design of the Executive Committee of the Trustees in procuring a Convention, and that they approve the resolves of that body relative to the exertions that are required for the firm establishment of our institutions.

Resolved, that the expense incurred in publishing the circular letter of the Convention be paid out of the Synod's fund.

Resolved, that the copies of the circular remaining on hand be transmitted to the President of the Synod of Ohio for distribution among its members."

LETTER OF THE REV. S. K. DENIUS.

We are indebted to the Rev. M. Bruner, Secretary of Synod, for the letter of Mr. Denius, referred to in the Synodical correspondence, and subjoin a translation of it for the gratification of our readers.

*Bethford, Sept. 24, 1833.*

"Rev. Fathers & Brethren,

It is already several years since I have learned that the Synod has thought, not without reason, that the Classis of West-Pennsylvania intends to separate itself from the Reverend Synod. I rejoice that I am enabled to say, in the name of the most of my brethren, that though a separation has been a subject of private conversation, yet an unauthorized separation has not been spoken of, and that the Classis of West-Pennsylvania will not disjoin itself from the Synod without having first sought the Synod's advice. Something has also been said about erecting a Seminary in the West, but, upon mature deliberation, it was concluded that, however useful such an institution in this part of the Lord's vineyard might be, the present is not the proper time to venture on so important a measure, since even the Seminary now in existence is not yet firmly established, but must still look forward with anxious expectation to the future, and consequently needs the zealous support of the whole Reformed Church. Every member of our Classis was therefore solicited to take up collections in his congregations for this object. That we may have it in our power to do more for the Seminary, we have this year omitted sending delegates to Synod. The travelling expenses of our delegates would have amounted at least to \$120. This sum we wished rather to give to the Seminary; and therefore request Synod to excuse our omission to appoint delegates. Collections for the Seminary have been taken up in our congregations, but it was thought inexpedient to forward the money until the collections shall have been general. I conclude with the cordial wish that Heaven's blessing may rest upon all the Synod's acts."

With great esteem  
I am &c.

S. K. DENIUS, *President*  
of W. P. Classis.

## Communication.

*Philadelphia, January, 2, 1834.*

DEAR SIR,

Among the many interesting periodicals of the age in which we live "The mother's magazine" stands preeminent in the estimation of most christian mothers who have the privilege of reading its precious contents. Having a desire to extend the knowledge of this valuable publication, and judging that its readers among the members of the German Reformed Church were possibly but few, I take the liberty of asking a place in the Messenger, for the following address from the last number of the Mother's magazine, and hope, through the blessing of God, it may prove a word in season to every mother in Israel that may read it, and wishes, and prays, for the prosperity of Zion, and the conversion of this ruined world of God.

Yours affectionately,  
H. B.

### ADDRESS TO MOTHERS.

Mothers in Israel—Great is our privilege, and awful is our responsibility to God, in being permitted to live in the present age. The Church of Christ is beginning to shake off her slumbers, and to realize that the great work of converting the world must be done through her instrumentality, in a little space of time. The mouth of the Lord hath declared that his gospel shall be preached to every creature. But by whom shall it be preached? From whence shall we look for the heralds of the cross? Mothers! Oh! Mothers! your sons, your darling sons, are the individuals. God has only loaned them to you for the specific object of training them for his service, in publishing his gospel to every creature. And now, do you want motives to stimulate you to faithfulness and vigilance in performing this duty? Oh! consider, then, the worth of a soul; consider the deplorable condition of millions who know nothing of Jesus and his salvation. Much has been published respecting their wretchedness, but the half has never been told. I assert this, from what mine eyes have seen, and mine ear heard.

Enslaved they are to all the corrupt passions of a totally depraved heart. Oh! how galling the chains that bind them! a great portion of my life has been spent in their midst, and long have I been familiar with the heart-sickening scenes of pagan superstition; and now that I am in the holy, though afflictive providence of God, separated from them, in what better way can I give vent to the fullness of my heart, than by imploring mothers to remember their never dying souls, and consecrate their sons to the service of Christ among the heathen? Those who are permitted to go in person, and live, and labor, among the perishing pagans, are indeed those who are most highly distinguished in point of privilege; and next to these may faithful mothers be ranked. Come, then, lay your darling sons at the feet of Jesus, and with a prayerful heart tell them of those degraded

groups yonder, who are shrouded in the darkness of ignorance; tell them too that they are waiting to hear the tidings of salvation through Jesus Christ: the great work is commenced; the morning has arisen in the distant east; the light of the gospel glimmers, every year the darkness of idolatry is scattered by its rays. With many tears, and in the sincerity of my heart, do I say, Oh! how I congratulate those who are permitted to engage in the work! how I long to taste again those choice drops of consolation that Jesus is so faithful to bestow upon his missionary servants.

What wonderful things hath God wrought for the poor heathen in the last twenty years! And now take hold of the promises of God, and encourage your expectations from the signs of the times and onward twenty years glance an eye! and Oh! where is the mother who loves the saviour, that would not feel subjected to a great privation in not having a son engaged in helping forward the triumphs of the cross among the heathen?

But, dearly beloved sisters, exhortation to faithfulness on this subject, from any source, will be in vain unless your own souls be thoroughly imbued with it. Oh! let its amazing importance be most prayerfully considered, before you speak concerning it to your darling children; and when you have told them the story of redeeming love, and the miseries of those who are in total ignorance of it, remember that your duty is not done; you may be co-workers with God, in preparing your sons for missionary labour, by cultivating firmness of purpose, perseverance, sober consideration, and cheerfulness of temper. These qualifications are vastly important in a missionary, as well as the graces of the Holy Spirit, and they may be strengthened, or weakened, by the hand of maternal culture.

Perhaps some mothers pass over the missionary theme in conversing with their children, because it is a subject so great, and vastly momentous; those especially in the humbler walks of life say, "I am unworthy, unlearned and have no rank or influence in society; surely God does not call my sons into the missionary field." But consider more seriously, ye Christian mothers; is it not enough that the servant be as his lord, no matter how humble his origin? True, the office of a missionary of Christ to the heathen is honorable, and elevated; but if on that account you turn away from it, and plead unworthiness as an excuse, you may for the same reason turn your backs upon the glories of heaven, and deprive your sons of its glittering crowns.

Beloved sisters, another year of unfaithfulness and neglect of duty has closed upon you. Oh! consider what stands recorded in heaven concerning you, in this momentous matter; and let mothers especially on the approaching first Monday in the year, humble themselves before God for their criminal indifference and sordid selfishness in reference to the dying heathen, and awake, and repent now, Oh, ye mothers! who profess supreme love to the cause of Jesus, and redeem the time. The foundation stone of the great gospel edifice among the heathen is in your hands. Hasten,

hasten, then, to roll it on, and lay it broad and sure, by resolving at the feet of Jesus, that you will be more faithful in performing this part of maternal duty than you have been in times past; and in performing your vows, sure I am, the blessed consequences will be abundantly realised by the distant perishing heathen, as well as by yourselves.

*Philomela Garritt.*

#### UTICA.

P. S. The Mothers magazine is now published at New York, edited by the same Mrs. A. G. Whittelsey. All communications may be addressed to her husband the Rev. SAMUEL WHITTELSEY.

### Selected.

#### THE GENERAL DUTIES OF CHURCH MEMBERS IN THEIR INDIVIDUAL CAPACITY.

##### I. *They should seek to acquire clear and enlarged views of divine truth.*

It is a fact which cannot be questioned, that a very large proportion of those whom we believe to be real Christians are mere babes in knowledge. They have just enough instruction to know that they are sinners, and that salvation is all of grace through Christ Jesus. But ask them to state, prove, and defend, in a scriptural manner, any one of the leading doctrines of the gospel, and you would immediately discover, how contracted is their view, and how feeble is their perception of divine truth. Instead of walking amidst the splendid light and varied scenery of revelation, with the confidence and joy of men whose vision is clear and strong, they are groping along with the fear and hesitation of those who are partially blind. This, in most cases, is their fault, and not their misfortune merely. We are commanded to grow in knowledge; and the Apostle in the following very severe language, reproved the believing Hebrews for their ignorance. "When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." After this he exhorts them to leave the principles of the doctrine of Christ, and go on to perfection. How earnestly in other parts of his writings, did he supplicate for the churches, an increase of their religious knowledge. Eph. i. 17, 18. Colos. i. 9. It is very common for ministers to complain that they are almost afraid to ascend to the loftier parts of revealed truth, lest a great portion of their hearers, instead of eagerly following them should reproach them with ascending to barren and almost inaccessible summits.

The causes of this deficiency of religious knowledge in our members, are numerous and various. In many cases the want of a religious education contributes to it. Not a few of them are brought in from the world, when they are far advanced in life. There is with many, a more culpable cause; I mean a systematic neglect of the subject. "What," they exclaim, "will head knowledge do for us; we are for experience; experience is every thing in religion." What kind of experience that is which is not founded on knowledge, I am at a loss to

conceive. With such people, ignorance appears to be the mother of devotion. It should be recollected that it is in the spiritual world, as it is in the natural; the seed of the kingdom is sown in the light, and light is essential to every stage of its growth. If that be not right knowledge, which does not produce feeling, certainly that is not right feeling which is not produced by knowledge. They who have only head knowledge, dwell in the frigid zone of christianity; and they who have only feeling, occupy the torrid zone. The former are frozen amidst mere cold and heartless speculation; the latter are scorched amidst wild fanaticism.

How much more real enjoyment of the truth is possessed by him who clearly and comprehensively understands it; and how much more useful is he likely to be in communicating instruction, than the individual who barely understands first principles. Every professing Christian, at least all those who have leisure for reading, should endeavour to unite the knowledge of a good theologian, with the experience of a real believer.

In order to this, let Christians set apart time not only for reading, but *studying* the scriptures; let them read theological books which explain and prove the doctrines contained in the Catechism; let them attend upon the preaching of the word with a view not only to be comforted, but to be instructed. The exclusive object for which some persons hear sermons is to obtain a little comfort. They sit waiting and watching for some sweet and savoury assurance, some well known hacknied consolatory topic, some lively appeal to the experience, and until this comes, they think lightly of every thing else. The minister may have given the clearest elucidation of some dark and doubtful passage, the most profound discussion of some sublime doctrine, the most masterly defence of some disputed truth; but to the mere comfort hunters, all this is nothing else than the husk or the shell, which is to be cracked and thrown away for the kernel of a little Christian experience. From such sermons they go home with hungry and cheerless appetites, complaining that they have found it a lost opportunity.

Let me not be mistaken. Comfort ought to be sought for, but always through the medium of knowledge. The best warmth is that which comes not from ardent spirits, but from the sun, which sends his heat to the frame, in those beams which convey light to the eye. The fact is, that some people's religion is of that weak unhealthy kind, which is supported only by elixirs and cordials.

After all, I am constrained to confess, that the darkness which rests upon the mind of the church member, is the result, in some cases, of that cloudiness which envelopes the mind of the pastor; if there is ignorance in the pew, it is because there is so little knowledge in the pulpit. When the preacher dwells on nothing but a few hacknied common place topics of an experimental or consolatory nature; when all the varied and sublime parts of revealed truth are neglected for one unceasing round of beaten subjects; when a text is selected from time to time which requires no study to understand, no

ability to expound; when nothing is heard from one Sabbath to another, but the same sentiments in the same words, until the introduction of a new or original conception would startle the congregation almost as much as the entrance of a spectre, who can wonder, if, under such circumstances, the congregation should grow tired of their preacher; or if such drowsy tinklings should lull the fold, till with her shepherd they sink to the slumbers of indifference, amidst the thickening gloom of religious ignorance?

II. *Advancement in religion is incumbent on every professing Christian.*

As the usual mode of admission to our churches, subjects their members to a scrutiny of their conduct, it is considered by many as a kind of ordeal, which being passed with success, remits them from any solicitude about farther improvement. A kind of indelible character is then impressed upon them, which is susceptible of neither increase nor improvement. I do not mean to say that they come deliberately to such a conclusion, or that they are aware of any such opinion being in their mind; but having passed their trial with honour, they insensibly acquire the idea, that now they are professed and acknowledged Christians, that their religion is admitted to be genuine, that they are put amongst the disciples, and therefore the same anxiety is no longer necessary. Often and often have we seen, especially in the case of young persons, that the act of joining the church, has in some measure diminished the earnestness with which their minds were formerly directed to the subject of religion. They were growing rapidly as babes in Christ, till the consciousness of being a church member, and acknowledged a Christian, either by generating pride, or relaxing diligence, has paralyzed their piety, arrested their growth, and left them dwarfs in grace for ever after.

We should consider that religion is not an abstract thing of times, places, and ceremonies; nor is the religious character formed by any single compliance, however public or however solemn. If it were admitted that regeneration is an instantaneous change, in which the whole character of a child of God is formed at once, this will not apply to membership. Instead of considering our union with the church as the goal of our religious career, where improvement may cease, and progress be stopped, we should view it as but the very starting point, from whence we are to forget the things that are behind, and press towards the mark for the prize of our high calling. From that moment we are under more solemn obligations than ever to grow in grace, inasmuch as the means of growth are increased. Till then we have been as trees growing in obscurity without the aid of human culture; but when we associate with a church, we are transplanted into a garden, and have the advantage of the gardener's care, and should therefore abound more than ever in all the fruits of righteousness which are by Jesus Christ unto the glory of God.

III. *Consistency in their conduct, as professing Christians is a most obvious and pressing obligation of church members.*

The want of this in the conduct of professing



Christians has done more harm to Christianity than all the ravings of infidelity from the time of Cain to the death of Paine. This sacred and deathless cause lifts her venerable form, bearing, the scars of many a wound, not inflicted by arrows plumed with the pen of Voltaire or Hume; oh, no, such weapons bounded from her bosom is from a shield of triple brass, and dropped at her feet to be deposited with the spoils of her victories; but the darts that lacerated her, and left the memorials of their mischief upon her form, were the vices and follies of her votaries. O Christians! will ye scourge and lacerate her? will ye array her in the costume of scorn, and, leading her forth bleeding and dejected to meet her enemies in the gate, proclaim, "Behold, an impostor?" Will ye assist to raise the clamour which infidel philosophers endeavoured to excite, and stir up the multitude to exclaim, "Away with her, away with her! Crucify her, crucify her!" Tremble at the thought. If Christianity ever die, it will not be in the field of conflict, by the power of her enemies, but like Cæsar in the capitol, by the hand of her friends; and which of us would like to meet the look of her expiring eye, or the mild reproach of her faltering tongue, "What, thou my son!" But she cannot die; wounded she may be, and has been; but the memorials of her injury are the proofs of her immortality, and proclaim her to be of heavenly origin: like the faded scars of the heathen gods of Greece and Rome, her wounds demonstrably prove that a divinity sustained her.

Still, however, the consistencies of professing Christians may limit her reign, although they cannot destroy her existence. By these things sinners are hardened in their courses, the access to life is rendered more difficult, while the avenues of eternal death are made more wide and easy. That man, whose conduct opposes his profession, may be certainly arraigned for the crime of murder. Let him not go quietly to his pillow as if blood guiltiness were not upon his conscience; for it is there, and a voice is continually saying to him, "Thy brother's blood crieth to me from the ground." He has not slain the body of a fellow mortal, but has been accessory to the death of souls. Some that sought for an apology for their sins, an opiate for their consciences, found it in his misconduct.

I have no need to specify the duties included in the general idea of consistency; these are known well enough. The apostle's beautiful and comprehensive admonition is a sufficient directory. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

I particularly exhort church members to beware of what might be denominated the minor breaches of consistency. We are not to conclude that nothing breaks the uniformity of our character, but what subjects us to the discipline of the church. Overt acts of immorality are comparatively rare, while ten thousand instances of less delinquency, such as the church cannot take cognizance of, are continually oc-

curing in the conduct of Christians, to the disgrace of religion and the injury of men's souls. Those things are seen in us, which would pass unnoticed in others who make no profession of religion; just as a spot which would be lost on canvass, is visible on cambric. A Christian's character is like polished steel, which may have its lustre destroyed, not only by broad spots of rust, but by an assemblage of innumerable specks.

More scandals have occurred in the Christian church from dishonourable pecuniary transactions than from any other source. Instances of drunkenness and debauchery are seldom compared with those of an artful, imposing, dishonest way of conducting business. The world is a dangerous and successful foe to grace; and although every church member professes himself to be thorough faith a conqueror, how many by their over-reaching, ungenerous conduct, prove that they are yet enslaved by this sordid enemy. Some there are that betray their Master for a less sum than that which Judas set upon his blood; and, for a title of thirty pieces of silver, will be guilty of an action which they must know, at the time, will provoke the severest invective and bitterest sarcasm against all religion.

## EDITORIAL.

YORK, JANUARY, 1851.

### THE MESSENGER.

As we anticipated, the Board of Missions have thought proper to defer to a future time the execution of their purpose to issue the *Messenger* semi-monthly, and it will therefore continue to be published as heretofore once a month. The object is however not abandoned, but only deferred. It is deeply felt that, in the present state of things, the Reformed Church needs something more than a single monthly sheet to sustain her interests. While the influence of the press is extensively employed by other religious denominations, and while infidelity, irreligion and vice are still more largely aided by the same powerful instrument, it cannot be expected that the Reformed Church will maintain the ground she ought to occupy, or that her internal state will be such as we should desire, unless her means of diffusing knowledge, of vindicating her rights, and of resisting the progress of iniquity and error be considerably increased. But this is a subject for the church and her ministers to decide, and to them we leave it. We will only add that, in order to enable the Board of Missions to issue the paper more frequently, without the danger of becoming involved in debt, there must be an increase of the subscription list, and payment from subscribers must be punctual. There is now due to the Board for the last two years, exclusive

of arrears for the Magazine, above \$700. If this sum were received, the balances of our bills could be paid, and a handsome little profit would be left for Missionary operations. We must farther remark that, if the Messenger is ever to produce the good which it is designed to effect, its circulation must be much extended. No labour that is bestowed upon it can be useful to those whom it never reaches. We say it with regret that in some of our best congregations we have but very few subscribers, and in other portions of the church none at all. Some of our brethren have done well and are entitled to the thanks of the church. If some others, who have withheld their aid, have done so because they are dissatisfied with the paper, we must respectfully solicit their help to make it better.

### CORRECTION.

An error occurred on the last page of our last number in the insertion of two superfluous lines, immediately after Mr. Bossler's list of subscriptions to the seminary, which had been struck out in the copy and verbal directions given not to print them. They were subsequently erased from three successive proofs, and attention was directed to them, but, notwithstanding, to our surprise, we still found them remaining after the whole impression had been worked off.

### THE FALLING STARS.

The meteoric phenomenon on the 13th of November (the falling stars) was noticed at Kingston, in the island of Jamaica, where it appears to have been as brilliant as in the United States.

### THE LOUDON CONGREGATION.

We find the following in an abstract of the minutes of the Winchester Presbytery published in the *Southern Religious Telegraph*.

"Oct. 21. 1833. Presbytery met and was constituted with prayer.

The Committee appointed to visit the German Settlement in Loudon county, and investigate the difficulties existing there, reported, and the report was accepted and the committee discharged.

An application was received from a church organized at Lovettsville, to be received under the care of Presbytery; which application was granted, and the church was received accordingly."

The committee appointed by our Synod, in relation to this case, stated in their report to Synod, as already noticed in our last number, that they had not been able to bring it to a satisfac-

tory conclusion; whereas, on the other part, the Presbytery appears from the above extract to regard the investigation as closed, and the matter finally disposed of. In the absence of information on the subject, we forbear any comments at present. The new church in Lovettsville consists, we presume, of those who composed the party of the Rev. Mr. Hutchinson in the Reformed congregation.

#### MRS. HANNAH MORE.

A London paper states that a biography of Mrs. Hannah More is in preparation and will appear as soon as her letters &c. can be collected and arranged. Such a work cannot fail to be instructive and edifying. It deserves not only to be read but to be studied as a practical commentary on the excellency of true religion. In the life and death of Mrs. More christianity has shewn forth its beauty and power and inestimable value, and has cast into the shade all other things which the world esteems good or great.

#### REQUESTS.

We have been requested by a much esteemed brother to publish in the Messenger several series of articles which he has pointed out to us. We agree with him with regard to the propriety of discussing the subjects of most of those articles in a religious periodical, and would very cheerfully accede to all his wishes if the very narrow limits of our paper did not forbid us. Much useful matter is necessarily excluded because we have not room for it. We have so far complied in this number as to insert an extract on "The general duties of church members in their individual capacity," from that excellent little work entitled "The Church member's Guide," by the Rev. J. A. James. We shall furnish other portions in future numbers. The subject of Universalism, to which the brother alluded to has called our attention, demands notice and shall be attended to in its turn; that of Baptism shall not be forgotten, when we shall have room for it. Let proper measures be taken to enlarge our means of communication, and much that is now necessarily suppressed may then be placed before our readers.

#### MISSIONS.

We have most pressing applications for missionary labour in various portions of our destitute and suffering church, but the Board of Missions are not at present in possession of funds to sustain a single missionary; their treasury being not only exhausted, but in debt. We are also suffering a most distressing want of suitable men whose services could be ob-

tained; but at this time, it is understood, several brethren would devote themselves to this labour if funds were on hand to sustain them.

Experience has shewn that little is effected by temporary itinerating missionaries. For any permanent benefit the missionary must be located within a circuit to which he can minister steadily, or in a single congregation, with a view to his permanent settlement as a pastor. The people whom he serves must be required, as a condition of placing a missionary among them, to contribute their full proportion to his support. This rule admits indeed of exception; but the exceptions ought to be few. Several situations, where flourishing congregations could be formed, present themselves, and these will receive attention as soon as the requisite means are obtained.

#### CORRESPONDENTS.

Our much esteemed correspondent H. B.—is requested to accept our thanks for her communication and to enrich our pages with similar favours.

#### THE CLASSICAL INSTITUTION.

We have inserted in this number a list which has been furnished of the students and pupils of this institution which has now been a year in operation. These are chiefly from a distance. There being an incorporated academy in York to which the youth of families residing in the place are accustomed to resort, the number of this description who are connected with our school is for that reason less than might otherwise be expected.

The teachers in the Classical School are the Rev. Dr. F. A. Rauch, *Principal*; Rev. H. Miller and Rev. Mr. Dober, *Assistants*. Each of these occupies a separate room with his classes. The geographical and philosophical apparatus which have lately been procured are of very fine construction.

We have recently been present at an exercise in geography with a young class by the Rev. Mr. Dober, and have observed with pleasure the interesting and efficient manner in which instruction is imparted to the learners. With the map before them, the teacher points their attention to the characteristic features of the country, which is the subject of study, in brief lectures, that are succeeded by recitations from memory on the same subject by the pupils. In the lectures the main points on which the character of a country depends are made conspicuous; unity of design is preserved, the method is clear and attractive; and the whole exercise being made pleasant, the attention of

the class is well sustained. We are persuaded that, if those who are taught in this institution do not acquire a good knowledge of geography, they are not likely to learn much of it in another.

Letters having reference to the Messenger should be addressed to "the Editor of the Messenger." Such as relate to Missions must be directed to Rev. John Cares, Secretary of the Board of Missions, York Pa.

#### THE MOTHER'S MAGAZINE.

With the *Mother's Magazine* we have hitherto had no acquaintance, but judging of it by the specimen furnished in the extract we have inserted, we think it a valuable publication, and shall be pleased to learn that it is extensively patronized in our own church as well as elsewhere. Publications of this sort are worth infinitely more than the light and frothy things that are so often introduced into families and fill up the leisure hours of their members.

#### MINISTERIAL CHANGES.

The Rev. J. G. Fritchey has resigned his charge at Lincolnton N. Carolina, intending to remove to the northward. He will continue his labours in the same place until the commencement of spring. A strong desire is manifested to procure a suitable successor, and the situation is represented as in every way inviting.

The German Reformed Congregation in New York is desirous of procuring a pastor, who can preach both in German and English, to succeed the Rev. Mr. Mills, resigned.

#### DISCONTINUOUS.

We take the following article from the Lutheran Observer of the 11th inst. The intelligence contained in the first paragraph had previously been received here in a letter from Mr. Weiser, secretary of the meeting, the object of which was to procure information, and to which a reply has been given. The unsolicited liberality of the citizens of Mercersburg does them much honour, and shews, we think, that a literary institution would not be misplaced if located among them.

#### THE SEMINARY OF THE G. REF. CHURCH.

An acquaintance in Mercersburg writes thus: "I expect the German Reformed Seminary will be located in Mercersburg. Last new years day we had a meeting for the purpose of taking the matter into consideration.—After passing some resolutions expressive of our desire to have it located here, the books were opened for subscription, and in a few minutes no less than 4,100 dollars were subscribed by a few individuals!! Four gentlemen pledged themselves for \$500 each, making \$2000 joint-

ly, the lowest subscription on the paper was \$100, and we have determined to raise \$10,000! This excels Gettysburg and vicinity by far."

Having been thus reminded by our correspondent of our own valuable and valued Seminary at Gettysburg, we would avail ourselves of this occasion to make an inquiry which we have often been anxious to have answered by a competent person, viz: *Is the Seminary of the Evangelic Lutheran Church at Gettysburg to be regarded as permanently and immutably located, and would its removal under any circumstances be a violation of the pledged faith of the Directors or of the General Synod.*—We should be gratified if any one of our friends who is qualified and not under the influence of local interest would favor us with a reply.—Our reasons for this inquiry are, first, Because there is a good number of respectable individuals in the Evangelic Lutheran Church who have always thought and do think yet that Gettysburg is not the most eligible site that might have been selected, and upon this ground have uniformly opposed the erection of suitable buildings there; and second, Because we have understood that the interests of the Seminary or College have been and are yet opposed by citizens of the town and country, and that but for the opposition of one of the Representatives of that county in the Legislature of Pa., an appropriation would in all probability have been granted last winter.—Whether this rumor is founded in fact we will not pretend now to decide. It is however, not to be supposed for one moment that the prosperity of that invaluable Institution, with which the dearest interests of our church at large are so closely interwoven and identified, can long be permitted to suffer on account of groundless prejudices or an injudicious location, unless indeed like the laws of the Medes and Persians, the location is unalterable. We are aware that this may be regarded as a delicate subject, and that he who touches upon it, however lightly, must with some jeopard his popularity. But we are confident, in this age of free inquiry and enlightened views we shall not be condemned by the intelligent and liberal, for no other fault, if fault it be, than asking for information on a delicate subject and evincing a deeper concern for the most sacred interests of our inestimable Theological School and of our beloved Zion in general than for the local advantages of a single town or even of a whole county. We love Gettysburg and entertain a high esteem for its worthy and respectable citizens, but we love the church at least as well, and esteem the Seminary no less.

*List of Students in the Classical Institution of the German Reformed Church, York Pa. during the Winter Session of 1833-4*

T. W. Bibighaus	Philadelphia Pa.
William Bantz	Frederick Md.
Theodore Bantz	Ditto.
Jonas Bachman	Lancaster Pa.
J. Brooks	Harrisburg Pa.
Jacob Buckley	Frederick Md.
John H. A. Bomberger	Lancaster Pa.
Henry Baumgardner	York, Pa.
Charles Barnitz	Do. do.

Alex. M. Barnitz	York, Pa.
William Conrad	Berlin, Somerset co. Pa.
William Colliflower	Washington co. Md.
Daniel Decker	York, Pa.
Thomas Elder	Harrisburg, Pa.
John Elder	Harrisburg, Pa.
John Foster	Cavetown, Md.
Daniel Feeto	Middletown, Md.
Andrew B. Freese	Cairo, Green co. N. Y.
C. W. Flanders	Harrisburg, Pa.
Daniel Gring	Berks co. Pa.
John K. Gerhard	Berks co. Pa.
Wm. T. Gerhard	Berks co. Pa.
Emanuel Gerhard	Millersburg, Pa.
Daniel M. Good	Franklin co. Pa.
Henry E. Gartman	York, Pa.
Granville Hartman	York, Pa.
Manlove Hays	Dover, Delaware.
Charles A. Hay	York, Pa.
George Heckert	York, Pa.
Jacob Heyser	Chambersburg, Pa.
Wm. J. Huyett	Washington co. Md.
Samuel C. Huyett	Washington co. Md.
John Hensell	Shepherdstown, Va.
Theo. W. Hoffeditz	Northampton co. Pa.
David Jones	York, Pa.
Ephraim Kieffer	Chambersburg, Pa.
Moses Kieffer	Chambersburg, Pa.
William Kunkle	Frederick, Md.
J. H. Lightner	Williamston, Lan. co. Pa.
Samuel B. Leiter	Leitersburg, Md.
C. H. Lefevre	Lancaster co. Pa.
Henry D. Michael	Lancaster, Pa.
Chas. F. McCauley	Bakersville, Md.
David Martin	Washington co. Md.
James Nussear	Baltimore, Md.
Thomas Pomp	Easton, Pa.
Charles Poor	York, Pa.
Charles Ruthrauff	York, Pa.
Amos E. Reigart	Lancaster, Pa.
Henry Roigart	Lancaster, Pa.
Alexander Spangler	York, Pa.
John Stehley	Harrisburg, Pa.
Stephen Snyder	Easton, Pa.
Jesse Steiner	Frederick, Md.
Peter Stout	Lancaster, Pa.
George Stein	York, Pa.
Jacob Sechler	Northumberland co. Pa.
George Small	York, Pa.
Washington Van Bibber	Frederick co. Md.
Abraham Van Bibber	Frederick co. Md.
Wm. Voglesong	York, Pa.
D. S. Wagner	York, Pa.
Edward Wolf	Harrisburg, Pa.
Henry Williard	Burkettsville, Md.
W. E. Wirt	Hanover, Pa.
John G. Wolff	Martinsburg Va.
J. George Wolff	Chambersburg, Pa.
Andrew S. Young	Quakertown, Pa.
Jacob Zeigler	Philadelphia, Pa.

*Agents for the Messenger.*

Every Clergyman of the Reformed Church in connexion with our Synod is authorized and requested to act as agent for the Messenger within his bounds.

The following persons also are respectfully requested to do us the favour to receive and transmit to us payments which are due from subscribers, and, if convenient, to aid in extending the circulation of the paper.

*Philadelphia*, Rev. Mr. Bibighaus, *North-ern Liberties*, Mr. Nehemiah Dodge, No. 75 South 8th. st.

*New York*, Rev. Thomas Dewitt D. D.

*Lebanon*, Pa. Dr. John B. Gloninger.

*Chambersburg*, Mr. John Smith.

*Frederick city*, Md. Mr. Gideon Bantz Jun.

*Crampton's Gap*, Frederick co. Mr. Eli Crampton.

*Hagerstown*, Mr. Martin Rickenbaugh.

*Loxetsville*, Loudon co. Va. Mr. Jonathan Wenner.

*Martinsburg* George Wolff Esq.

*Smithfield*, Mr. A. Rosenberger.

*Corydon Indiana*, Mr. Lewis Jordan.

**BOARD OF MISSIONS.**

The Board of Missions of the German Reformed Church will convene at York Pa. on the third Wednesday of February next at two o'clock P. M. Business of importance will claim the Board's attention. Punctual attendance is respectfully requested.

S. GUTELIUS, *Chairman.*

J. CARES, *Secretary.*

*Contributions to the Missionary Funds.*

The Treasurer acknowledges the receipt of the following donations for Missionary purposes; viz:

By the Rev. Thomas Pomp, from the Easton Con.	\$ 30,16
Rev. Mr. Hertz, from his church members	5,71
Rev. John B. Rebough, from the Cross Roads Church	5,00
From Mrs. Catharine Reuch	2,25
Rev. Richard A. Fisher, from the Susquehanna Classis	40,00

The above donations were given into the hands of the Rev. S. Gutelius, at Synod, and paid over on the 15th of October 1833 to Rev. Jacob Geiger, Treasurer.

*Contribution to the Theological Seminary.*

By a Friend, through the Rev. D. Bossler \$100,00

*Donation to the Building Fund.*

By Mr. Nicholas Dillmer, Littlestown, Adams co. Pa. 5.00.

**MONEYS RECEIVED.**

Geo. Laucks for 1832 & 33. Martin Austin for 1832. Jacob Gotwalt for 1832-33. Peter Zacharias for 1829. 30. 31. 32. 33. Peter Leichter for 1832. 33. John P. Coblentz, Jacob Flook sen., Sebastian Remsburg, Jacob Biser, Matilda Garrett, each for 1833. Rev. T. L. Hoffeditz for 1832. 33. George Troutman do. Miss Clarissa Wampler 1834. By Rev. Jonathan Zeller for Henry Knode, Samuel Harnish sen., Samuel Harnish jun. Abraham Dively, Martin Lingenfelder, David Bender, Michael Haenline, each for 1834. Mrs. Maria Doll, Geo. Wolf Esq. Martinsburg, Va. each for 1833. D. Albright, N. Carolina \$2,00. Henry Hooser for 1833. Rev. John Cares, Wm. Goodridge, each for 1833. Rev. S. Gutelius, for 1833. Rev. Jesse B. Knipe 6 copies for 1834.