

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, JULY, 1832.

VOL. 2.—NO. 7.

PRINTED AND PUBLISHED

for the Board of Missions of the G. R. Church,

By C. F. Carey & Co.

S. Geo. Street, a few doors from the Court-house.

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

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

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

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

Communicated.

Mr. Editor—Though he conceives it probable that the views he entertains of the question embraced in the subject of the following article may differ somewhat from yours, the writer ventures to ask for it a place in the *Messenger*, and is entirely willing that the sentiments should be regarded as those of one individual only.

FOR THE MESSENGER.

A writer in the "Messenger of Truth" published at Chambersburg, who uses the signature of *Urus* and advocates a union between the German Reformed and Lutheran churches, asks—"Are there any reasons why" those churches "in the United States should not be united?" and then "challenges" any and every "*bigot* or *ecclesiastical aspirant*" in either denomination to "produce a single substantial and scriptural reason" why the union should not take place; promising to *refute the objections* of those who are *opposed* to the union.

Having long since, from observation and reflection, been led to regard the proposition for a union as involving one of those "vexed questions" the discussion of which leads to no practical good, and results only in a waste of time and thought that might be more profitably applied, I have not chosen hitherto to consider it as claiming particular attention. The *temper* manifested by some of those who have entered the arena since the recent agitation of the subject, does not appear to me to promise any advantage, or to be calculated to promote the object professedly aimed at. Sneers and denunciations are certainly not the best means of conciliation; while superciliousness nowise comports with that quality of christian charity which is the bond of peace, and is as little fitted to produce harmony as to maintain it.

If those who have again brought up the proposition for consideration be really desirous of effecting that union about which they affect so great solicitude, it seems to me that they have much mistaken the proper mode of bringing it about. Thus, I imagine, *urus* would have been more worthily employed, if, instead of throwing out taunts against *bigots* and ecclesiastical aspirants, and challenging opposition, and promising to *refute objections*, he had devoted his time, talents, and zeal to a sincere search for the reasons why a union should be formed, and favored us with a dispassionate exposition of those reasons. The affirmative of the question is *first in order*; and when *urus* has laid before his readers the arguments in favor of a union, and illustrated the benefits, blessings attendant on or consequent to such a measure; when he has presented us with some scheme to serve as a basis for the marriage contract, and endeavored to demonstrate the practicability of the union; it will be quite early enough for him to call for *objections*, and to invite the *bigots* and *aspirants* who hold the negative to "come out, and tell us the true grounds of their opposition." In maintaining the affirmative, moreover, it will not beat all amiss if, instead of doling out oily declamation, stale cant, and sentimental generalities, he will discard such sleazy stuff, and give us lucid argument and rational discussion. "Children's reasons" sound not any better in the mouth of an advocate of the union, than in that of an opponent; and he who commences this labor of love with an uncharitable ascription of *bigotry* and *ambition* to those who think differently from himself, lacks at least one quality which a christian disputant should possess—that disposition, namely, which "thinketh not evil."

For myself, though possibly not a *bigot*, and certainly not an *ecclesiastical aspirant*, but simply a layman, I confess very candidly that I was educated in the tenets and forms of the German Reformed Church, and feel that attachment, and no more, to those tenets and forms which springs from examination and conviction. But they are not with me indifferent matters. They do not sit so lightly on my mind, that I could cast them off like an old garment, to array myself in raiment rendered attractive merely by a more modern cut or a more fashionable set. If I am to exchange them for something new, I must first be convinced that this new thing boasts not merely the attraction of novelty, but that of *utility* also. I never allow myself to be run away with by *fashion*, whether it be fashion in dress, in manners, in customs, or in religion. Tailors, it is true, have almost universally a knack of forcing a man to accommodate

himself in some degree to their peculiar notions of beauty, grace, and propriety; yet even *they* have the charity to attribute refractoriness rather to *want of taste* than to *bigotry* and *ambition*. Now I, for one, think it somewhat hard that for an unwillingness or a reluctance to array my inward man in garments the fashion whereof is not previously recommended by a particular exposition of its neat and good *fit* or superior *usefulness*, I should be constrained to stand under the adoption of abominable terms, such as ordinary politeness exempts me from when my outward man is made the subject of fashionable discipline. I do hope, therefore, that the very zealous propagator of the project for union will retract all those discourteous insinuations and reproachful epithets, and betake himself to the more laudable employment of maintaining the affirmative of his proposition in a spirit somewhat more akin to that brotherly kindness which should shine forth pre-eminent on such an occasion. Let us hear what he has to say, in the shape of sound reasoning, in favor of his beloved scheme.—So far as they have come under my observation, I can perceive any thing in the temper and tenor of his lucubrations, save a sincere wish to recommend what he professes to admire, or an earnest effort to effect what he ostensibly desires to accomplish. Instead of being impressed by his writings with a conviction of his sincerity, they have tended rather to excite in my mind a lurking suspicion that he is himself one of those who "pretend openly to be in favor of a union and then privately oppose it." If he were in earnest, and really desirous of bringing about the connexion he proposes, he would use language and arguments suited to the object and the occasion, and avoid alike irritating expressions and taunting insinuations.

I dislike "shuffling and management" as much as any man; and if the advocate of union will discuss the subject fairly, advance what reasons he can urge in behalf of the project, and disclose the basis on which he proposes to accomplish it, I shall be glad to "hear from *urus* again"—albeit any thing he may have to say will not be the less acceptable if couched in somewhat less *vaunting* terms than those which characterize his fourth number.—How a union can be brought about, without some preliminary discussion of points of belief, if not of a "rule of faith," I cannot conceive; and unless we go at once to the foundation on which the proposed superstructure is to be erected, and ascertain that it can be constructed so as to be secure and permanent, it seems utterly futile and a childish waste of time to canvass the "possibility, practicability, and expediency" of a union. The question undoubted-

ly involves very intimately matters of a "doctrinal character;" and to hope to dispose of it without reference to them, is like attempting to compound physical substances without regard to the principles of chemical affinity—the experiment *might happen* to succeed, but the probabilities are a hundred to one that it would fail. A scientific chemist would begin with resolving these points of the problem, to satisfy himself whether or not it be worth while to prosecute his labor further; and a rational friend to the projected union would proceed in an analogous manner—that is, if he considers particular tenets or creeds as matters of any importance at all. If these are to be regarded as of *no* consequence, the discussion is at an end at once—for a union, in the arrangement of which these elements are left out of view, would establish a body like that of Nebuchadnezzar's image, the parts whereof might cohere for a time, but the ingredients of which would never coalesce.

ALTER.

THE MESSENGER.

YORK, JULY, 1833.

We assure the editor of the Lutheran Observer that we have not the smallest desire to maintain any other than the most friendly relations with him, and that to "hoist the red flag" could not be more painful to him than it would be to us. We have given sufficient evidence of our aversion to controversy in the course we have pursued since our editorial labors began. Our respected brother editor will do us the justice to acknowledge the truth of this remark, if he will be at the pains to review that course, and will recollect several articles which appeared in the Observer more than six months ago, and his own editorial notice of them. Though we shall not pass in silence over every thing he may think proper to write, we request him to be assured that our intention will never be to provoke a contest, and least of all a personal one. As editors of religious periodicals, we have higher objects to pursue. Our respective churches, and the great cause of christianity, can derive no benefit from our contentions. Dissension, indeed, is not a decisive evidence of the absence of real piety, but it proceeds from an infirmity, which has never done either the church or the world any good. Even Paul and Barnabas may disagree, and may part in displeasure, while both continue to be faithful ministers of Jesus Christ, but no part of the good they effect can be attributed to their quarrel. There is no good reason why we should be on any other than friendly terms. Both of the churches are members of the same christian family; both have the same object in view, the same hope and the same duties; and both must stand or fall before the same Lord. If there be a contest between them, let it be that noble one of trying which can live nearest to

God. The editor of the Observer we wish always to treat with respect as a christian brother.

THE CLASSICAL SCHOOL.

The condition and prospects of this institution continue to improve. Parents who have visited their sons in it, have uniformly expressed their entire satisfaction with it. We observe with pleasure among the pupils a community of spirit in the pursuit of interesting and useful objects, from which the best results may be expected. During hours allotted to recreation, the small boys have been employed under the direction of the Principal, in procuring subjects for a collection of insects and minerals; and more recently, a commencement has been made of a library for their own use, and about 160 volumes have been gathered. In this way they are supplied with an interesting object of pursuit when they take their walks abroad, and their amusements are converted into means of improvement.

A set of globes, maps and other necessary apparatus has been ordered, and will soon be procured.

Our readers already know that the Rev. John H. Agnew is associated with Dr. Rauch. We have recently been furnished with the following testimonials, which we take pleasure in placing before them.

From the Hon. Th. M. T. McKennan, Esq. dated Hall of the House of Representatives, January 30, 1833.

"The Rev. John Holmes Agnew was for some time Professor of languages in Washington College, Washington county, Pa., and I take great pleasure in saying that, as far as I was capable of judging, I believed him to be an accomplished scholar and a good disciplinarian. In the examinations which I had the opportunity of attending, his classes always appeared to very great advantage."

From Thomas M'Giffen, Esq. dated Washington, Pa. Feb. 7, 1833.

"As a trustee of Washington College, and as an individual much interested in the progress of science and literature, I have had many opportunities of knowing the qualifications of the Rev. John Holmes Agnew as an instructor, particularly as Professor of languages, which station he held in our institution; and I give my candid and unqualified opinion that Mr. Agnew is one of the best, if not the best teacher, with whom I have ever been acquainted."

We can add for our part that, in his present situation, Mr. Agnew's attention and qualifications are entirely satisfactory.

THE CONFERENCE.

A number of our brethren were present at this meeting. Many others, we are informed, would have attended it, if they had not been prevented

by engagements made before the invitation to a general meeting was published, or by other insurmountable difficulties. The invitation to a general meeting was given in consequence of information received that the Classis of Zion had resolved to meet in conference in York, and that two others, and most probably three, had appointed delegates to attend the meeting. If this intelligence had have been received early enough, the invitation of the Executive Committee could have been published sooner, and a much larger number of our brethren could then have made such arrangements as to enable them to aid the meeting with their presence and their counsel. It is gratifying to observe that the brethren who composed this meeting were actuated by a most laudable spirit, and separated with more enlarged views and with warmer hearts for the prosperity of our Zion; and we may infer, from this experience, what the effect would have been if the meeting had been more numerous. If our brethren will come and see the institutions of their church; if they will acquaint themselves on the spot with all the facts connected with them; if they will meet as ministers of Jesus Christ, to deliberate in counsel upon these subjects; they will return home better satisfied and more zealous, both to perform their own part well, and to wake up the slumbering church-members to a right sense of duty. This was the chief object that was entertained in proposing a conference in York. Tho' it has not been accomplished in the extent that was desired, the late meeting has not been without its effect, and its whole effect will be good.

AMERICAN EDUCATION SOCIETY.

We have received the 17th annual report of this valuable institution, but have not room for more than a brief notice of it. Since the last annual meeting, assistance from the funds of the society has been afforded to 807 young men, in 142 different institutions. Of these 133 were in 15 Theological Seminaries, 356 in 26 Colleges, and 318 in 101 Academies. 449 of these were in New England, and 358 in other states of the Union. During the year, 271 had been received as new beneficiaries; viz:—28 in Theological Seminaries, 62 in Colleges, and 181 in Academies. The whole number assisted since the origin of the society, is 1697.

"In making appropriations," says the report, "the same Catholic spirit has been exercised as in former years. The institution is not sectarian. It is restricted to no territorial limits, nor to any particular religious denomination, but extends to all, embracing evangelical sentiments, throughout the nation. This broad feature of the American Education Society, peculiar to itself, and contained in its original constitution, is most happy in its effects. It serves to conciliate the different evangelical communions, comports with the spir-

of the age, and tends more firmly to bind together the members of Christ's mystical body. Those who received assistance from the society the last year, were from eight different denominations!"

This noble institution has strong claims on the liberality of the christian public. It is gratifying to observe that it receives a liberal support, and that its benevolent operations are fully equal to its means. During the past year its receipts amounted to \$51,448 52, and its expenditures to \$51,641 87, leaving a debt of \$193 35.

TO CORRESPONDENTS.

The author of a communication addressed to us through the post-office, is respectfully referred to the notices given to correspondents in the third and ninth numbers of our first volume. We there stated that no communication could appear in the Messenger unless the author's name were given to the editor, and that we would invariably adhere to this rule.

TO SUBSCRIBERS AND AGENTS.

A large amount is still due both for the Messenger and the Magazine, the use of which, if it were paid, would be of much importance to the Board of Missions. In behalf of the Board, we respectfully and earnestly request subscribers to make payment, and agents to transmit money that may be in their hands, without delay. Our brethren in the ministry are authorized to collect and forward monies which are due in their respective places.

ALTER, whose communication we insert in our present number, is a member of the church, whose intelligence and moral worth give him a right to be heard on any subject he may choose to discuss.

Religious Intelligence.

THE STATE OF RELIGION WITHIN THE BOUNDS OF THE CLASSIS OF MARYLAND.

We make the following extracts from the report of the committee on the state of religion, which was read to the Classis, and adopted by them at their meeting in May of the present year.

"Your Committee rejoice that they are enabled by the written reports from the several pastoral charges within your jurisdiction, to say, that the Lord has been truly kind and gracious to his people during the last year. It is truly animating and heart-cheering to hear that, while our churches are generally on the advance with regard to numbers, a kind and beneficent God has opened the inexhaustible treasures of his heavenly grace—has poured out his holy and sanctifying spirit upon a number of our churches, and has refreshed many barren and waste places of his holy Zion. From the acquaintance which your committee have with the reports of former

years, they are induced to say that the numbers added during the past year far exceed those of any former one, when the peculiarly destitute situation of our churches is considered." * * * *

"Almighty God has been pleased more abundantly to magnify his heavenly grace in quickening and converting very many who were dead in trespasses and sins, and in the recovery of others who were lukewarm, slumbering and burdensome professors of our holy religion. In a number of our churches, powerful effusions of the divine and gracious spirit were realized, in consequence of which a radical and happy reformation is exhibited in the conversation of professing christians, and a great change for the better in their devotedness to the cause of our glorious Redeemer."

"It is truly exhilarating amidst our pressing and discouraging wants, to hear that the pious and ardent prayers of so many of our devoted brethren have been so signally answered during the past time in the advancement of pure and saving religion among us, and that in many places where the obligations and blessings of our holy religion were almost choked amidst the thorns of carnal and subluxary cares, prayer meetings have started into existence; sabbath-schools, conversational meetings, and other sacred institutions, have simultaneously risen up for the promotion of vital piety and the culture and improvement of the rising generation. These things are unquestionably the indications of a still brighter day; in view of which, let us all with one mind be engaged at the altar of prayer with faithful and pious perseverance, until the God of our Fathers shall, in the plenitude of his divine grace, dissipate the remaining clouds of obscurity that impend over us, and grant the genial influence of a serene and beautiful day. The anticipation of such a period is not in any sense extravagant; for we have the never-failing promises of a gracious and omnipotent God, in the hollow of whose hands are all created beings, and who turns the hearts of the children of men as he directs the meanderings of the rivulets and streams. In addition to these, we have the experience of the past to justify the most sanguine expectations; a few years ago thick darkness intercepted our view, and many of the sons and daughters of Zion were almost ready in despair to hang their harps upon the willows, and to mourn in bitterness of spirit over a hopeless desolation; but now a slate of things in a great measure new, presents itself: many of our brethren have been awakened to a strong sense of their obligations to the church of their fathers; their hearts have been touched with feelings of christian liberality toward our ecclesiastical institutions, and within the bounds of this classis alone, during the past year, no little has been contributed to their support, considering the peculiar circumstances of many of our churches. And we hope that God will continue to bless his preached gospel, and to pour out his spirit, and that our clerical brethren will continue to become more and more faithful in their preaching, affectionately and prayerfully bearing the great truths of revelation home to the hearts and consciences of their beloved hearers, so that a greater degree of liberality and expansive benevolence may be excited and cherished in the consecrated host of God. Our institutions, which under God are the

hope of the church, most rightfully claim a greater share of their beneficence. If the church will not sustain these, then the church cannot be sustained. And O! that many of those who are so infatuated by the Mammon of this world, as to cleave with miserly adherence to the perishing riches of this world, would only once feel a willingness to contribute of their abundance to the cause of that God who gave them all, who maketh rich and poor, and to whom they must one day render up an awful account of the ability bestowed upon them to do good, and of the abuse of their stewardship."

"The cause of temperance, that of missions, and that of religious education, are not the only objects which claim the attention of our churches, but every other measure also, which is calculated to produce and promote personal and congregational piety, demands every christian's devoted liberality and influence, in order that all may discharge their own personal responsibility and contribute their proportion, in this enlightened day of grace and activity, to the attainment of the great objects of the gospel of our gracious God. And your committee would most earnestly entreat our Consistories and our communicating brethren and sisters, through this reverend body, 'to come' speedily 'to the help of the Lord; to the help of the Lord against the mighty;' to remember that they individually have a work to do in this the day of their merciful visitation: that they are commanded by the high authority of Heaven to be watchful guardians each of the other's good, 'to exhort one another,' and that so much the more as they see the day of salvation and of judgement approaching. The souls of their brethren are moreover imposed by a special vow upon their consciences, and they may not say with an impious and murderous Cain:—'Am I my brother's keeper?' That christian who does not feel for the personal piety, the salvation and happiness of his brother in Christ, is not worthy of the christian name, has not the spirit of Christ, and is therefore none of his. And none can now plead ignorance, inability or want of opportunity to do good, or to contribute his proportion to the salvation of the church of God and of his Fathers. * * *

"Urge them to come with a heart and hand fraught with liberality to your very promising Seminary, your missionary object, your beneficiary education, and let them rally around these benevolent institutions, with pious adherence and fidelity, to sustain and improve them; and let them at the same time all become assistant preachers to their pastors by their exhortations, admonitions, counsels and reproofs. We hope they will also adhere to the cause of temperance, to sabbath-school instruction, and to the Sabbath's hallowed sanctity itself; and that they will adopt, in all their ecclesiastical transactions, the admirable and truly scriptural constitution of our church, that due order and decorum may be maintained, peace and harmony preserved, and that the displeasure of a righteous God may be turned away from our churches and exchanged for his gracious approbation and his enriching and healing mercies. O! if our churches will only come to the help of the Lord with united and persevering activity, with pious and resolute

determination, our Zion will soon arise and adorn herself with her beautiful garments, the light of a heavenly day will shine upon her, her gates will be thronged, her phalanx made formidable, and her waste places will be cultivated and become as a garden of the Lord."

CLASSIS OF SUSQUEHANNAH.

This Classis held its annual meeting in Millers-town, Dauphin county, on the 3d Sunday in May. A letter from its Secretary, the Rev. R. A. Fisher, of Sunbury, communicates some particulars which we could wish to be more copious than they are. Our esteemed brother was apprehensive that "the small size of the Messenger" would scarcely "permit the appearance of any thing of this kind in its columns." We think however that the proceedings of a Classis are very proper materials to fill a portion of our columns, and none are more so than those of the Classis of Susquehanna, whose excellent spirit we have frequently observed with pleasure.

Together with a kind recognition of a letter addressed to the Classis by the professor of theology in the seminary we find among their proceedings the following items:

1st. A resolution making it the duty of every minister in connexion with the Classis to take up collections for the Synod's funds.

2d. An expression of esteem for the services of the Rev. Dr. Rauch with a resolve to aid in the permanent establishment of the second professorship in the Seminary.

3d. A resolve requesting the Rev. B. S. Schneek to continue his agency for the theological seminary.

5. On the subject of a union of the Reformed and Lutheran churches it was "resolved, that Classis are willing in this important matter to follow the leadings of Divine Providence."

6th. The following brethren were appointed delegates to the proposed conference in York, viz: Rev. Isaac Gerhart, D. Weiser, and H. Wagner; whose alternates were, Rev. B. S. Schneek, B. Boyer, and R. A. Fisher. [Only Mr. Wagner was present at the Conference; the other brethren were prevented from attending.]

7th. The delegates to the Synod are Rev. D. Willers, B. S. Schneek, and R. A. Fisher; and their alternates Rev. J. H. Fries, J. Gerhart and B. Boyer.

The letter concludes with the following remarks:

"On account of the extraordinary freshet some of the brethren were prevented from attending. However we still had a very pleasant and truly interesting time. The spirit of brotherly love pervaded every heart; and during the transaction of business, although a diversity of sentiment was entertained, it could notwithstanding be said: 'Behold how good and pleasant it is for brethren to dwell together in unity.'"

"New congregations have been organized; commodious places of worship have been erected; and the cause of Christ, upon the whole, is advancing."

Classis of Maryland.

The annual meeting of this Classis was held in Sharpsburgh, Washington county, Maryland on Monday the 5th of May. From its Secretary;

the Rev. G. Glesner, we have brief memoranda of a part of its proceedings, which we regret to say are too brief to be every where intelligible.

The business of the Classis was transacted harmoniously. A resolution was adopted expressing the deep regret of the Classis for the death of one of its members, the Rev. D. Graves, and the sympathy of the brethren with his bereaved and destitute family.

The committee appointed in reference to the congregation in Loudon county, Va. was continued, with instructions to act until that unpleasant matter shall have been adjusted.

Rev. J. C. Bucher and J. H. Rebough were appointed a committee on supplies for vacant congregations.

A petition was presented by Mr. George Barrick, requesting that a new pastoral charge be formed, to consist of the congregations called the Glades church, Woodsborough, and Craggertown in Frederick county; which was granted, and the new charge called the Glades' station.

The Classis highly approve the appointment of the Rev. Dr. Rauch and pledge their support.

They request the Synod to cause the Messenger to be published at least twice a month in the news-paper form.

The Classis approve a union of the Reformed and Lutheran churches, on the basis proposed in the Messenger for March, 1833.

They censure the Synodical minutes, and request that Synod take measures to have their proceedings reported with more correctness and order.

Messrs J. L. Saunders, Henry Aurand and Jonas Sellers presented calls and asked for ordination. A Mr. Kent was also proposed for examination. The committee consisting of the Rev. A. Helfenstein and J. H. Rebough, to whom these applicants were referred, advised that Messrs Saunders and Aurand be ordained, but that, for reasons which they stated, Messrs Kent and Sellers be rejected; which was adopted by the Classis.

It was resolved that a Committee be appointed to examine and ordain Mr. J. W. Hoffmeyer, if he accept a call from the Glades' station. The Committee consists of Rev. A. Helfenstein sen. J. C. Bucher and J. H. Rebough.

Mr. Stephen Staley, a licentiate of our Synod, was ordained as an evangelist. The ordination of Messrs Staley, Aurand and Saunders took place on Tuesday evening. The sermon was preached by Rev. A. Helfenstein, from 1 Cor. 3, 11-14; the charge was given by Rev. J. C. Bucher, and the prayer performed by Rev. J. H. Rebough.

Mr. George A. Leopold, also a licentiate, was appointed a missionary to labour in the vacant congregations within the bounds of the Classis.

The next meeting of Classis is appointed to be held at Woodstock, Shenandoah county Va.

The delegates chosen to represent the Classis in the next Synod are Rev. A. Helfenstein, J. C. Bucher and J. H. Rebough, and the elders Messrs Humerickhouse, Booth and Hensell. Alternates Rev. J. Geiger, Geo. Glesner and J. Dillenbaugher; and the elders Messrs Crouse, Biffenderfer and Barwick.

The call addressed to Mr. Aurand is from the congregations in Taneytown Md. and its vicinity. It is not stated where those are situated which have given a call to Mr. Saunders.

The refusal of this Classis to appoint delegates to the proposed conference in York, as explained to us by one of its members, was founded upon reasons which are perfectly consistent with a cordial attachment to the objects for which the invitation was given, and was not designed to prevent the attendance of any of its members.

We shall take pleasure in publishing notices of the proceedings of other Classes; but we request their officers to send us extracts prepared for the press.

CONFERENCE OF MINISTERS IN YORK.

Extract from the Minutes.

The brethren who attended this meeting, which took place on the 17th and 18th of June, were; from the Classis of Lebanon, Rev. Martin Bruner and Daniel Zacharias; from the Classis of Susquehanna, Rev. Henry Wagner; from the Classis of Zion, Rev. Samuel Gutelius, Charles Helfenstein, Daniel Ziegler and John Aares; from the Classis of Maryland, Rev. J. C. Bucher. None were present from the two Classis of East and West Pennsylvania.

Rev. Daniel Zacharias was elected President and Rev. Samuel Gutelius Secretary.

A communication was received from the Executive Committee of the Trustees of the Theological Seminary, which being read, the President requested the brethren severally to communicate their opinions on the subjects embraced in it. After all the brethren who were present had expressed their opinions the communication was referred to a committee with instructions to report on the morrow, and the brethren adjourned to meet in the morning at 10 o'clock.

Tuesday morning. The Committee to whom the communication of the Executive Committee of the Trustees had been referred presented the following report:

"That this document setting forth the present and prospective difficulties of our institutions with certain plans and measures by which they may be removed, is, in their opinion, a very able and judicious communication and well deserving the most serious attention of this meeting."

"Your committee would therefore in view of the several particulars embraced in it recommend the adoption of the following resolutions:"

1st. Resolved that we, as members of this meeting, pledge ourselves individually to do all we can in collecting funds in our respective congregations, or otherwise, for the benefit of our institutions; and that we will aid any agent whom the committee may appoint for the purpose in our congregations, and assist him in promoting the objects of his agency among our people.

2d. Resolved that a brief and urgent circular, be prepared both in English and in German and transmitted to all the ministers in connexion with our Synod and their respective Consistories, setting forth the present exigency and requesting them to take up collections in aid of our funds before the next meeting of Synod.

3d. Resolved that the communication of the Executive Committee be laid before Synod at the

next ensuing meeting of that body for their serious consideration.

4th. And whereas the Executive Committee request the advice of this meeting on the subject of erecting a suitable edifice for our theological and classical institutions; Therefore resolved that it be recommended to the said committee to devise a plan of an edifice and give public notice in the newspapers inviting proposals to erect one agreeably to such plan as soon as practicable."

Each of these resolutions being separately considered was, after mature deliberation, unanimously adopted.

The officers of the meeting and the Executive Committees of the Trustees were appointed a committee to prepare and transmit the proposed circular.

The committee having called the attention of the meeting to the subject of beneficiary education and the mode of procuring the requisite funds for that object, it was the unanimous opinion of the brethren that the best mode that can be adopted is that of forming female education and sewing societies; associations which have already acquired an honorable distinction by the very efficient aid they have given to this benevolent object; and it was resolved that the forming of such societies be recommended to the female members of the church.

The secretary was directed to furnish a copy of the proceedings to the editor of the Messenger, and to communicate a copy also to the Synod at its next meeting.

All the sessions were opened and closed with prayer. They were characterized by harmony and brotherly love and a laudable zeal to promote the interests of the Redeemer's Kingdom and the prosperity of our own church.

MINISTERIAL CHANGES.

The Rev. J. H. Smaltz has resigned his charge at Frederick city Md. Rev. David Bossler has resigned his charge in Emmitsburgh and its vicinity. In the bounds of the Classis of Maryland the stations of Shepherdstown, Va. Hagerstown, Frederick and Emmitsburgh, are vacant. In the bounds of the Classis of Zion (those of Chambersburgh, Gettysburg, Berlin and Strasburgh are without pastors. Mr. J. W. Hoffmeyer and Wm. A. Good, of the theological seminary have accepted calls; the former from the Glades, Frederick co. Md., the latter from the congregations lately under the pastoral care of our deceased brother Hantz, in Berks co. Pa.

Mr. Good has recently been ordained by a committee of ministers appointed by the Classis of Lebanon. No particulars have yet been furnished.

THE BIBLE IN CHINA.

We are indebted to a gentleman in this city for permission to publish the following letter recently received from the celebrated Gutzlaff, the enterprising missionary, who, at the hazard of his life, has travelled through the principal cities of China, distributing the word of God, and preaching the Gospel to thousands who have been heretofore considered inaccessible to Christian effort. It will be seen from another letter, which we publish below, that we may soon expect a call for 10,000 copies of the New

Testament for distribution in China and the adjoining countries, and that the field, in all that part of the world, is white to harvest! The missionaries, Messrs. Tracy and Williams, who left this port for Canton on Saturday last, will arrive at a moment when all their energies will be needed, and there will doubtless still be an urgent demand for more laborers.—*N. Y. Obs.*

Dear Sir—After a most eventful voyage along the coast of the maritime provinces of China, Formosa, the Pescadores, Corea, and the great Loo Choo, which took us about seven months, I returned to this place, which I hope very soon to leave. I have had a great many opportunities to distribute the word of eternal life in all the principal emporiums of the Chinese empire, as Amoy, Fuh Chow, Ningpo and Shanghai. The Viceroy of Fuh Kien province took even the trouble of sending up our books to the Emperor. The sensation, which we have occasioned is very great, and we humbly hope that it will be lasting. We adore the all-ruling Providence, which has permitted us to be the harbingers of good tidings, whilst we humbly hope that the work begun in the fear of the Lord will be carried on.

There is some prospect of trade being carried on to the northern harbors. It would greatly enlarge the sphere of mercantile enterprise, if it really takes place.

My aid as a surgeon has frequently been called on. I dispensed a great quantity of medicines. By these means I have been greatly enabled to gain access to all classes of natives.

The steps I intend to take in future are very uncertain. I wish to follow the indication of Providence implicitly. Hitherto I have received the strongest encouragement to prosecute the dangerous path of carrying the blessed Gospel to this dark empire. Cheerfully still I resign my life in such a glorious cause. You will see my last journal, and hear more of me within a few months.

Implying the Divine blessing upon you and your family, I have the honor of subscribing myself, dear sir, your most obliged servant,

TH. GUTZLAFF.

Macao, Sept. 16, 1832.

Letter from the Rev. Dr. Morrison.

CANTON, CHINA, Oct. 29, 1832.

We have had more of the Holy Scriptures sent up to China this last season than at any former period; and Mr. Gutzlaff, who has, I believe, written to you, carried a considerable number to the north of China, on the coast, to Corea and the Loo-Choo Islands. He sent by the hands of some official persons, one copy to the King of Corea, who however, declined to accept it.

Mr. Gutzlaff has gone another voyage to the north, (which is his third) carrying Bibles, Prayer-Books and Tracts. Thus, I trust, the word of the Lord will spread, and His wondrous works be made known throughout China & the surrounding nations. I have the pleasure to state, that the American churches have taken up the cause of China. Messrs. Bridgman and Abel were their first Missionaries. Mr. Stevens has, a day or two ago, arrived on the coast, in the ship *Morrison*—named after me, I believe, by its owner, Mr. Oliphant, a devoted servant of Christ and a

friend of China. Mr. Stevens is sent to preach to seamen in China, and also to study the language for Missionary purposes. We have another Chinese student in Mr. Winterley, who is here for his health, and is acting as Chaplain to the Factory during the absence of Mr. Vachell, who had gone to England on a visit.

The American Christians wish their Missionaries to distribute Bibles at American expense; to which, of course, we can have no objection. Mr. Bridgman and I have consulted about printing an edition of our Translation in China, for his constituents; but have not yet decided on the measure. Thus the means are increasing, by the Lord's good hand upon us, and I trust His hand will work with us, and with my successors in this field of labor. During the summer, I have employed our lithographic press in printing Scripture-sheet Tracts; most of which Mr. Gutzlaff has taken with him. Mr. Bridgman has also procured a lithographic press, which he intends using in a similar manner.

May the grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, be with us all!

BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 4, at Exeter Hall. Lord Teignmouth being unable, in consequence of continued indisposition, to attend the meeting, Lord Bexley took the Chair.

The Report was read by the Rev. A. Brandram, Clerical Secretary to the society. Though it announced a falling off in the amount of the Society's income, it gave, in every other respect, a most encouraging account of its progress in almost every country in the globe, in the circulation of the Word of God. Not less than one hundred and seventy-five thousand one hundred and eighty-two copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly among the Catholic cantons. The most important fact connected with the distribution of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the islands of Loo Choo.

The total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, from the commencement is 8,143,456. The Society's receipts during the past year amounted to £75,492, 10s. 5d. Of this sum, £25,604, 18s. 7d. were the contributions of Auxiliaries, and £40,717 for the sale of Bibles and Testaments. The receipts of the past year, as compared with the preceding, showed a falling off of more than £6,000. The total expenditure of the Society within the year, was £86,761.

Many gentlemen addressed the meeting, among whom was Dr. Cox, of New York. This gentleman was introduced to the notice of the meeting by the Rev. A. Brandram, who stated that Dr. C. visited England as a deputation from the American Bible Society.—*Presbyterian*.

DEPARTURE OF MISSIONARIES.—On Saturday, June 15, the ship *Morrison*, Capt. Briggs, left this port for Canton, with a fair wind, having on board the Rev. Ira Tracy, from Hartford, Vt. missionary, and Mr. S. W. Williams, from Utica, printer. Both these gentlemen will devote themselves entirely to the great work of spreading the Gospel among the Chinese.

Rev. Messrs. Stephen Johnson, Charles Robinson, Samuel Munson, and Henry Lyman, with their wives, sailed on Monday of last week from Boston, in the ship *Duncan*, bound to Batavia. The first two are destined for Bankok in Siam, and the others are to explore sundry islands of the Indian Archipelago, with a view to the establishment of a mission or missions there.

A large reinforcement of Missionaries is to sail in a few days from Boston for the Island of Ceylon. They all go out under the patronage of the American Board.—*N. Y. Obs.*

INSTRUCTION & EMBARKATION OF MISSIONARIES.

At Boston.

On Sabbath evening, June 9th, the Rev. Messrs. Samuel Munson, Henry Lyman, Charles Robinson, and Stephen Johnston, Jr., Missionaries of the American Board of Commissioners for Foreign Missions, designated to South-eastern Asia, received their instructions in the Park street church, in the presence of a crowded audience. After singing, and prayer by the Rev. Dr. Jenks, the instructions of the prudential committee were read by the Rev. B. B. Winsor, one of the Secretaries of the Board. Rev. Mr. Linsley addressed the congregation on the necessity and benefits to these brethren of the sympathy and co-operation of Christians in their native land, and, in the name of the audience and of the churches, pledged to them that consolation and aid. The instructions and the addresses were each preceded by appropriate music; and the services closed with prayer by the Rev. Mr. Winslow, and the Doxology.

The next day, Monday, June 10th, these missionaries sailed, in the ship *Duncan*, Capt. Randall, bound to Batavia, in the Island of Java. About noon, several of the officers of the Board and members of the prudential committee, a number of personal friends of the passengers, and a large concourse of gentlemen and ladies, being assembled on the deck of the vessel and on the shore, an appropriate prayer was offered by the Rev. Dr. Fay; and shortly after the ship left the wharf, while the spectators were singing Heber's Missionary Hymn.

Messrs. Robinson and Johnson are to join the mission in Siam, commenced some time since, by the Rev. Mr. Abel, a Missionary of the Board, under highly favorable auspices, in Bankok, the capital of that kingdom. Messrs. Munson and Lyman, leaving their families at Batavia or some other convenient place, are to be employed for a time in exploring various islands of the Indian

Archipelago, and then, most probably, to commence a new station at some promising place in those populous regions.

At New-York.

On the same evening as above, the Rev. *Ira Tracy* and *Mr. Samuel Wells Williams*, appointed to the China mission, received their instructions in the Murray street church, N. York city. The audience was very large. The meeting was opened with singing, which was followed by prayer by the Rev. Dr. Murray. The instructions of the Prudential committee were read by the Rev. R. Anderson, one of the Secretaries of the Board; and an address, suited to the interesting occasion, was delivered by the Rev. Dr. McAuley. Appropriate music preceded both the instructions and the address. The services were closed with prayer by the Rev. Dr. Spring, and with singing Heber's Missionary Hymn. Mr. Tracy is an ordained Missionary, and Mr. Williams a missionary printer. They were expected to embark in the ship *Morrison*, for Canton, in the course of the week.

Of these missionaries, as the reader has observed, two—a clergyman and a printer—are destined to Canton, to be associated with Mr. Bridgman the missionary of the Board, and Mr. Stevens, chaplain to seamen from the American Seaman's Friend Society, already stationed at that place; the other four have sailed to Batavia, two of them, probably, to reside there for some time while learning the Malay language, and then to leave their families there while exploring the neighbouring islands; and two of them to join the mission of the Board in Siam. The day but one after the Instructions of the committee were delivered to these missions, and the next day after those bound to Batavia sailed, a letter was received from the Rev. Mr. Bridgman at Canton, dated February 16, 1833, in which he says—

"There is a demand for effort on every side. More missionaries are greatly needed. There should also be a devoted and pious and well educated printer.—Yesterday I received letters from brother Abel. He is earnestly looking for more labourers.—I have also received letters from Mr. Mudurst at Batavia, dated early in December." "I know not," he exclaims, "which way to turn, I am so pressed with business. I hope that one or two American missionaries will come to my aid."—*Missionary Herald*.

REFORMATION IN INDIA.

Mr. Alfred Bourne, of the London Wesleyan Missionary Society, who is stationed at Negapatam, has sent home most encouraging reports of a *Remarkable work of God in a large village of Romanists and heathens*.

Mr. Bourne thus speaks of the beginning of this work:

I have lately had great pleasure in witnessing a favorable opening for the gospel in a populous village called Melnattam, about 40 miles to the south of Negapatam. The inhabitants are partly heathens and partly Romanists, the latter of whom have come to a determination to renounce the errors and superstitions in which they have been educated, and in which up to the present period, they have vainly trusted.

Having been informed of their determination—presented with a list of many of their names—and pressing solicited to take them under the care of our mission, I sent one of my assistants down to them in October, 1829; and on his return, I received a most favorable report as to the state of the people, and the opening prospects which the neighborhood in general presented of a speedy and cordial reception of the gospel in its purity. Toward the close of November, I visited them myself; and was highly gratified, with what I saw and heard.

Of this visit he gives the following particulars:

The people received me as if I had been an angel from heaven. All the Romanists of the village, with the exception of one family, have publicly and decidedly renounced the errors of Popery; and nearly 100 souls are now under our care receiving instruction in divine things. The holy Sabbath, which previously they had only known in name, has been instituted among them, and its requirements cheerfully observed. Divine worship has been regularly introduced; the voice of prayer, thanksgiving and praise, is frequently heard from their temporary temple; and their children, in the school which we have established, have begun to learn to read the Sacred Scriptures, which are able to make them wise unto salvation.

This opening may be regarded as the more important, from its relative situation in reference to the surrounding villages, and the access which it gives us to a vast population, heathen as well as Romanists, many of whom have already intimated a desire to embrace Christianity.

In May 1831, Mr. Bourne adds—

I have visited Melnattam, and was highly gratified. It is not to be expected that a few poor uneducated people, just emerging from the grossest darkness of superstition and the prejudices of a false religion, can at once obtain clear views of truth. Considering the short period these poor villagers have been under our care, their improvement in Scripture knowledge, in outward behavior, and in some cases, in correct feelings concerning the necessity of salvation through faith in Christ Jesus, very far surpasses my most sanguine expectations. For the last two months, Christian, a Native Catechist, has resided among them; and their rapid improvement in the knowledge of divine things is a satisfactory testimony of his diligent attention to their spiritual welfare, and his earnest solicitude for their establishment in the gospel.

No circumstance during my visit afforded me more gratification than to observe the attention which was paid to the day of the Lord. The morning—very different from what it is generally in India—had all the delightful stillness, which I have not unfrequently observed on a Sabbath morning in England; every implement of labor was laid aside; a general cessation from ordinary business was very perceptible; and, at the appointed hour of worship all repaired, in clean apparel, to the little thatched school room, which served us as a temple in which to celebrate the praises of the Most High. Twice during the day, in the morning and in the evening, spiritual sacrifices of prayer and praise were presented to Jehovah; and to these poor out-

casts, who are just emerging from darkness into marvellous light, the word of truth was proclaimed.

The following are the most recent particulars given by Mr. Bourne:

The effects of the Truth on the outward circumstances of the people are too perceptible not to be observed by even an indifferent spectator; and their improvement in cleanliness, industry, and general behavior, proves that *godliness is profitable for all things*. The vain ceremonies in which they once took so much delight, they have entirely abandoned. The Sabbath among these poor villagers is now a sacred day—a day of rest—a day in which they unite in the solemn worship of Jehovah: this is another triumph of the Gospel; for, before they received the truth, every day to them was the same. Their knowledge of divine things is truly surprising; and a few of them have manifested deep concern for the salvation of their souls, and have given evidence that they are now under the influence of different motives and principles from those by which they were formerly governed. This is evidently the work of the Lord; and to Him be all the glory.

The day fixed for opening the chapel for divine worship was the 27th of October.

Twenty heathens, partly adults and partly children, were baptized on the occasion: this was an affecting, a glorious sight: it was with the greatest difficulty that I could command my feelings and perform the service without weeping aloud.

During the service, the whole of the Romanists whom we have received under our care stood up, and publicly renounced the errors of the Romish Church; declaring, that their entering into the Protestant Church was an act which had proceeded from the greatest deliberation, and from a settled conviction that it is the true Church of Christ; and finally, that it is their determination in future to take the Scriptures alone as the rule of their faith, the test of their experience, and the standard of their practice.

Melmtan does not derive its importance so much from itself, though it is a very considerable village, as from the consideration that it is the key to many other large and populous places; and, as the surrounding villages have now an example before them, the difficulty of renouncing heathenism is considerably lessened, and the superior light and morality of our holy religion are placed in striking contrast with the superstitions, the depravity, and obscurity of heathen idolatry.—*N. Y. Obs.*

Miscellaneous.

MOURNING.

A French writer gives a neat summary of the different observances among mankind, relative to mourning and funeral ceremonies. All the world, says he, is acquainted with the magnificence of the Roman obsequies and funeral games. The Greeks also burnt the corpses of distinguished individuals, with funeral feasts and lamentations of hired weepers, though they generally displayed a less sumptuous grief and a better regulated piety. The Persians buried the bodies of the dead; the Indians enveloped them, for preservation's sake, in a sort of lacquer; the

Egyptians embalmed and dried them, exhibited them on festival days, placed them at their table among their guests, guarded them as their most precious possession, and lent and borrowed money upon these strange pledges.—In our times, the custom of dancing at funerals is only practiced in India and among some savage nations; but funeral entertainments still prevail in many European countries. Among others the ceremony of interment is solemn and silent, which nevertheless does not interfere with the wish that all may be forgotten as soon as possible. We observe more ostentatious rites for persons of consequence; their carriages follow them to the grave, and sometimes their horse is paraded, which, having been made fast, seems to partake of the afflictions of the occasion.—The Orientals, from whom we borrow this custom, went further: they made the horses in funeral processions weep, by blowing a particular powder up their nostrils.

In Italy, the mourning was formerly white for women, and brown for men; in China it is white; in Turkey, Syria, and Armenia, it is blue; in Egypt yellow; in Ethiopia grey.—Each of these colors had originally its mystical signification.—White is the emblem of purity; celestial blue indicates the space where the soul ranges after death; yellow, or the tinge of dead leaves, exhibits death as the end of all human hope, and man falling like the leaf of autumn; grey presents the colour of the earth, our common mother; and black, the funeral costume now adopted throughout Europe, is an allusion to the eternal night. In England, the King never wears black. He is clothed in red as mourning. Till the reign of Charles VII, white was the funeral garb in France. The dowager empresses never left off weeds and their apartments were hung with black till their death.—The Chancellor of France is the only person in the kingdom who never wears mourning. The brothers, nephews, and cousins of Popes never wear it: the happiness of having a Pope in the family is too great to allow them being afflicted even by his death.

But the most remarkable of all these usages, is perhaps that of the people of those ancient nations, who dressed themselves as women when they lost their relations, in order, it is said, that the ridicule attached to their vestments, might make them ashamed of their grief.—*Chr. Mir.*

FAITH IN LIFE AND DEATH.

There are two great works Faith performs for the saints, one in life, the other in death. In life, it is the principle of mortification of their sins; in death, it is the spring of their hearts. It makes them die whilst they live, and live while they die.—*Flavel.*

EDUCATION.

Translated for the Messenger, from the Allgemeine Schulzeitung, edited by Drs. Diltthey and Zimmerman of Darmstadt.

RUSSIA.

University of Kasan.—The sphere of its influence extends over 16 governments, with a population of 8 millions of inhabitants of the most dissimilar nations, among whom there are 6000 students, or one in every 1333. The present Curator, Michael Magnitzky, is very active in the exercise of his duties, and has instituted many

new regulations and greatly improved those already existing. Amongst others, it is provided that those who have distinguished themselves in their studies, and have properly mastered the Russian, Greek and Latin languages, shall be sent into foreign countries, particularly Germany, France and England, to complete their education, especially in Chemistry, in which very little progress has yet been made in Russia. The Curator proposes further to require the professors, who first perform these journeys, to establish a regular intercourse between Kasan and the most celebrated Academies of Germany, France and England, and for this purpose to subscribe for their publications, and to nominate such as are known to be men of worth and learning as correspondents of the University of Kasan. The University is about to procure a complete collection of philosophical and astronomical instruments. It is already possessed of a cabinet of coins. Its observatory, the most Eastern in Europe, is provided with the apparatus necessary for regular observations, the publication of which will be advantageous to the cause of science. Among others, Professor Simonof, who enriched the museum and cabinet of natural history with considerable contributions, and whose name has become known by the last celebrated Russian voyage of discovery, has commenced very interesting observations on eclipses of the moon. (Jan. 1823.) He is one of the first young travellers who were sent into foreign countries, and is now in Paris for the purpose of having additional instruments made for astronomical observations.

POLAND.

University of Warsaw.—This University was established in 1807, first with a faculty of medicine, and the year after with a faculty of law. The Emperor Alexander completed its organization; and in 1816 and 1817 all the new lectures commenced. Various buildings were from time to time provided for the library, the cabinet of natural history and the laboratory. From that time the number of students increased every year;—in 1819, 309; in 1820, 496; in 1821, 507; in 1822, 577; and in 1823, 609. There are 44 Professors. For the encouragement of the students in their studies, prizes are offered. They, as well as the professors, wear a uniform, prescribed by an ordinance of the Emperor.

GERMANY.

The whole number of public instructors in all the Universities of Germany, which contains 30 million inhabitants, amounts at present (1824) to 880, and that of the students to 12,827, which gives not quite 15 students to one teacher. It is striking to compare with this the relative proportion of students and instructors in South America. In the University of Lima, in the province of Peru, which contains 1½ million inhabitants, there are, according to the published account, 180 instructors and more than 10,000 students. The proportion of students to instructors is there about 55 to 1. The most striking proportion however is, that of the students to the inhabitants. With us only one out of every 2300 inhabitants attends our high-schools; but there, one in every 150. What progress must intellectual culture make then in a short time, beyond any thing that we have an idea of at present!

**TO MINISTERS OF THE GOSPEL,
Of all denominations, friendly to Sunday-
Schools.**

The meeting of Sunday-school teachers, held in May last in Philadelphia, was composed of members of the principal evangelical churches of the United States. They united without an objecting voice, in offering a respectful invitation to the ministers of Christ, to devote a single service to the promotion of Sunday-schools. They only ask that you will deliver to your respective congregations one sermon in which the parents and guardians of children shall be urged to the duty of co-operating with you and the teachers of Sunday-schools, in the religious instruction of children. If you think that these schools aid the ministry of the Gospel, these teachers ask that you will in this manner show your approbation and countenance. If you think with them, that the instruction in these schools ought not to supersede the teaching of parents, but that parents are under solemn obligations to give their personal attention to the religious nurture of their children, using the school as a valuable auxiliary in discharging the duty, then the teachers beg that you will take an early opportunity of impressing these principles on the minds of your people. In order to make the suggestion more definite, the teachers have named *the first Sunday of October* next as a suitable day, or some Sabbath near that time that may be more convenient. They earnestly call your attention to the proposition, and solemnly and affectionately commend it to your devout consideration.—*Sunday School Journal.*

WESTERN AFRICA.—A Society has been formed at Southampton (Eng.) to send missionaries and establish schools on Macarthy's Island, about 400 miles up the river Gambia, with the special design of benefitting the Foulha tribe, and, through their instrumentality, the interior of Western Africa. The expense is estimated at about \$600 or \$700 for a house and school-rooms, and about \$1,500 a year for five years. It is to be under the superintendence of the Wesleyan Missionary Society. Funds to a considerable amount have already been subscribed.—*S. S. Journal.*

Obituary.

It becomes our painful duty to announce the death of Mr. DANIEL HELFERICH, son of Mr. Daniel Helferich, sen. of Lehigh county, Pa. a student at the Theological Seminary of the German Reformed church, located in York. He died on Wednesday morning the 19th of June, in this borough, after a short but painful illness, aged 20 years 6 months and 2 days. The deceased was a young man of good talents and exemplary piety, and bid fair to become an eminent and faithful watchman on the ramparts of Zion; but the Lord in his wise Providence hath otherwise determined. Towards the close of his earthly career, when his body was racked with pain, and his physical strength was fast declining, his soul swelled with a sense of redeeming love, and shewed to the world that the religion of the Cross is more than a mere dream or phantom. When the moment

of his dissolution arrived, he left the world with the triumphant hope of a blissful immortality beyond the grave.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out."

AMICUS.

TRIBUTE OF RESPECT.

At a joint meeting of the Students of the Theological and Classical departments of the Institution attached to the Ger. Ref. church, convened in the Lecture room on Saturday the 22nd day of June, 1833, for the purpose of expressing their deep regret at the loss they have sustained in the death of DANIEL HELFERICH, a beloved brother and affectionate fellow-student, D. BRAGONIER was called to the chair, and R. Douglas appointed Secretary.

Meeting opened with prayer—when, on motion it was

Resolved—That a committee be appointed to draw up and present to this meeting for adoption, a suitable preamble and resolutions on the late afflicting dispensation of Divine Providence.

The committee reported as follows:—

Since it has pleased God in his infinite wisdom, to remove from us by the stroke of death, our beloved brother, while he was yet in the morning of life, and while he was preparing himself for further usefulness to his fellow-men, by becoming a minister of the Gospel of Christ, and by this dispensation of his providence heavily to afflict our Institution, the Church and the friends of the deceased; we rejoice that it is not our lot to mourn as those who have no hope. And although the hearts of many may be affected besides those of a bereaved father, affectionate brothers and tender sisters, they have the consoling reflection left, that his death was that of the righteous, and his end was peace. It was indeed comforting to witness the closing scene of his life, and must be a source of great consolation to his bereaved friends, to hear that he left this world with the full assurance of a peaceful abode in the mansions of the redeemed. A few moments before he drew his last breath, he earnestly besought the blessing of God on his fellow students and others who stood around his bed, and then calmly resigning his spirit into the hands of his heavenly Father, with a delightful smile upon his countenance, which seemed to indicate the joy of the soul as it fled from its tenement of clay, silently sunk into the peaceful slumber of death. Let us with christian meekness submit to the will of God, whilst we endeavour through the strength of our Master to be prepared when death overtakes us, to join with our brother in the uninterrupted praises of our God in the sanctuary above. We would therefore, while deeply humbled under the mighty hand of God, present for your adoption the following resolutions:—

Resolved—That we deeply sympathise with the friends of the deceased in the loss which they, the church of Christ and this Institution have sustained.

Resolved—That as a testimony of respect to the memory of our deceased brother, we wear crepe on our hats during the remainder of this session.

Resolved—That this meeting return their

thanks to Mr. and Mrs. Morris for their unremitted attention to the deceased during his illness.

Resolved—That the thanks of this meeting be returned to the Rev. professors Mayer, Rauch and Agnew, for their affectionate and interesting addresses delivered on the death of our departed brother.

Resolved—That this meeting return thanks to the Rev. Clergy of different denominations, who attended the funeral of the deceased.

Resolved—That the thanks of this meeting be returned to the Executive Committee of the board of Trustees of the Seminary, for their attendance at the funeral of the deceased.

Resolved—That the proceedings of this meeting be signed by the chairman, and attested by the Secretary; and published in the religious periodical attached to this church.

D. BRAGONIER—*Chairman.*

R. DOUGLAS—*Secretary.*

"Mr. D. requests me to hand the following obituary notice to the editor of the Messenger for publication. It is at the special request of the mother and grandmother of the deceased child that he sends it. She was the only child of Mrs. Hill, whose husband a few years ago attended our Synod at Harrisburg, but has never returned."

"JOSEPHINE RACHEL ELENORA, only child of Mary Hill, of Woodstock, Va. was born on the 6th of January, 1829; and departed this life on May the 5th, 1833; aged 5 years 4 months and 2 days. Her intelligence far surpassed those of her age, and her disposition was truly amiable. She was the fond object of a mother's love, but the cold frost of death nipt the tender blossom, and it withered beneath the fond eye of maternal love, leaving an aching void, which the world can never fill."

RECEIPTS FOR THE MESSENGER.

From Mrs. Eliz. Keplinger, for 1832-33, \$2; H. J. Rahauer 1833, 1.00; Geo. L. Brown '32, 1.00; Ab. Gartner, 50cts.; Peter Tice and M. Hoke, each 1.00; Jacob Gartner 1832, 1.00; Rev. F. A. Sholl, 4.00; Mrs. Beecher, 3.50; Nehemiah Dodge, 1.50; Geo. Bomberger (Northampton Co. Pa.) Henry Eylesberger, Sarah Chambers, David Eylesberger, Margaret Coolbaugh, for 1833, each 1.00; Jacob Troxel of Ino. for 1830-33, 4.50; John Cover, Paul Haugh, D. & H. Welch, for 1832, each 1.00; Peter Troxel, Barbara Smith, Jacob Cover, for 1832, each 1.00; Joshua Motter 1832-33, 2.00; Rev. John Cares 1831-33, 3.00; Catharine Light '32, 1.00; Malvina Miller, Ann Barr 1833, each 1.00; Daniel P. Lange, Jacob Lesby 1833, each 1.00; Rev. Henry Wagner John Bodine, Wm. Nicc. 1833, each 1.00; James Lewars 1832-33, 2.00.

By Rev. Jacob Dillenbacher—from Absalom Rinker for 1831-33, 3.00; Joseph Borden, Chr. Hinkel, Mary Ott, Charles Jordan, Joseph Andreck, George Santz and Stephen Schlauman, for 1833, each 1.00; Rev. John Brown for Magazine and Messenger, 5.00; Michael Seibert and George Wolff, Esq. for 1831-32, each 2.00; Dewalt Kiefer 1.00; Rev. H. Bibighaus 1832-33, 2.00.