

Messenger

OF THE

GERMAN REFORMED CHURCH.

PUBLISHED SEMI-MONTHLY—PRICE ONE DOLLAR AND A HALF PER ANNUM, PAYABLE IN ADVANCE.

NEW SERIES.

YORK, PA. JULY 1, 1834.

VOL. 3.--NO. 7.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church,
By Daniel May,
On the South side of Main street, directly
opposite the Bank.

THE MESSENGER will be issued semi-monthly, at
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be delayed beyond six months.

Any person who procures five subscribers and pays
in advance, shall be entitled to six copies for the present
year.

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 ex-
ceeding 100 miles, 1 cent; for any distance above 100
miles, 14 cents; but if within this state, 1 cent.

Communications.

Mr. Editor,

In the last number of our paper you invited the communication of opinions on the suggestions of a Subscriber with regard to the contemplated change in the publication of the Messenger. As I feel not a little interested in a very extensive circulation of our periodical, in the prosperity of our Reformed Zion, and in the best interests of the Redeemers kingdom, I shall most cheerfully accept your invitation and embrace the present opportunity of communicating, without delay, my humble opinion on a subject which claims the serious attention of every one who feels at all interested in the well being of our church.

Most of the suggestions, made by a "Subscriber," I approve. I deem it proper and highly expedient that our religious periodical, like most of those of other churches, should be of a miscellaneous character. Together with a good portion of religious intelligence, derived from different sources, the passing events in the political world, especially the most interesting and important doings in our legislative halls, which have reference to our happiness as a people, as well as some of the more general news of the day, should find a place in the columns of the Messenger. The undertakings and achievements of those also, who are active in the literary world, would be read, no doubt, with the deepest interest by many patrons; consequently, such information deserves a place in our publication. We think this plan is indispensable in order to give to the paper a wide and extensive circulation. If it be adopted, every reader will find something which will be both interesting and beneficial. The intelligence communicated should be of such a

character as to engage the attention and enlighten the understanding; there should be such a choice in the selection of the matter for publication, as to suit the various capacities of readers generally, so that all could find something at least to interest, and to benefit the heart. The Messenger should by all means be published semi-monthly, if not weekly, immediately, in order to meet the solicitations and pressing demands of many of our subscribers. This can be done. I know of no obstacle to prevent it. The church has the ability to support more than one weekly paper with ease; and this she would do if all her ministers would work as earnestly as God, and their suffering Zion, and the salvation of immortal souls, calls upon them to do. If our preachers were as active in soliciting subscribers as they ought to be, we would soon have enough to warrant the publication of the Messenger as often as it would be desired. There can be no question about the church's having or not having the ability to do all this. That she has the ability every one knows, who knows any thing about her members and wealth, and that she will do all that is necessary to be done in this matter, and that she is prepared and waiting to do it, if only rightly solicited, is equally clear and certain.

Many of our ministers, and of our intelligent lay members can be prevailed upon to contribute original matter so as to make our publication more interesting and useful. This has been too much neglected heretofore, but we have good reason to believe that it will be so no longer. Among our ministers and lay members there is a goodly number who can write, and well too, if they will only persuade themselves or be persuaded, to do it. Inclination, and a disposition to practice a little self denial, and to be useful in their day and generation, is all that is requisite. Suitable subjects without number present themselves to the writers view, and invite him to discussion. The field from which he may collect desirable intelligence is extensive. The resources are many and various—the fountains filled to overflowing.

I have yet one word to say concerning the price of the Messenger, and I have done. In the communication of "A subscriber" I cannot tell what he intends when he proposes to have its price advanced to two dollars. Does he mean to say that the price ought to be advanced to two dollars in case it be published only semi-monthly? Or does he intend to say that such ought to be the price if it were published weekly? If he means the former, I am oppos-

ed to his suggestion; if the latter is intended, my views and wishes are met.

The Board of Missions have said that the price of the semi-monthly would be one dollar and fifty cents—this is about what it ought to be. It is a fair subscription. If it were published weekly the price should by all means be two dollars. In conclusion I would say that I am led to believe by closely observing the signs of the times, that the expectations of the church, and of the Messenger's patrons and readers especially, will be fully realized before many months shall have passed away. Our prospects are cheering, and growing still brighter every day.

Another Subscriber.

Mr. Editor,

I herewith send you 20 new subscribers for the semi-monthly publication of the Messenger, the number for which I pledged myself a few months ago. And I now pledge myself again for 20 more new subscriptions, provided the Board of Missions will have it published weekly in a large folio or news-paper form, commencing with 1st of January next. I am confident that more than a sufficient number of subscribers can be obtained to warrant the forthcoming of such a periodical at that time. There are yet six months and then cometh harvest—Let us lift up our eyes and look over the fields, for behold! they are ripe already to harvest! The reapers should go forth & bring in their sheaves. A little suitable exertion is all that is necessary. Our people are anxious to receive the Messenger. Some of the above subscribers had never heard of such a paper, and when I made known to them its existence & the claims which the church and God had on them for its support, they did not, in most cases, even give me time to ask them to subscribe, but gave me their names immediately "asking no questions."

I am persuaded that the most suitable plan and time of broaching the subject of the paper, is in the church, and when we preach or after we have preached. I need only observe that, in redeeming my pledge, I had no occasion to go out of my church—it was done in the course of a few minutes within the sacred walls. I have lately had considerable conversation with several of our ministers and active laymembers, on the subject of the Messenger's being converted into a weekly paper of a mixed religious and literary character, and they have all one voice and one sentiment, which is "we will go to work and have it done."

I think you may safely calculate on receiving

not a small number of pledges for a weekly paper from the brethren. I hope and pray that the great Head of the church may still continue to favour us.

A redeemer of his first pledge.

CORRESPONDENCE.

Extract of a letter from Rev. George Glesner, dated Waynesburg, Pa. June 17. 1851, addressed to the editor.

"The Board of Missions, as I learn, have concluded to issue our Messenger twice a month, commencing in July next, provided that a sufficient number of new subscribers be obtained. As a number of our ministers have pledged themselves to obtain 20 new subscribers, I also deemed it my duty to procure some, and accordingly made exertions for that purpose which were not in vain. I have obtained 25 new subscribers on the plan proposed, and expect shortly to get a few more. The names that have been obtained I now send to you, and as soon as I get more I will send them also."

"On next Sunday, God willing, we intend to dedicate a new brick church in Waynesburg, which has been erected and will be consecrated as a German Reformed church. It is 46 feet in length by 40 feet in width, with a cupola for a bell. This is heart-cheering to one who loves the prosperity of the German Reformed church."

[We return thanks to our young brother and those who have seconded his exertions by their subscriptions, for this encouragement.]

We have also received 17 new subscriptions from Rev R. Douglas, and 20 from our correspondent whose communication we give in this number. We expect that other brethren will contribute their aid, and we respectfully request them to do it soon.—*Editor.*]

SELECTED.

From the American Pastor's Journal.

CONVERSION OF AN UNBELIEVER.

By early education, I was taught to revere the Scriptures, and consider them holy above all other books: but the excellent system of Sabbath Schools and Bible Classes, now so generally diffused, was then unknown, at least in the country, and in general children were not so thoroughly instructed in the doctrines of religion as at the present day; consequently early impressions were less deeply seated in the mind, and more liable to fall before objections than is now the case. Though not of a particularly serious turn of mind, my attention, even during childhood, was often drawn towards religious subjects by hearing preaching, though the impressions were not lasting. As soon as I became old enough to read, I grew extremely fond of books; and while I was a mere child read Miss Adams' view of religion; and among all the sects whose belief she describes, there was none so much pleased me as the Universalists. I immediately wished it true; I thought it promised the easiest way to get along. When I was about thirteen or fourteen years of age, I read Winchester's Dialogues, Ballou's At-

tonement, and several other works on Universalism; and the reasoning, so well adapted to what our depraved hearts desire, operating on so young a mind, partly led me into a belief that what I so ardently wished to be true, was so in reality. About this time, or soon after, I heard several ministers of that denomination preach, and became, as I thought, established in that belief. But the truth is, though I was not then aware of it, that I had not then seriously and candidly examined the opposite side of the question. I ardently wished the doctrine true, and hearing it advocated by able preachers, thought I was thoroughly convinced that it was true; unconscious, alas, that I was receiving for doctrines the commandments of men. After this, I felt but little concern with regard to a future state; I wished to live a correct moral life; but the renovating spirit, which seeks to purify the inmost heart before God was lacking. I had previously read Paine's Age of Reason; but about this time, or soon after the writings of Volney, together with some extracts from Voltaire and Gibbon, fell into my hands, and it has been justly observed, that "the curious will read as the thirsty will drink, though the cup and the page be polluted." It was so with me. I read—did not believe them; still the superior abilities of some of these men, the splendid histories to which Gibbon has wedded his name, the wit of Voltaire, the travels of Volney, the devotion of Paine to the American revolution, these gave a kind of consequence to their opinions, and added to the effect of the artful sophistry, the specious arguments, and the keen ridicule of their writings. I was far from believing them, still it was like fracturing a few links of a chain, and till its full strength came to be needed, I was unconscious of their loss, and knew not that any lasting impression had been made on my mind, till painfully convinced of it at a later period. I went on thoughtless and unconcerned for the most part, until I was about twenty-three years old, thinking that if I did my duty to my neighbour it was the most that God required; but thanks be to his name, the delusion did not last for ever. About this time, I found my feelings more permanently and deeply affected than they ever had been before. Ever an ardent admirer of the works of nature; at this period, when I looked on the glorious sky, and the beautiful earth, I found my mind expanded with a sense of the goodness of God, in pouring forth such a profusion of loveliness upon the external world, and bestowing so many blessings, and such capacities for enjoyment upon the inhabitants of the world he had so richly endowed. I regretted that mankind were so thoughtless and so ungrateful to their Creator; and felt a spirit of most awful self-condemnation, that I had exercised so little lively gratitude to the author of all my blessings. I knew not then why I thus felt, or what so irresistibly drew me to such reflections; but, thanks be to God, I now believe it was the influence of his blessed and holy Spirit, which suffers none to go down to perdition unwarmed and uninvited. I remained much in the same state of mind for weeks, and then for a short time was more stupid, but shortly my convictions returned with redoubled force. A deep sense of my awful ingratitude to

God weighed down my spirits, and became a burthen which I could by no means shake off. I felt, at this time, that I wanted some system of belief on which to rest; but, oh! I had none, no steadfast faith on which to ground my hope. I now felt unwilling that any one should know the state of my mind. I read the Scriptures, but found no special alteration in my feelings. At this period, I obtained Pollok's Course of Time, of which I had heard much, and which I believe in the hand of God, was the means of deepening my sense of the importance of religion. I commenced its perusal with expectations of intellectual enjoyment. And much as I admired his lofty verse, and the high sublimity of his genius, I found in it a still higher claim to my attention. When with a masterly hand, and a spirit that seemed familiar in communing with the higher spheres, he unveiled to my view the invisible things of that mysterious future of which we long to be assured, but which, nevertheless, strikes us with awe, I said, *can these things be truths*, or are they but high-wrought fancies, which took their birth among the midnight musings of the gifted bard? I took the Holy Scriptures with a full purpose to see if these things were so, and was convinced the inferences he had drawn were supported, in every particular, by the words of inspiration. Then the question, if *these things are truths*, "where art thou?" presented itself forcibly to my awakened conscience.

My mind became exceedingly distressed, that I had so long overlooked the dreadful penalty attached to God's law, and the impossibility of escaping from it except by repentance and faith in the atoning blood of the Saviour. I began to read with an earnest desire to be enlightened, and know what I must do to be saved; but then, then it was that I felt the pernicious effects of having read deistical and sceptical writings. No sooner was my heart deeply interested about the great doctrinal truth of the Bible, than every infidel objection I had ever seen, objections which a short time before, I am confident, I could not have called to memory, were brought freshly to my recollection, with a force which, when I read them, I was far from thinking them to possess. I had read the Bible, and thought that I had not a doubt of its authenticity; but now when I began to feel that my eternal welfare was staked upon my belief of the Scriptures, I was strongly tempted to disbelieve them. Often it would occur to my mind, that the most devoted Christian believed not more firmly in his Bible, than the Mahometan in his Koran; and that the Pagan was as strongly attached to the rites of his idolatry as the Christian to the precepts of the Gospel. But these almost involuntary cavils of my mind, did not deter me from still desiring to know the truth, and I found that the only way to silence and overcome these objections, was sincerely to pray that God would help my unbelief; and I desire humbly to thank him, that after a struggle of some weeks, "my evil heart of unbelief" departed from me, and I then believed, and do now, that the Scriptures are indeed the word of God, the lamp which he in mercy sent from heaven to earth to guide his wandering children home.

After this most distressing objection was removed, many others arose, but for which I have no excuse to plead but the desperate wickedness of my heart, which willingly received and cherished objections which my understanding bade me reject. I strove a great deal to reconcile the existence of moral evil with the power and goodness of God; and when I dared not dispute his sovereignty, I wished to escape from a belief of our accountability, and thus tacitly charge the blame of our disobedience upon God. But there was one error to which I clung with a tenacity which was entirely inexcusable. I was fully sensible that there was no doctrine more plainly taught in the Bible than the atonement by Christ; and that we have access to the Father only through him, yet I was unwilling to submit to be saved for Christ's sake alone. In my wishes, and even in my prayers, I wished to bring along with myself some good act, which I purposed to perform in future, to recommend me. I truly believed I was a lost and perishing sinner, but wished to do something to relieve myself. I had not faith and humility to throw myself upon the mercy of Jesus, and plead for pardon without offering one word in extenuation of my guilt. And until within a short time, for a year and a half past, I continued to fluctuate between hope and fear, between rebellion and submission. Sometimes flattering myself I had given my heart up to God, and then when some faithful preacher laid open the hidden workings and the deceit of the heart, or I tried my faith and practice by the unerring and unbending standard of God's holy word, I found my hope unstable, and felt ready to perish. By the mercy of God, his Spirit ceased not to strive with me during so long a period of obstinacy and unbelief; and lately, having opportunity to hear the truth powerfully preached, and the duty of immediate and entire submission to the terms of the Gospel most thrillingly urged, I have at length, as I humbly trust, through faith in the Redeemer, given myself unreserved into his hands, and relying upon his grace, desire to walk in the ordinances of his appointment, and consecrate my life entirely to his service.

MESSENGER.

YORK, JULY 1, 1834.

SCHLEIERMACHER AND THE OBSERVER.

The Lutheran Observer has taken offence at the article which appeared in our last number correcting an error into which he had fallen respecting the ecclesiastical connexion of the late Dr. Schleiermacher, and gives vent to his displeasure in a strain of impassioned and vituperative complaint. The Messenger, he says, has corrected his "unimportant mistake" "in terms by no means remarkable for their courtesy," has "seized upon a slight mistake" "with apparent avidity," has referred to it in "not too decorous phraseology." He speaks of "a meek spirit and respectful language" in correcting mistakes, and of what is required by the "precepts of our holy religion," and "the common rules of courtesy and social life," and intimates that all these have been violated by the Messenger. He seriously undertakes to

vindicate the integrity and the veracity of his European correspondent, and expresses a hope that the correspondent of the Messenger "may not subject himself to the charge of a more heinous offence," as if he meant to insinuate that the integrity and veracity of his correspondent had been impugned.

We are unable to perceive in the article on which the Observer comments a just cause for so much feeling, and must be pardoned by him for saying, that we think his strictures, and still more the spirit in which they are made, uncalled for and unjust. No attack surely has been made on the integrity and veracity of the Observer's correspondent, no personal disrespect to the editor was intended, and no violation of "the precepts of our holy religion" and of "the common rules of courtesy and social life" was committed, in the remark that the Lutheran Observer contained some erroneous literary notices, or that Schleiermacher's being a Calvinist, as the Observer called him, seemed sufficient to show that he was not a Lutheran.

After remarking that the mistake was of little moment, and that a decision of the question at issue cannot, as he conceives, either benefit or injure any individual or branch of the church on earth, the Observer says: "But as the Messenger appears to attach importance to this fact, inasmuch as it takes pains to set forth the claims of the G. R. C. to Schleiermacher, we lose no time in acknowledging the mistake, and most cheerfully yield entire assent to the superior claims of the church, whose interests, the Messenger advocates." It may be so that the mistake was of little moment; yet it was a mistake, and as such might be corrected. We took no special pains to set forth the claims of the G. R. C. to Schleiermacher. We published a very short communication on the subject from a correspondent, and subjoined to it a note comprised in a few lines, containing two references and a single remark. So much as this would not have been done, if respect for the Observer had not appeared to demand it. The erroneous statement to which the correction was applied was supported by the authority of the Observer's correspondent in Halle, where Schleiermacher was well known and the best sources of information respecting him were daily accessible; and apparently by the authority of the Editor, who announced himself as one who had frequent personal intercourse with that illustrious man, and prefaced his correspondent's letter with a somewhat copious introductory notice of its subject, without an intimation that there might possibly be some mistake about his religious connection.

There was therefore a necessity of either remaining silent, or of producing very satisfactory evidence to show that the statement on this point was incorrect. We are now informed by the Editor that he had written a brief notice expressive of his doubts respecting it which he had "intended to append to the biographical sketch in the form of a note, but having been mislaid or lost, it never reached the compositor's hands." This fact, however, we could not anticipate, and the Observer's editorial introduction did not authorize us to expect it.

The Observer's acute sensibility about "a meek spirit and respectful language" in correcting mistakes, is not always in attendance with him. "But if we were somewhat surprised," says he, "at the abruptness of the Messenger, we were much more amused

at its logic. "The fact that he (Schleiermacher) was a Calvinist, as the Observer calls him, seems sufficient to show that he was not a Lutheran." Accordingly, if any person admit into his creed the doctrine of predestination, he dare not presume to profess to belong to the Lutheran church! But if the Lutheran church choose notwithstanding to receive into her communion, as she has more than once thought proper to do, an individual who believes in that doctrine, may he not call himself a Lutheran or a member of the Lutheran church?—if so, what becomes of the Messenger's logic!—Moreover, if Schleiermacher's belief in the doctrine of the decrees must be regarded as conclusive evidence that he could not have been a member of the L. church, with what kind of grace does the Messenger lay claim to him as a member of the G. Ref. Church? It will not, we presume, be denied that he was a Universalist and a Pantheist; if so, is not this a still stronger argument, agreeably to the Messenger's reasoning, that he could not have belonged to the G. R. Church?—or will the Messenger maintain that these heresies are taught in the Heidelberg Catechism?"

All very meek and respectful—very good-natured—and all very logical too, good brother! The Observer is apt to be amused even when in ill-humor. We have found him so before, and there is some evidence in the foregoing extract that he is somewhat in the same mood now. But at such times he is not always happy in his dialectics. We had said that, if Schleiermacher was a Calvinist, as the Observer called him, this fact seems sufficient to prove that he was not a Lutheran. We are now made to say it "must be regarded as conclusive evidence that he could not have been a member of the L. church." The two propositions are not the same. It seems, and it must be, are not identical: the one asserts an appearance; the other a necessity: the former produces probability; the latter certainty. Will the Observer say it is not improbable that a Calvinist should connect himself with the Lutheran church in preference to the Reformed? Whatever the primitive Lutherans were, we have always understood that the moderns who bear that name are to a man opposed to Calvin's doctrine of election. We have always heard the doctrine denounced from that side; we have heard it stigmatized with very harsh epithets; Lutheran clergymen of high standing have represented it to us as a corruption which their whole church abhors. We therefore did not suppose that a thorough Calvinist, as Schleiermacher was; a preacher, a theological professor, and an author, holding and inculcating such a doctrine, would give a preference to the Lutheran church.

But in deference to the authority by which his Lutheran connexion was asserted as a fact, we hesitated, and ventured only to say that his Calvinism seemed sufficient to prove the contrary. We are glad to learn from the Observer that his church is more tolerant on this point than we had known it to be, and that Calvinism is not a bar to ecclesiastical communion, and the free exercise of the gospel ministry within its pale. We shall be obliged to the Observer if he will point out to us some of the Calvinistic preachers in the Lutheran church to whom he has alluded, and the sources whence information concerning them may be obtained. If he has reference to private individuals who may have adopted

Calvinistic sentiments, we beg leave to say that Schleiermacher was not a private individual; and such cases not being parallel, it is *illogical* to appeal to them,

But the Observer's greatest triumph is reserved for the close of his article. "It will not we presume be denied," says he, "that he was a *Universalist* and a *Pantheist*; if so, is not this a still stronger argument, agreeably to the Messenger's reasoning, that he could not have belonged to the G. R. Church?—or will the Messenger maintain that these heresies are taught in the Heidelberg Catechism?" A master-stroke truly, good brother. "*Ta polla se grammata eis mania peritrepai.*" The theories designated by the terms *Universalism* and *Pantheism* are not peculiar to either of the two great Protestant communities in Germany, but have their adherents and their opponents in both; and a choice between them could therefore not be influenced by an attachment to these theories. But *Calvinism*, on the contrary, has always, since its origin, been distinctive of the Reformed Church. Before the controversy about the decrees of God arose and formed a new point of difference between the two churches, the term *Calvinism* was confined to the single point of the *real presence* of the body and blood of Christ in the elements of the Lord's supper. After the Lutheran church had receded from the doctrinal system of Augustine, in the article of election, which was at first common to both parties, and still more after the Synod of Dort, by which *Arminianism* and its affiliated theories were condemned, the Augustine theory of election, being now confined, to those who bore the name of *Calvinists*, constituted a part of the system to which the term *Calvinism* was applied. The Observer knows what fierce controversies have raged between the two churches, and how odious the name of *Calvinism* has always been among his brethren. We were therefore under no necessity of maintaining that *Universalism* and *Pantheism* are taught in the Heidelberg Catechism, when we said that Schleiermacher's being a *Calvinist* seemed sufficient to prove that he was not a *Lutheran*. When the Observer claimed him as a member of his church, and bestowed such high and just eulogy upon him, he did not think that *Pantheism* and *Universalism* are taught in the Augsburg Confession or the Form of Concord.

We wish the Observer had stated in what the *Universalism* and the *Pantheism* of Schleiermacher consisted. He had described that eminent divine as a man of "high moral worth, gigantic intellect, deep and extensive research;" and it may be presumed that such a man would hardly be a mere bundle of contradictions. We suppose that he had formed his doctrines into a system of which the parts were consistent; and perceiving in his treatise on election that he was a thorough *Calvinist*, and devoted christian, we conclude that he could not be a *Universalist* and a *Pantheist* in the worst sense of these terms; nor, probably, in a bad sense at all. The term *Universalist* has a meaning in American usage that is unknown in Germany. In our country we have two classes of *Universalists*, viz, those who deny all future punishment of sin and make the condition of all mankind equal in another state of being; and those who admit a future punishment, commensurate with the measure of guilt and the demands of justice, but maintain

that all rational natures will ultimately be made holy and happy. The latter only are known in Germany. They are a somewhat numerous class. Among them were such men as Lavater and Stilling; Doederlein, Reinhardt and others. We presume that a modification of this theory constituted Schleiermacher's *Universalism*. We do not subscribe to it; but we know that some of the wisest and best men have held it. On the subject of *Pantheism* we are not prepared to give an opinion. We do not know what the *Pantheism* of Germany is, and still less do we know in what form it was held by this distinguished divine.

THE MESSENGER.

The following brethren have pledged themselves for additional subscriptions to the Messenger to enable the Board of Missions to publish the paper twice a month.

Rev'd Elias Heiner pledges himself for 20 new subscriptions; Rev'd Wm. A. Gool 20; Rev'd B. S. Schneck 20; Rev'd Charles Raleigh 20; Rev'd John B. Rebough 20; Rev. J. W. Hofmeyer 20; Rev. Cornelius Gates 10 in addition to 20 already furnished; Rev. Robert Douglas 20. Rev. George Glessner 25. Encouragement is received also from some other brethren, who have not yet given formal pledges. Let there be no delay: what can be done to day must not be deferred until to-morrow.

The Board of Missions at a meeting held in York, on the 12th of June, resolved that, in compliance with the wishes expressed by a large portion of our patrons, the Messenger be published twice a month, of the same form and size as at present, and that the price be one dollar and fifty cents per annum, payable in advance. The paper will therefore be issued semi-monthly, if God permit, from and after this date.

Subscribers who have taken the Messenger from the commencement of the year will be charged \$1 25 for the volume. Those who commence with the present number will pay 75 cents for the half year or \$1 50 for the year ending with June 1835.

We return thanks to those brethren who have come to our aid and have given such decisive proofs of their good will and their attachment to the cause in which they are engaged. It is by such generous efforts that the success of an undertaking is secured. We trust that other brethren will yet come forward and contribute their full portion. We request them to keep in mind that we need their assistance, and that we ask it not for our own sake, but for the cause of their and our common Redeemer, to whom their obligations, as well as ours, are infinite.

A correspondent, in a communication which we publish in this number, urges the expediency of converting the Messenger into a weekly paper on a larger sheet, in the folio form, and of a mixt character comprising religious and secular matter. This article is a response to that of another correspondent whose communication we published last month. We assent to all that these brethren wish, and cordially desire that their plan may be carried into effect. Let the subject be seriously and fully considered, we think that the sheet ought to be enlarged and the form changed after the close of the present year; and if the subscription-list will justify it, we have no doubt that this change at least, will be made. For a weekly

paper at \$2 00 per annum we must have a much larger subscription. Let the trial be made,

Our brethren who have pledged themselves for subscriptions and all who intend to aid us, will perceive the necessity of acting immediately and vigorously. Otherwise the attempt we are making must prove a failure, and a costly and discreditable one likewise.

Agents for the Messenger.

Every clergyman of the Reformed church in connexion with our Synod is authorised 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, Northern Liberties. Rev. Wm. Sprole, N. Fourth street. Mr. Nehemiah Dodge, No. 78, S. 8th st. New York, Rev. Thomas Dewitt, D. D. Lebanon, Pa. Dr. John B. Gloninger. Carlisle, Mr. D. S. Forney. Chambersburg, Mr. John Smith. Greencastle, Mr. Jacob Hade. Jackson Hall, Mr. Frederick Ræmer, P. M. Pittsburg, Messrs. Ed. and Franklin Faber. Experiment Mills, Montgomery co. Mr. H. Smith.

Frederick city, Md. Mr. Gideon Bantz, jun. Crampton's Gap, Fredk co. Mr. Crampton. P. Master.

Hagerstown, Mr. Martin Rickenbaugh. Lovettsville, Loud. co. Va. Mr. Jon. Wenner. Martinsburg, George Wolf, Esqr. Smithfield, Mr. J. J. Mayer. Woodstock, Mr. Abraham Rinker. Albright's P. O. Orange co. N. C. Mr. Daniel Albright.

Corydon, Indiana, Mr. Lewis Jordan. Springfield, Clark co. Ohio, Rev. J. Pence. Ministers of the gospel in connexion with the Ger. Reformed Synod of Ohio, are respectfully requested to act as agents.

The services of any friend of the cause who is willing to contribute his aid will be thankfully accepted.

TO CORRESPONDENTS.

We have received a communication containing an abstract of Schleiermacher's theological system, but too late for our present number. It shall appear in our next.

The letter of our esteemed correspondent I. W. H. came too late for this paper. It shall have a place in our next. He has sent us the names of 20 new subscribers, for which he is entitled to our thanks.

LITERARY NOTICE.

A New English-German and German-English Dictionary; containing all the words in general use, designating the various parts of speech in both languages, with the genders and plurals of the German nouns. Compiled from the Dictionaries of Lloyd, Noehden, Fluegel,

and Sporshill. In two volumes. Philadelphia, published by GEORGE W. MENTZ and SON, No. 53. North third street.

We have yet been able to give but a very slight examination to this work, and are therefore not prepared to say much concerning its merits. The mechanical execution is beautiful; with regard to its literary character, as far as we have observed it, we have found no reason to be dissatisfied; and its cheapness gives it a very decided preference to any other similar work. The retail price is \$1 50, whereas Bailey and Falkenkrueger's Dictionary in two volumes, with inferior paper and binding, has usually been sold at from \$7 to \$8. The enterprising publishers have rendered a valuable service to German literature, and to all who are interested in the German language, by this publication; and we trust they will be amply remunerated for their labour and expense.

Miscellaneous.

Mission at the Sandwich Islands.

The *Christian Intelligencer*, at New York, contains an extract of a letter from Rev. Harvey Hillebakk, missionary at Molokai, Sandwich Islands, dated October 7, 1833, in which the writer gives rather a gloomy description of the state of things in those islands, and very different from our previous impressions.—Such intelligence, however, must not discourage christians who have the spread of the gospel and the salvation of their fellow-beings at heart. The cause is in the hands of the Almighty, whose ways are often in the dark, but who, nevertheless, will eventually accomplish his holy and merciful purpose by the instrumentality of those who are prepared to do his will. Every great moral effect in our world by which God is honoured and mankind are made happier, has been characterized by similar reverses and disappointments in its progress; and God's ministers have more than once "had the sentence of death within themselves," in order that the power which ultimately prevailed might appear to be of God and not of men. We cannot tell what he has purposed with regard to the Sandwich Islands, but we know that he has commanded his people to propagate the gospel among all nations, and has promised to be with them to the end of the world. If we cannot succeed in one place, we must go to another; but while a hope of success continues still to cheer us, and the presence of God is not withdrawn, or his will that we should depart is not clear, we must continue our efforts and leave the event to him. Not having room for the whole letter, we give only the latter part.—[Editor]

"Degraded as are the manners and habits of the people, and distressing as they must be to a benevolent heart, their moral condition is still more so, and as to religion, I presume and am confident to say that as a nation they have altogether less than they had a hundred years ago. Then their religion was paramount in its influence to every thing else. In the hands of their prophets, priests and sorcerers, the slightest infringement of its dark institutions and precepts,

was promptly punished with death. And sentence was executed speedily too, which produced a universal dread,—drove the miserable inhabitants to obedience. Not so now. The gospel offers no such violence to men. They are left to obey it or not as they may choose.

In case of disobedience, it inflicts no present retribution, but points to one beyond the present scene—to a retribution in a future, for which the mass of the people have little more concern than the brutes. For a long time after the introduction of the gospel, and government had decided in its favor, the people were induced to attend to it, from the same fears that had constrained obedience to their old religion.—Hence to a very great degree, no doubt, is to be attributed the crowded assemblies of which you have had thrilling accounts, as also very much of the anxiety about religion, for which this people have been so celebrated. But they have learned that men may set at naught the precepts of the new religion with impunity at present, and as might be expected, a great falling off has succeeded. Their fears have vanished, and a dead stupidity to the interests of the soul taken their place. With the mass of the people, few circumstances would have less influence in restraining from sin, than those of death and judgement, and eternity. To justify this opinion, we have sufficient evidence, in the actual condition of the nation. The highest authority in the nation, has not opposed the revival of the heathen sports of former times, nor the use of ardent spirits, and the consequence has been a cloud, which seemed fraught with ruin to the interests of religion throughout the nation. Men know that this authority puts no restraint upon their lusts. Schools are consequently deserted by probably more than half the scholars, and the body of the people are becoming daily more careless about the house of God. But I must stop with these general remarks, and leave particulars to others more capable of exhibiting them than myself. Think not, dear sir, that because I have filled my sheet with the dark side, there is no other to the picture. There surely is another and a far brighter side. The remarks I have made apply to "the condition of these islands" as a body, and by no means to all the inhabitants. Yes there are at Molokai a choice few, who I believe have washed their robes and made them white in the blood of the Lamb. We have them in our congregation which consists of from 800 to 1000 souls of anxious, and very attentive hearers of God's word. A little church has recently been organized with 12 members, some of whom we hope have been born again since our residence among them.—There are about 6000 souls on the island. Brother Smith is my associate. My health and that of my family has been better here than we had reason to expect. I preach twice on the Sabbath, attend a Sabbath School of 150 or more adult scholars. Mrs. H. has a Sunday School of nearly 100 children—I preach three times during the week—attend prayers with a number who come daily to recite their verses, have a school of 60 scholars, 5 days in the week.—Mrs. H.'s school consists of between 70 & 100 scholars, in which she also is occupied, 5 days each week."

COMMENCEMENT OF A RELIGIOUS REVIVAL IN AUSTRIA, GERMANY.

Extract of a letter published in the *New York Observer*, from the correspondent of that paper in France, dated Bolbec (Lower-Seine) 10th of March, 1834.

Religion is stationary in Austria, as well as the laws and politics. In this respect the government is admirably seconded by the Catholic clergy, who dislike new opinions as much as Metternich himself. The people are taught the superstitions of the sixteenth century: they are amused with legends and relics, and receive them all. But it must not be supposed that the Catholic priesthood is all-powerful in Austria as it is in Spain and Portugal. No, the Court of Vienna has too long contended against the popes of Rome to submit voluntarily to their yoke; the old spirit of the *Ghibellins* rules in the councils of the Austrian cabinet; the Romish clergy are employed as an instrument of despotism, but are not allowed to set up arrogant claims. In that country Rome does not command; on the contrary, the soldiers of Rome humbly obey the command of the Emperor.

There are some protestant congregations in Austria, which are allowed to celebrate their worship, and enjoy a quiet toleration; for persecution always makes some noise; and Austria seeks carefully to stifle noise on all occasions. The protestants are tolerated, but attempts to proselyte meet with obstacles which amount almost to a complete prohibition. Every catholic wishing to enter into the bosom of the protestant church, must attend for several months the lessons given by a Romish priest. You readily perceive that few individuals would consent so go through so long a course.

But in spite of the precautions of Prince Metternich, and in spite of the custom house officers, who are required to confiscate, for the advantage of despotism, whatever is not of the sixteenth century, the gospel seems to be making progress in the hereditary states of Austria. God has chosen simple mechanics poor and unlettered men, but full of piety and zeal to commence this work, and proclaim to all around them the good news of salvation by Jesus Christ. Here we recognize the wonderful wisdom of the Lord. Had foreign missionaries wished to penetrate into Austria, they would have been stopped on the frontiers, by the agents of the government; but obscure persons have been able to pass and advance into the interior, without exciting any distrust. Thus "hath God chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the mighty." 1 Cor. i, 27.

Some young men, established for some years in German Switzerland, and particularly at Basle, have been converted to the Lord. They immediately felt a desire to return to Austria to evangelize their countrymen. Among others, a very active young man, named *Mulhausen*, gathered at Vienna a considerable congregation which now eagerly listen to the word of God. Another artisan, named *Ankele*, also founded a small christian church at Brunn, in Moravia. But the Austrian police, instigated by the Catholic clergy, took rigorous measures, against

those two servants of Christ. Mulhausen and Ankele, after being thrown into prison, were transported by soldiers to the frontiers, and forced to leave the country. But the work begun by them, under the blessing of God, will be permanent; it is not in the power of a police or of soldiers to stop the effusions of the Holy Spirit, and we believe the small flocks converted at Vienna and at Brunn will gradually increase.

Such are the last communications which have come to my knowledge respecting the religious state of Austria. True, the thing is still small; the good seed scarcely begins to sprout, and is almost choked by the rank growth of tares around it. Let us hope, however, that He who does not despise small beginnings will design to bless this work, undertaken by his pious servants, and that Austria will awake at last from the lethargy under which she has lain for so many ages. Nothing is impossible with God, and the gospel has already surmounted greater obstacles than those presented by the despotism of the Austrian Government.

I am, &c. G. DE F.

ROMANISM IN IRELAND.

The following is from a letter of the Rev. R. J. McGee, a clergyman of the Church of Ireland, to the editor of the Dublin Evening Mail. Mr. McGee has distinguished himself by the zeal and ability of his opposition to the government scheme of education for Ireland.

I have just seen a little Romish tract, called *The Little Testament of the Holy Virgin*, published in Dublin last year. Though it has been proved how awfully the Board of Education has given the sanction of Scripture, in the eyes of Roman Catholics, to the idolatrous worship of the Virgin Mary, by their retaining the Roman translation of Gen. iii. 15, as this tract furnishes an additional proof of it, I call the attention of all who value the Bible, and the true worship of God, to the fact. After the preface, the tract commences with a prayer in these words:—

"O! ever blessed Virgin Mary, the avenue of God's tenderest mercies to man! thou wert promised from the beginning of the world to crush the serpent's head." Gen. iii. 15, &c.

The last page is as follows:—

"My child, I bequeath you *my strength*—it will uphold you in your temptations and labors, if you be but ready to be sacrificed for God."

From conviction that as without Mary you can do nothing, so with her you can do all.

"All powerful Virgin, pray for Ireland."

"Now, Sir, when we couple this with the Pope's Encyclical Letter of this year, circulated by the Romish bishops, in which he calls the Virgin Mary 'the whole foundation of their hope'—let me ask, what more blasphemous, more abominable idolatry, was ever published in a land called Christian?"

The Virgin Mary is here put directly in the place of God—she is invested with omnipotence. "All-powerful Virgin!"—she is represented as giving to man strength to overcome temptations and endure labors. The very two texts of Scripture which the Lord Jesus Christ applies to himself, "without me ye can do nothing,"

and which the Apostle apply to him, "I can do all things through Christ, which strengtheneth me," are here applied to the Virgin Mary. The Pope, that arch Antichrist, denies the foundation which God has laid in Zion for sinners, and leaves them no foundation but the Virgin Mary.

British and Foreign Bible Society.

On Wednesday (May 7th.) the annual general meeting of this society was held in the Great Room of Exeter Hall, Strand; several thousand persons were present. Lord Bexley, the newly appointed president, took the chair. The report, which was adopted, stated that the society was first formed in 1804. Its objects had been promoted in Europe, Asia, Africa, and America, by more than 5,000 kindred institutions, of which 3,400 have been formed in Great Britain and Ireland. It had printed and distributed the Scriptures in 124 different languages and dialects, in 72 of which no part of the Word of God had before been printed, and the society was now engaged in translations into 36 other languages. The society since its formation had circulated 13,000,000 copies of the Bible or portions of it. The society's issues have gradually increased from 50,000 to 500,000 copies annually. The expenditures of the society since its establishment had amounted to upwards of 2,000,000*l.* The total receipts of the past year amounted to 83,893*l.* odd—being an excess of 8,400*l.* over that of last year; but for the last two preceding years there had been a deficit of several thousand pounds.—*London paper.*

AFRICAN EXPEDITION.

Death of Mr. Lander.

The enterprising African traveller, Richard Lander, was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and died at Fernando Po, on the 2d of Feb. The following extract of a letter from Capt. Fuge, of the Crown, contains all the particulars of this melancholy event that are yet known. Mr. Lander was buried by Capt. Fuge on the day he died.

"Mr. Richard Lander expired at Fernando Po, on Sunday, the 2d of February, on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by bushmen, all armed with musketry. One white man and two black men were killed; one woman & child, with a boy, were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes and pull for their lives. Mr. Lander received a shot in his hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what cloths they had on them. Mr. Lander lost all his papers, not one remains to be shown.—The crown got under weigh, and arrived at Fernando Po, on Sunday the 26th. Mr. Lander's wound had mortified, but he died quite composed."

Lt. Allen, R. N. who had been exploring the Niger has arrived at Plymouth, Eng. in the Talbot. Lieut. Allen has completed his surveys, and immediately set off for London, with the interesting results of his expedition.—*N. York Observer.*

A Rich Reward.

The truth of the proverb, that "there is nothing lost by doing a charitable action," is forcibly exemplified by a correspondent of the Christian Advocate and Journal, who furnishes a sketch of the life of I. C., a respectable member of the Society of Friends. This individual, it appears, at the age of 18, walked forty miles to put himself apprentice to a certain trade; a ferry intervened and he had no money to pay the fare, but a kind hearted woman lent him four pence. He learned his trade, and experienced various vicissitudes of fortune, until he finally settled in New-York, where he amassed a large fortune and retired from business. In gratitude to the woman who lent him four pence, he schooled all her children, and gave her a pension of one hundred dollars per annum, which, by a provision in his will she is to receive during her life. This is more than compound interest on the sum originally lent.—*N. Y. Obs.*

Extract of a letter from a gentleman in Boston to his friend in this city, dated 2d June, 1854.

"I send you, by my friend —, two little publications from our Boston press, viz.

1. A Spelling Book in the Creek and in the English language, published by our Missionary Society, prepared by the Rev. John Fleming, one of the Missionaries of the American Board of Commissioners for Foreign Missions."

2. A Chinese version of Christ's Sermon on the Mount, printed in this city.

The history of this last book is interesting and curious. It is *stereotyped here*, from the *blocks cut in China*, under the direction of the American Board of Commissioners for Foreign Missions, and at their expense. The idea first occurred to the very intelligent Secretary of the Board in this place, the Rev. Rufus Anderson, that moulds might be made from the Chinese blocks; he accordingly sent out to Canton for a set of blocks and paper, and metallic plates were immediately cast in the usual manner of stereotyping. The impression, as you will see, is very perfect. Thus we have now the power of multiplying indefinitely Chinese types by casting, instead of going through the process of engraving wooden blocks, as they have been accustomed to do; and their books can be printed in London and Paris, Boston and Philadelphia, as correctly as in China. This is the first Chinese book that has been stereotyped and printed from metallic plates: that is one more invention that Europe will owe to our country."

Nat. Gazette.

LITERARY INSTITUTIONS AMONG THE BAPTISTS IN THE UNITED STATES.

The following is a list of the principal Literary Institutions in our country, founded and fostered by the Baptist denomination. These institutions are not exclusively denominational,

the colleges especially.—They are open and free to all. Most of them are, at present, in a flourishing state. A very large number of Academies and High Schools, founded by the Baptists, are not enumerated in the following list:

Waterville College, Maine.
 Newton Theological Institution, Mass.
 Middleboro' Academy, Ms.
 South Reading Academy, Ms.
 Franklin Academy, Shelburne Falls, Ms.
 Brown University, Providence R. I.
 Connecticut Baptist Lit. Institutions, Suffield, Ct.
 New Hampton Lit. and Theol. Institutions, N. H.
 Vermont Lit. and Sc. Institutions, Brandon, Vt.
 Hamilton Lit. and Theol. Institutions, N. Y.
 Haddington Theol. Institution, near Philad. Pa.
 Columbian College, Washington, D. C.
 Virginia Baptist Seminary, near Richmond.
 Wake Forest Institute, Wake Forest, N. C.
 Furman Academy, High Hills, S. C.
 Mercer Institute, Greensboro', Ga.
 Georgetown College, Georgetown, Ky.
 Granville College, Granville, Ohio.
 Alton Seminary, Alton, Ill.

Besides the above Institutions, others are projected, and some of them nearly ready to commence operations:—as Winthrop, Me., Greenland, N. H., Worcester, Ms., Brockport, N. Y., &c. &c.—*Baptist Repository*.

A good Spirit.

We are pleased to notice the following among the resolutions adopted by the Maryland State Temperance Convention, at their recent meeting in Baltimore.

Resolved, That this Convention recommend to all the friends of temperance throughout this State and the District of Columbia, a strict and unwavering adherence to the great principle of forbearance; and that remembering at all times how very recently their own views and opinions have changed, they should exercise the utmost lenity towards those whom they still deem in error, and be extremely cautious to avoid every thing like denunciation, or the bestowment of harsh or unkind epithets on those who may differ from us in their views of duty, or the policy and propriety of the measures we adopt; seeking by temperant arguments and mild entreaty to convince all, that considerations both of duty and interest require all men to abandon the traffic and consumption of ardent spirit.

A FOOL ANSWERED ACCORDING TO HIS FOLLY.

[From an Agent of the A. H. M. S. in the West.]

Near the Alleghany mountains, an infidel judge was sitting with a circle of his friends, and ridiculing the account of the creation of our race as inspiration gives it, and asserted that we came into existence by chance. Perhaps, said he, some of us existed a while in less perfect organizations, and at length (nature always tending to perfection) we became men, and others sprang into life in other ways, and if we could find a rich country now which had not been injured by the hand of man, I have no doubt that we should see them produced from the trees. Being fluent, self-confident, and in most respects, superior to his audience, he made

his doctrines appear very plausible, and asked this and that one of the company what they thought of them. All answered in the affirmative, till he asked a youthful stranger as he sat silent in the corner, what he thought of them. "Indeed, sir," he replied, "I have no doubt at all upon the subject, for I have travelled in the richest part of the Texas, where I saw the forest in its native perfection unsullied by the hand of man, and there I have seen large hogs growing upon the trees. The nose is the end of the stein, as you see by its form, and when ripe I have seen them fall, and proceed directly to eating the acorns that grew upon the same tree." This simple illustration of his principles turned the laugh upon the judge, and was sufficient to counteract the evils he intended.

Pastor's Journal.

PSALMS AND HYMNS.

For the use of the German Reformed Church in the United States.

This work was prepared and published by order of the Synod of the German Reformed Church. It has now reached a second edition, under the direction of the Rev. D. ZACHARIAS, and Rev. B. C. WOLFF, a committee appointed to select some additional hymns, and superintend the republication of the whole. The book before us is well executed, on good paper, by C. SHERMAN, & Co. No. 19 St. James street, Philadelphia. It contains 520 well selected Hymns; and the whole is very like the best book of this sort now in use in the Presbyterian Church. We should suppose that all the evangelical German congregations, which can understand English, would gladly introduce this authorized manual for the public praise of Almighty God. It is hardly necessary to say, that the labours of the sweet psalmist WATTS lie at the foundation of this, as of nearly every other similar work, of any considerable celebrity and use. The debt of gratitude which the church owes his memory is immense; and yet, the *cherished*, we were about to say *inherited* predilections of many will suffer them to enjoy communion with God in the use of no other sacred songsters than Rouse, Tate and Brady, or Sternhold and Hopkins. Degenerate indeed the church must be in the present age, if the singing of David's Psalms in Rouse's versification is a sure test of scriptural orthodoxy and piety.—*Philadelphian*.

Education Scheme for Maryland Classis.

Being conscious of the importance and necessity of sustaining and promoting the objects of the Education Board of the German Reformed church, in order to the general good of said church and her destitute congregations, &c.,—I, therefore, hereby obligate myself to pay the sum of 10 Dollars, to the Treasurer of the Board of Education for Maryland Classis, to be disposed of according to the regulations of said Classis, for the Education of poor and pious young men for the christian ministry,—provided that 1,000 Dollars be subscribed in subscriptions of not less than 10 Dollars, each.

Rev'd David Bossler,	\$ 10 00
J. C. Bucher,	10 00
John B. Rebough,	10 00
William A. Good,	10 00
Elias Heiner,	10 00
Mrs. Eliza A. Bucher,	10 00
A friend,	10 00
Rev'd Robert Douglas,	10 00
Mrs. Sarah Gates,	10 00
Rev'd Charles Releigh,	10 00
Henry Aurand.	10 00

Rev. George W. Glessner,	10 00
Mr. George Barrick,	10 00
Messrs. Hill and Smith,	10 00
Rev'd J. W. Hoffmeyer,	10 00
Mr. Henry Cost,	10 00
Rev'd Mr Black & rev'd J. B. Rebough	10 00

The treasurer of the Education Society of Maryland Classis acknowledges the following receipts.

From the Female Education Society of the Ger. Ref. congregation at Shepherdstown, Va. per Miss Entler, Treasurer, \$18 25
 From the same, per the same, 16 50
 Do. do. a box of clothing

made up,
 From the Rev. J. F. Dieffenbacher, collection taken at the meeting of the Maryland Classis in Woodstock Va. 22 60

The Treasurer at the same time transmitted several resolutions passed by the Board of Education of said Classis with a request to have them published.

"1. Resolved, that the Board express their grateful acknowledgement to the ladies of the Female Education Society of Shepherdstown for their Christian benevolence in this good work and for the box of clothing presented for the benefit of our beneficiaries.

"2. Whereas the Board of Education organized in the bounds of the Maryland Classis have necessarily put themselves under obligations to their beneficiaries to meet their indispensable demands; and as their treasury is nearly exhausted; Therefore *resolved*, that, by publishing this resolution in the Messenger, this Board call upon the consistories and churchmembers within the bounds of Maryland Classis to recommend to every one in their connexion, the adoption of measures that will relieve the Board of its embarrassments by collections and donations, and to transmit their contributions to the treasurer the Rev. J. B. Rebough at Boonsboro', Md. as soon as practicable. Further the Board would call upon the ministers, their consistories and the members of our beloved Zion in general, to come up to the cause of the Redeemer in this matter; inasmuch as they look upon it as a matter of vital importance to our future prosperity, and think the time is come for more exertion with regard to this object in our Reformed Zion. Your Board cannot forbear recommending it most cordially to their brethren in other parts of the church and to the different classes in our Synod.

But if many will not come up to the help of the Lord in this good work, and (as we fear there are some) feel no interest in the church of their fathers, to build up her waste places and to supply her with men to break unto her children the bread of life, your Board nevertheless, and we trust this portion of the church also, are resolved, in the strength of their great Head, to continue their labour. For small was the beginning; yet the Lord hath not despised the "day of small things." Already have the hearts of many been made glad by means of the little streams that have issued from this fountain.—And your Board believe, if the ministers of our

church in general felt as they should on this subject, and were duly aware of their responsible station, the church would soon, *very soon*, arise and shine, putting on her beautiful garments, and go forth in the strength of her king.

DONATIONS TO THE THEOLOGICAL SEMINARY.

Rev. Robert Douglass, paid \$ 50 00

1) *The following sums were paid on subscriptions obtained by Rev. D. Bossler, agent.*

Lewis Craemer,	-	-	50 00
Miss Mary Craemer,	-	-	36
Frederick Remsburg,	-	-	5
Adam Martin,	-	-	5
Richard Lemison,	-	-	2
George Peters,	-	-	1
George Mawen,	-	-	5
Dr. Frederick Beyer,	-	-	3
George Poe,	-	-	5
Samuel Ziegler,	-	-	2
Henry Shriver,	-	-	10
Stephen Martin,	-	-	16 66 2/3
James Rahanser,	-	-	2
Jacob Hauser,	-	-	1
Jacob Garver,	-	-	5
Nathaniel Bowren,	-	-	2
Frederick Unger,	-	-	5
Able Williams,	-	-	1
Daniel Huyett,	-	-	16 66 2/3
Mrs. Margaret Hogmier,	-	-	20
Henry Leidy,	-	-	10
John Funk,	-	-	3
Samuel Prolzman,	-	-	5
George Kiehl,	-	-	2
Daniel Ulery,	-	-	1
Alexander McAmmon,	-	-	1
John Tice, Junr.	-	-	5
Lewis Fouke,	-	-	5
John Tice, senr.	-	-	5 25
Jacob Middlekauff,	-	-	10
Jacob Brantner,	-	-	4
Paul Marker,	-	-	1
Jacob H. Grove,	-	-	3
Daniel Piper,	-	-	5
John Heighberger,	-	-	2
George Harris,	-	-	4
Michael Hinds,	-	-	5
Simon Yaky,	-	-	5
David Wire,	-	-	10
Jonathan Wenner,	-	-	10
Jacob Shumaker,	-	-	10
Samuel Baker,	-	-	15
Daniel Rauzer,	-	-	50
Peter Troxel,	-	-	10

2) *Cash collected on Subscriptions to the first Professorship.*

Henry Shearer,	-	-	25 00
Jacob Hade,	-	-	62
William Wisc,	-	-	24 80
Jacob Huyett,	-	-	24 80
Henry Middlekauff,	-	-	12
John Schley,	-	-	15 75
Daniel Christian,	-	-	5
Christian Steiner,	-	-	5
John Wolgamot,	-	-	52 55
Interest on Bond,	-	-	69
Dividend on Hagerstown Bank stock,	-	-	54 50

3) *Cash collected on Subscriptions to second Professorship.*

John Danner,	-	-	4 50
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George Shafer,	-	-	10
John Keafauer,	-	-	5 45
Miss Mary Keller,	-	-	15 45
John Zimmerman,	-	-	20

4) *Cash collected on Subscriptions to Doct. Cathcart's scheme.*

David Middlekauff,	-	-	26
Jacob Biser,	-	-	4 50
John Shafer,	-	-	10
John Philip Coblentz,	-	-	4 50
Jacob Thomas, (of John)	-	-	25
John Coblentz,	-	-	5

5) *New Subscriptions to the Theol. Seminary Hagerstown district.*

Rev. W. A. Good,	-	-	50 00
Col. David Schnebly,	-	-	50 00
Daniel Zeller,	-	-	50
David Zeller,	-	-	50
Samuel Zeller,	-	-	40
Daniel Middlekauff,	-	-	50
John Felker,	-	-	25
Samuel Miller,	-	-	25
Daniel Oster,	-	-	15
John Traub,	-	-	4
Daniel Harbine,	-	-	paid 5
Miss Melvina Miller,	-	-	paid 5
Miss Henrietta Miller,	-	-	paid 5
Sharpsburg dist.—Samuel Mold,	-	-	5
William Rohrbach,	-	-	5
John Mumma,	-	-	paid 5
Loudon, co. Va.—Simon Yaky,	-	-	paid 5
Jacob Shumaker,	-	-	10
Middletown—Benj. Biser, Esq.	-	-	paid 5
Leitersburg—Samuel McKee,	-	-	2
Samuel Lockrone,	-	-	paid 1
Peter Sprangfield,	-	-	1
Emmitsburg—Matthias Zacharias,	-	-	paid 10

Notes received on the First Professorship bearing interest, \$ 946 50

Ditto, on second Professorship, 101 50

Whole amount of cash received by Mr. Bossler, including that which was published in the March No. of the Messenger, \$ 1259 12

All of which has been accounted for to the Committee.

WM. WAGNER, Sec. Ex. Com.

The following subscription to the first Professorship was ascertained to have been paid, & credit is therefore given on the subscription book,

Daniel Huyett,	-	-	58 33
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The Hymn Book.

We have just received from the Committee of Synod copies of the new edition of the English Hymn-book for the use of our church, recently published by them agreeably to a resolution of the Synod at Easton. As our paper is about going to press we have neither time nor space for more than a few brief remarks in relation to it. The work, as far as we can judge of it, is well done. The paper and print are very fine; the plain binding is neat, though in the specimen before us perhaps somewhat deficient in strength. The extra binding is exceedingly beautiful and may indeed be called superb. The Appendix contains 98 hymns, making the whole collection 520. To the smaller

form is added the Compend of the Heidelberg catechism; and to the larger, besides the Compend, the Catechism, and the Constitution of our church. An extra number of the appendix is printed separately and can be had either bound or in sheets. It will serve in this form as a convenient and cheap book for our Sunday-schools, for which purpose we recommend it to our brethren.

This edition we suppose will have a rapid sale—Such at least it ought to have—As this is the authorized hymn-book of our church it ought to be every where introduced. The larger form is designed as a family book, for which it is well adapted. One copy of it at least ought to be in every family: it will nourish the piety of its members and be the vehicle of many a blessing that will mingle with the comforts of life on earth and fit them better for every change that awaits them. In the extra binding it is a suitable ornament for the parlour table, which it may both sanctify and adorn.—*Editor.*

Depositories at which the Hymn-book, both in the larger and smaller form, and also the Constitution of the Church, can be obtained, in quantities or by the single copy, have been established at the following places:

Philadelphia, C. Sherman and Co. No. 13 St. James street.

Easton, Pa. Rev'd B. C. Wolfe.

Harrisburg, Pa. Rev'd D. Zacharias.

Chambersburg, Mr Henry Smith.

Middletown, Fred. co. Md. Rev. J. C. Bucher.

For the Synod's Fund.

Rev. J. Mayer, being a collection taken in the Greencastle congregation, \$ 4 09

Seminary Fund.

Mr. Daniel Kroh, 5 09

Missionary Fund.

The Treasurer acknowledges the following receipts:—

From Zions Classis, being a collection taken at its meeting in Landisburg in the congregation under the pastoral care of Rev. J. Scholl \$ 19 50
From Mr Fred'k Kelker, donation, 50

Contribution to the Education Fund.

By Rev. Wm. A. Good, (Hagerstown) from Salems' congregation \$ 10 25

Moneys Received.

By Rev. Elias Heiner from Mr. Jacob Feivor \$2.
Mrs. Catharine Troxel of J. \$1. Henry and D. Wely \$2.—By Rev. D. Bossler from Mr. Matthias Zacharias \$1. Mr. Valentine Pentzer (Magazine 1830) \$1 50.
—By Rev. J. F. Dieffenbacher from Messrs. Jos. Fravel, William Hottel, George Lantz, P. & W. Rosenberger, Charles Jordan, Joseph Borden, John Rambach, George Hottel, John Jordan, Mrs. Mary Ott, and Rev. J. F. Dieffenbacher, each \$1.—By the same per Mr. Absalom Rinker from Messrs. Benjamin Hudson, G. Kaufman, Isaac Folz, John Deisinger, Lawrence Kelker and Elizabeth Rinker, each \$1.—By Rev'd John Pencee from Rev. Jacob Dosecombes \$1 50, Rev. Thos. Winters \$1 25, Rev. John Pencee \$2 25.—By Rev. H. Wagner for self \$1, Mr. Wm. Tice, John Bodine and James Lewars, each \$1.—By R. Kelker from Mr. F. Kelker \$1 25.—Andrew Kershner, Esq. \$2 50.—From Rev. W. Eltinge, by Rev. B. C. Wolfe, \$ 6 50,