

# Messenger

OF THE

## GERMAN REFORMED CHURCH.

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NEW SERIES.

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

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### Synodical Minutes.

#### TRANSLATED.

Agreeably to a resolution of the Synod of last year, the delegates of the different Classes met at Easton, Pennsylvania, on Thursday the 27th of September, 1833. As it had pleased divine providence to call our respected president, the Rev. J. W. Dechant, from time to eternity the duty of delivering the synodical sermon devolved on the Rev. D. Willers, secretary of Synod, who preached on the text, 1. Cor. 3: 9. In the afternoon at 2 o'clock the members of the Synod, assembled in the Reformed Church. The Rev. T. L. Hoffeditz was elected president pro tem. and the meeting was opened with singing and prayer.

The following delegates from the several Classes were present.

*From East Pennsylvania Classis:* the Rev. Messrs. T. L. Hoffeditz, Daniel Zeller, Samuel Hess, and Christian Becker, and the elders Messrs. Peter Schneider, John Roth, George Hess and Philip Meixell.

*From Lebanon Classis,* the Rev. Messrs. M. Bruner, Daniel Zacharias, and H. B. Schaffner, and the elders Messrs. Peter Bier, Solomon Moore and John C. Bucher.

*From Susquehanna Classis,* the Rev. Messrs. S. S. Schneck, D. Willers, Richard A. Fisher and the elder Mr. Lantz.

*From Zion's Classis,* the Rev. Messrs. Samuel Gutelius, Daniel Ziegler, and John Cares, and the elders Messrs. Martin Danner, and P. Weinbrenner.

*From Maryland Classis,* the Rev. Messrs. Ithor Helfinstein, sen. John B. Rebough, and C. Bucher, and the elders Messrs. Michael Fensell, and Frederick Humrickhouse.

*From West Pennsylvania Classis.* No delegates were present. The Rev. D. Kammorer,

a member of this Classis, appeared, and handed in a copy of the proceedings of the Classis, and took his seat as an advising member.

*From North Carolina Classis,* the Rev. J. G. Fritchey.

The following Rev. gentlemen appeared as delegates from the different ecclesiastical bodies in correspondence with us, and took their seats as advising members.

*From the Synod of the Dutch Reformed Church,* the Rev. Messrs. Henry L. Rice, and Paul Weidman.

*From the General Assembly of the Presbyterian Church,* the Rev. George Junkin.

*From the Lutheran Synod of East Pennsylvania,* the Rev. Messrs. Hecht, and C. Miller.

The following clergymen of our connexion were also present, the Rev. Messrs. Samuel Helfenstein, sen. B. C. Wolff, David Bossier, Frederick Scholl, and Andrew Hoffman.

The election for officers was next held, and the Rev. D. Willers was chosen president; Rev. M. Bruner recording secretary; Rev. B. S. Schneck corresponding secretary; and Mr. George Small treasurer.

The following committees were appointed by the president.

*To examine the different classical minutes,* the Rev. Messrs. A. Helfenstein, sen. Daniel Zeller, R. A. Fischer, and the elders John Roth and Peter Bier.

*2. On correspondence,* the Rev. Messrs. T. L. Hoffeditz, Samuel Gutelius, and Daniel Zacharias, and the elders Peter Schneider, and George Hess.

*3. On the state of religion,* the Rev. A. Helfenstein, sen. Daniel Ziegler, J. Casper Bucher, and the elders Messrs. Martin Danner, and P. Weinbrenner.

*4. On the treasury,* the Rev. Messrs. Daniel Ziegler, J. Cares, and the elder Mr. Michael Hensell.

*5. To examine the minutes of the several ecclesiastical bodies in correspondence with us,* and to distribute them among the Classes, the Rev. Messrs. J. G. Fritchey, Samuel Gutelius, J. Rebough, and the elder Mr. Frederick Humrickhouse.

### The English Hymn Book.

The committee which was appointed at the last meeting of Synod at Fredericktown to take charge of the affairs relative to the english hymn-book, reported: That in pursuance of their appointment they procured from the Rev. brethren entrusted with the printing of the hymn-book a statement of the monies which they had received and expended and of what is still due; that a

portion of these monies has come into their hands; and that they found themselves under the necessity of procuring from the administrators of Mr. Parker Blood a copy of the account on his books for binding the hymn-book, and also for selling a part of the edition. From these documents it appears,

1. That the Rev. Martin Bruner has rec'd. for hymn-books, -	\$482,42½
That he paid to Mr. John Gruber for printing, -	337,62½
And that he paid to Mr. Parker Blood for binding, -	91,83½
There is consequently in his hands a balance of -	52,96½
	\$482,42½

Mr. Bruner told the committee that the above balance, & also an additional sum ought to be allowed him for his labor with the hymn-book. They however did not think themselves authorized to act in reference to this matter, and therefore submit it to Synod for adjustment.

2. They further report that a considerable amount is still due for hymn-books. With much laborious exertion they succeeded in collecting from the amount outstanding the sum of \$247,44

Of this there was paid to the treasurer of Synod, -	\$186,37½
And to Mr. Gruber in full of his account, -	9,37½
Consequently there is in the hands of the committee a balance of -	50,69
	247,44

6. That Mr. George Leidy, in May 1832, paid to Mr. Geo. Small treasurer of Synod for hymn-books, - 9,81½ |

4. That there is yet outstanding in the hands of several individuals a balance of - 113,46 |

Total amount - \$853,13½

The Committee in conclusion respectfully inform the Synod that this business was not accomplished without much labor and vexation, nor without expense—for which they expect payment.

SAMUEL GUTELIUS,  
GEORGE SMALL,  
DANIEL ZIEGLER.

The Report was adopted, and it was RESOLVED, That the requisition of Rev. M. Bruner be allowed, and the expenses of the committee be paid.

It was further *Resolved*, that this Committee continue in existence and attend to the object of its appointment until the meeting of the Synod.

#### A new Edition.

The Classis of Susquehannah request Synod to add an appendix of hymns to the book before a second edition is published. The classis of Maryland express their desire that a second edition of the hymn-book be immediately undertaken; that an addition of well-selected hymns be made to it, and that the book be stereotyped.

Synod referred this subject to a Committee consisting of Rev. Martin Bruner, Daniel Zacharias and John Cates.

This Committee made the following report: "The first edition of the hymn-book is exhausted and a new one is become necessary. The Committee therefore recommend to Synod, 1, that a second edition be printed without delay; 2, that an additional number of hymns on various subjects, not exceeding 125 in all, be appended to it; 3, that a certain number of copies of the appendix, (designed to accommodate those who have purchased the first edition,) be also printed in a separate volume; 4, that a committee be appointed whose duty it shall be to make the selection, to obtain a copy-right, and to have this second edition printed forthwith."

The report was accepted, and Rev. D. Zacharias and B. C. Wolff were appointed a Committee to carry its recommendations into effect.

It was *Resolved*, that the copy-right of the English hymn-book when obtained be transferred to the Trustees of the Theological Seminary for the use of Synod.

Further *Resolved*, that the Constitution of the Church and the Catechism be added to the hymn-book.

#### The Congregation in Loudon, Va.

Our readers are already informed that inroads have been made into this congregation, and a most unhappy division created in it, by the Rev. Mr. Hutcheson of the Presbyterian church, and his friends. The committee of the Winchester Presbytery, whose appointment we noticed in our June number, and from whose action on the subject we had expected a satisfactory result, has long since had a meeting in relation to it, but we regret to say that our anticipations have been disappointed. All that we know of the present state of that matter appears from the following item in the Synodical proceedings:

"The Committee appointed last year on the case of the Loudon congregation report, that they have not yet been able to bring it to a satisfactory conclusion."

"Resolved that, inasmuch as the Committee on the case of the Loudon congregation have not succeeded in their efforts to terminate that unpleasant business, our delegates to the General Assembly of the Presbyterian Church be instructed to bring it before that body, unless it should, in the mean time, be amicably adjusted."

The delegates to the General Assembly are Rev. Geo. Wack and A. Holtzstein sen. *primarily*, and Rev. Daniel Zacharias and John B. Rebaugh, *secondly*. This delegation will have an important duty to perform, not so much on account of the particular injury inflicted upon the congregation in question, and on the church of

which it is a member, as of the principle involved in this controversy. If such invasions as this one are permitted, and no protection can be given to the rights of the Reformed Church, she must eventually be worn down and crushed amidst the restless activity of rich and powerful neighbours, in their exertions to enlarge their own borders. With the Presbyterian Church, as well as with the Dutch Reformed and the Lutheran, we have articles of fraternal union and correspondence that are designed for mutual benefit; but this connexion is worth nothing if our vacant congregations can, after all, be torn to pieces, and their property abstracted from our communion, by the acts of individual ministers belonging to any one of those denominations. We expect every thing from the justice and magnanimity of the Presbyterian Church, and still think it is only necessary that our grievances be properly brought before her tribunals, where her voice can be heard and her verdict obtained.

#### Report of the Board of Missions.

"Agreeably to the resolution of Synod the Board met and organized on the 17th of October 1832. In pursuance of the duty assigned to them they proceeded to ordain Wm. Bennet as missionary to North and South Carolina. From him they have received two letters, from which, as well as from information just obtained from one of our brethren of that section of country, it appears that Mr. Bennet is fully impressed with the importance of his mission, and is doing much for the glory of God and the salvation of immortal souls."

The Rev. B. S. Schneck according to his appointment acted for two months as a missionary to our vacant congregations & our scattered members in Clearfield, Huntingdon and Mifflin counties. We hope that during the short period of his operations, the need of the word has been sown upon good ground where it will spring up and bear fruit for everlasting life.

As the repeated solicitations from Washington in the District of Columbia for a German missionary had become very pressing, the Rev. Mr. Bessler was appointed to act in that capacity for one year in Washington as well as in Baltimore and Alexandria. But before his appointment was known in the first mentioned place, the congregation there sent a call to the Rev. Mr. Ungerer, who had before been sent as missionary to them, to become their pastor. From this congregation the Board expected to obtain the principal part of the support of their missionary, and as that expectation was disappointed, they were unable for the want of means to continue him in the remaining part of his intended field of labor. The board deeply regret that this undertaking thus necessarily failed and that they were obliged to dismiss their missionary.

The earnest and touching entreaties from the States of Indiana, Ohio, Virginia, as also from our own state, to *come over and help them*, could not be answered, by reason of the want of suitable persons to send, as well as of the means to send them. How painful must the entreaties and tears of a hungering child be to a tender mother if she is unable to administer relief; and shall it not affect us that, in the language of the prophet, "The distressed and the poor hunger

and thirst, but not for bread and water, but for the word of the Lord; that they wander from sea to sea, and from the north even to the east, that they run to and fro to seek the word of the Lord and cannot find it."

In reference to the "Messenger" of our church the Board would remark that it must be gratifying to the Synod, as it is to them, that the publication has increased in importance and intrinsic worth, and that there has also been a considerable accession to the number of subscribers. The Synod should earnestly recommend that the paper be published more frequently, and that its circulation be still further extended.

It is extremely unpleasant to the Board to be under the necessity of stating that our German paper, the "Evangelische Zeitung," has been withdrawn from the control of the Board.

Respecting the state of the finances, we cannot give any exact report, as the account of the treasurer has not come to hand. We can however state to Synod that we not only paid off our former loans but also all debts contracted previously to this year, as well as a good portion of the current expenses of the present year. We know also that the money in the treasurer's hands, together with what is still unpaid, will be amply sufficient to meet the remainder of these expenses.

Considering the vast field of operations open to the Board, they have been able to do comparatively little during the past year. The Synod is therefore earnestly requested to make the subject of missions a primary object of its attention, and to bend its efforts to do still more to promote the glory of God, to spread the kingdom of Jesus, and to secure the welfare of immortal souls.

#### SAMUEL GUTELIUS, Ch'm.

The report was adopted and it was *Resolved*, That the Board of Missions be authorized to take into consideration the more frequent publication of the Messenger, and to carry it into execution; but that they shall not undertake the publication until the necessary number of subscribers be obtained to justify it.

*Resolved*, That we cannot regard the "Evangelische Zeitung" as the paper of our church and that, notwithstanding the numerous charge and insinuations which have appeared in that paper against some of our brethren, we always in and still have the greatest confidence in them."

In reference to the Messenger we find it following items in the reports of the Committee on the Classical Minutes.

"The Classis of West-Pennsylvania, recommends to all the members of Classis to sustain the religious periodical of our church as a means of diffusing a more accurate knowledge of her origin, doctrine and institutions."

"The Maryland Classis requests the Synod to make arrangements to have the Messenger published at least twice a month in newspaper form."

"The Classis of Susquehannah pledges itself to do all that is practicable for the support and endowment of the institutions of our church and with reference to this object promises, together with other things, to exert itself to promote the circulation of our periodicals, &c." "The Union of the Lutheran and Reformed Churches" This subject was discussed in several of

Classes at their meetings in the spring, and was brought before Synod by the Committee on the Minutes of Classes. The following notices are extracted from the reports of that Committee.

"The *Classis of East-Pennsylvania* expresses its desire that a union of the Reformed and Lutheran churches might take place, if it could be effected in the spirit of christianity, but thinks that this object is at present burdened with great difficulties."

"The *Classis of Lebanon* was not prepared to come to a decision respecting the proposed union of the two denominations."

"The *Classis of Susquehanna* resolved to follow the leadings of Divine Providence in relation to the union of the two denominations."

"The *Classis* would give its suffrage to a union of the two churches, if it could be effected on the same principles that form the basis of their union in the dominions of Prussia and Baden."

"The *Maryland Classis* approves of a union on the basis proposed in the *Messenger* of March 1853 but would be dissatisfied with a union of our institutions before the churches themselves are united, from which it apprehends that bad consequences would ensue."

The Synod's action upon this subject appears from the following preamble and resolution, which after a short discussion was adopted:

"Whereas the subject of a union of the Reformed and Lutheran churches has been agitated for some time past, and whereas no definite proposition in relation to it has yet been made to us by a body having authority to make it, & the Synod consequently cannot act upon the subject, therefore Resolved, that whenever such proposition shall come to us from the proper authorities of the Lutheran Church, this Synod will treat them with due respect."

#### Widow's Fund.

Many years ago, the few Clergy men, who then constituted the clerical body of our church, obtained a charter incorporating the contributions to a fund the interest of which was to be appropriated in equal dividends, to their widows after their decease. When a capital of about \$2000 had been accumulated, further contributions ceased. The money was invested in good funds, and the interest has been faithfully divided from year to year among the surviving widows of the deceased brethren. The corporation is now reduced to three members who are advanced in years, viz. the Rev. Caspar Wack, Wm. Handel D. D. and Samuel Holstein sen. After their decease it will be extinct, and unless provision be made during their lifetime to prevent such a consequence, its funds will be lost. It is the desire of these brethren to secure the payment of the interest to the widows, who are or may be entitled to it, during their lives, and to give such a direction to the capital that it may afterwards be applied to a benevolent object. They were undecided in their choice between the Theological Seminary and a combination of the Widows Fund by forming a new association, and therefore asked the Synod's advice. The subject was referred to a committee consisting of Rev. T. L. Holliday, N. Gaudins, D. Zeller, M. Bruner, B. S. Schaefer, and J. H. Fritchey. The committee having presented their report, after repeated discussion upon it, asked and obtained leave to withdraw it,

and the Synod finally adopted the following resolutions:

"Resolved that Synod request the Corporation of the 'Widow's Fund' to advance a transfer of its funds to the Seminary."

Resolved that a committee be appointed to communicate the Synod's mind to the Corporation, and to confer with them on the mode of securing the funds. The Rev. J. C. Becker, T. L. Holliday, B. C. Wolf, A. Hoffman, and the elders Henry Snider and Philip Meixner were appointed the Committee.

#### Selected.

##### HISTORICAL NOTICE OF CHRISTMAS-DAY.

The first great festival of the Church, to which the season of Advent is, as we have seen, in introduction, is that of "the Nativity" of our Lord, or the birthday of CHRIST, commonly called Christmas-day; the word CHRISTMAS being compounded from the Saxon word *mass*, which signifies a festival, and is retained also in Candelmas, Lammus, Michaelmas, and Martinmas.

The observance of this festival is of *high antiquity*. By many learned men, according to the statement of the author of "the Antiquities of the Christian Church," it has been referred to as early a period as the apostolical age. Mr. Nelson represents it as authorized by the practice of the primitive Church; for this, however, there does not appear any definite ground. Dr. Cave, in his "Primitive Christianity," remarks, that the first footsteps which he finds of it, are in the second century; though he does not doubt but it might have been celebrated before. However his duty be, that is most material, which is remarked by the learned author of the Ecclesiastical Antiquities, "that Chrysostom" says this day was of great antiquity, and of long continuance, being ancient and renowned in the Church from the beginning for and wise from Thrice as far as Gaul in Spain. "It is certain," adds our author, "that it was observed religiously in the time of Gregory Nazianzen and St. Basil; for they both have sermons on this occasion;" and he further records an anecdote from Ammonius Marcellinus, which proves the observance of the festival in the time of Constantine.

The day on which the festival was observed, was not been uniformly the same. "The greatest part of the Western Church for the three or four first centuries kept the feast of *Christ's* Nativity on the same day which is now called Epiphany, or the sixth of January; denoting *Christ's* manifestation to the world in four several respects, which at first were all commemorated on this day; namely, first by his nativity or incarnation, which was the appearance of *Christ* manifested in the flesh; secondly by the appear-

ance of a star, which guided the wise men unto *Christ* at his birth, and was the Epiphany or manifestation of him to the Gentiles; thirdly, by his glorious appearance that was made at his baptism, when the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove, and lighted upon him, and a voice came from heaven, saying, This is my beloved Son in whom I am well pleased; fourthly, by the appearance or manifestation of his divinity, when by his first miracle he turned the water into wine at the marriage of Cana in Galilee. That this day was kept as our Saviour's birthday for several ages by the Churches of Egypt, Jerusalem, Antioch, Cyprus, and other churches of the East, is so evident from good authorities, that among learned men it is now beyond all dispute. But before the time of the Council of Ephesus in 431, the Egyptians had altered the day of the Nativity to that which corresponds with the 25th of our December; and at a time somewhat earlier the churches of Antioch and Syria had made the same alteration; having, as Chrysostom says, received better information from the Western Church; and thenceforth continuing, according to the testimony of the same father, to celebrate the Nativity and the Epiphany on two distinct days."

Meanwhile in the West it had been generally observed, as it still is, on the 25th of December, and as a festival distinct from the Epiphany. Both of these festivals were indifferently called the Epiphany; the Theophany, or Manifestation of God; and his first and second Nativity: that being the first, wherein he was born in the flesh; and that his second Nativity or Epiphany, wherein he was baptized and manifested by a star to the Gentiles.

What caused the 25th of December to be originally fixed on by the Western Church for the festival of the Nativity, is not obvious. Sir Isaac Newton was of opinion, that this and the other festivals were placed by those who first began to celebrate them in the cardinal points of the year:—the Annunciation of the Virgin Mary, the feasts of St. Michael and of St. John the Baptist, and that of the birth of our Saviour, being at first appointed to the days which they still occupy in our Calendar, as being at that time respectively the days of the vernal and autumnal equinoxes, and of the summer and winter solstices. As to the real day of the Nativity, it is out of the reach of calculation. But this is of no moment. The purpose of the Church is to celebrate the event, on account of the honor which she thereby testifies for the Anointed, and of the benefits, which the contemplation is calculated to produce in her members. And that purpose may be as well answered, whether or not the event actually took place on the day of its commemoration. The identity of the day does not affect the influence of the solemnity.

The manner in which this festival of CHRIST'S Nativity was kept in the early Church, testified the greatest veneration; and it is always mentioned by Christian writers in the highest terms, as the principal festival, and the occasion of all other

\*Chrysostom. Bishop of Constantinople. Born A. D. 344. Consecrated in Constantinople on the 26th of January, when he reigned A. D. 398.

Gregory Nazianzen. Having been consecrated Bishop of Sasima, in care of which he never undertook, he was subsequently in deposed to his honor in the time of Nazianzen, from whom we, after the canon of the 15th, he retired into privacy, agreeably to an express sanction obtained on at the time of his appointment.

St. Basil. Bishop of Caesarea, Consecrated A. D. 370, or soon after. Died in the 40th year of his age.

Constantine. Emperor of Rome, A. D. 330.

Antiquities of the Christian Church, xx c. iv. § 2.

ers. "Chrysostom styles it the most venerable and awful, and the metropolis or mother, of all festivals; adding that from this both the Theophany, so he styles the Epiphany, and the holy Paschal feast, and the Assumption or Ascension, and Pentecost, derived their origin."<sup>11</sup> The day was observed with the same religious solemnity as the Lord's day. Sermons were constantly preached upon it, of which there are numerous examples still extant in the works of many ancient writers; nor was the day ever suffered to pass without a solemn Communion.—That the religious character of the day might be more universally remarked, liberty was granted on it to servants to rest from their ordinary labors, as on the Lord's day; and, as on the Lord's day, also, all fasting on it was strictly prohibited on the one hand, and on the other, all public shows or games. And indeed it has been supposed that the very design of appointing the festivals of Christ's Nativity and Epiphany at this season of the year was chiefly to oppose the vanities and excesses, in which, on their periodic days of mirth and rejoicing at this season the heathens were accustomed to indulge.

The festival of the Nativity having been thus appointed for observance in the several Christian Churches, was annually solemnized throughout Christendom till the era of the Reformation. At that period some of the reformed churches thought fit to discontinue the solemnizing of this day, as well as of other holy days, in their zeal for abolishing all ordinances of human institution and what they were pleased to call superstitious observances. Other churches, however, approved of and retained the celebration of this, in common with the rest of the festivals, which commemorated the principal events of our Lord's life; as in the case of the Helvetic and Bohemian Churches, according to their declarations in their respective confessions of faith. The Canons in the Synod of Dort also, confirmed by their subsequent synodical acts, in 1619, established the observance of this day as a rule for the Churches of Belgia. If, in the mean time, the Church of Geneva abrogated this festival, the abrogation was effected without the knowledge, and against the wish of Calvin, who afterwards exerted himself for the restoration of the observance.\* The rule and practice of our own church in this behalf are well known. They will appear from the foregoing statement, to have been modelled after the example of early antiquity, and of the Catholic Church of Christ; at the same time, they will appear calculated to keep up the remembrance of the great event, and to impress her members with a lively sense of the important doctrines which she now more especially commemorates; and they may accordingly be considered as affording a specimen of her piety, wisdom and moderation, by which her liturgical provisions are distinguished.—*Bishop Mant.*

<sup>11</sup> Varieties of the Christian Church.

\* L'Estrange's Alliance of Divine Offices, 59, 60 136.

The *Liverpool Temperance Society*, in July last, numbered about 3000 members. It held frequent meetings, and at every meeting received new recruits.

## THE MESSENGER.

YORK, DECEMBER, 1833.

The late appearance of this number is entirely owing to its being delayed in the press.

*CHURCH HARMONY, Part Second, containing a variety of Tunes suitable for Singing Schools and Private Societies. By Henry Smith, Chambersburg, Pa.—Printed for the Proprietor, by Henry Ruby. 1833. 80 pages.*

This is a useful supplement to *THE CHURCH HARMONY*, published by Mr. Smith in 1832, to which it corresponds in form, arrangement and typography. It contains seventy-three tunes, which, added to those of PART I, make a collection of 240. Among these we observe all the tunes we have been accustomed to hear in the worship of English congregations, together with many that are new to us, and a goodly number of those German tunes, so justly admired for their beautiful simplicity, which we heard in our earlier days and still regard with undiminished favor.—Mr. Smith's acquaintance with the principles of music, and his qualifications as a compiler and editor, have been acknowledged by men who are much more competent than we are to form a judgement on such matters. We consider his book worthy of patronage, and therefore desire that it may have an extensive sale. The following resolution in reference to it was adopted by our Synod at their late meeting in Easton Pa.

"Resolved, that the Note book published by Mr. Henry Smith of Chambersburg be recommended to our church."

*KURZER ENTWURF, der Christlichen Lehre, in Fragen und Antworten, zum Unterricht der Jugend, von J. CHR. BECKER, V. D. M., Allentown, Pa., 1833. i. c. A Brief Outline of Christian Doctrine in Question and Answer for the Instruction of Youth, by J. Chr. Becker.*

The want of a Catechism suited to the present time, and adapted to the capacities of children and uneducated youth, has long been felt amongst us, and many attempts have been made to provide for it. Almost every minister of the church has had some summary of doctrine, and several have appeared in print, as substitutes for the Heidelberg catechism, which all seem to have regarded as too difficult for the capacities of those whom it was their purpose to teach, and unsuited to the circumstances of the present time; and the Synod itself has repeatedly appointed a Committee whose duty it was made to prepare a shorter and more simple form of instruction of which the Heidelberg catechism should be the basis. The duty has not been performed, & none

of the productions, having this object, which have yet appeared, has given general satisfaction. The little work, the title of which we have given above, was designed by the author for the youth of his own congregation, and published rather as an aid to the object which the Synod has contemplated than as the object itself.

The faults which have been alleged against the Heidelberg catechism, and which it is designed to remedy, are its scholastic form, the length of the answers to many of its questions, the frequent length and involution of its sentences, the abstruseness and mysticism of such portions of it, as *Ques. 79*, the adaptation of others to theological controversies & a state of the public mind which have long since passed away, and the incorrectness of such expositions as *Ques. 44*.—Such faults belong not to the substance but to the form of the catechism; and while it is desirable that they should be removed, it is equally an object of desire that the same doctrinal system be substantially preserved.

The work which is the subject of these remarks, adheres closely in its doctrinal views to the catechism of Heidelberg, and avoids some of the causes of complaint which have been urged against that standard as a guide in the instruction of youth; but others remain; and some features of the original, which appear to us real excellencies, have not been preserved. As a catechism for children, its style and method seem to us not sufficiently simplified. The great difficulty, that meets an author who writes for children, lies in the elevation of his mind above theirs. He is not aware that what is perfectly clear to his understanding may be altogether unintelligible to theirs; and when he imagines that he has descended to their level, he is often still much above it. Such is more particularly the illusion of a mind that is conversant chiefly with abstruse subjects, and with works of elegant literature.

A Reformed catechism for children would be of great utility in the church, especially in our Sunday Schools. We do not consider the "Union Questions" a good substitute for such a summary of doctrines in these institutions.—Those Questions have their use; but, besides that many of them are difficult, and others of questionable utility, the main objection to them, as a substitute for the catechism, is, that while they burden children's memories with a great number of isolated thoughts, which for that reason will soon be forgotten, they do not present to them a connected view of christian doctrine, and therefore, with all their learning, the children who are taught do not become acquainted with the religion of the Bible.

Since the above remarks were written, we have observed in the Synodical Minutes that

both the Classis of Maryland and that of Susquehanna have called the Synod's attention to the subject of a shorter catechism, and that the Classis of East Pennsylvania have recommended to it the catechism of Mr. Becker; all which resolutions have been referred by the Synod to a Committee, with instructions to report at its next stated meeting. We are pleased to see the attention which is given to this subject, as it is an evidence of the interest that is taken in the religious education of children. The Classis of Maryland very properly desire to have a catechism suitable for the children of our Sunday Schools.

#### THE MESSENGER.

Information which has been received since our last number was issued, has made it very probable that the Board of Missions will postpone the contemplated change in the publication of the Messenger, which we announced in that number, until a future period, when it is presumed that arrangements can be made to carry it into effect.

#### ORDINATION.

Mr. Francis M. Rashig was ordained to the office of the gospel ministry, in Wenrich's church, near Harrisburg, Pa., on the 13th of November, agreeably to a resolution of the Synod. The sermon was preached by the Rev'd. Wm. Hendel, D. D., from 2 Timothy, 4, 1—6. The brethren who performed the ordination were the Rev. Dr. Hendel, Isaac Gerhard and Daniel Zacharias. Rev'd. Mr. Gerhard preached in the afternoon from Cor. 3, 11—16. The solemnities were dignified and impressive, and great attention and seriousness pervaded the assembly.

#### DONATIONS TO COLLEGES.

The following sums lately obtained by individual subscriptions, says the American Quarterly Journal, have been secured to various literary institutions:—To Yale College, New Haven, Conn. \$100,000; to Amherst College, Massachusetts, \$50,000; to Bangor Theological Seminary, Bangor, Maine, nearly \$30,000; Brown University, Rhode-Island, \$20,000; Washington College at Hartford Conn., in addition to \$70,000 received for its establishment, is now soliciting \$10,000 more for its professorships; Jacksonville College in Illinois, within three years, has received \$46,000 from the eastern states; Kenyon College in Ohio has lately obtained nearly \$30,000; Princeton College, N. Jersey is raising \$100,000.

To these facts we can add that the Philadelphia and Baltimore Methodist Conferences, having resolved to raise at least \$45,000 for the purpose of endowing professorships in Dickinson

College at Carlisle, the property of which has been transferred to them, it is now stated that their efforts to raise this sum have been completely successful, and that the institution will be opened in the ensuing spring.

Let it be remembered that those who are contributing such large sums for Colleges and Seminaries are the same persons who support domestic and foreign missions, bible societies, tract societies, Sunday-schools, education societies, religious periodicals, and all the benevolent institutions of the present age. They have families to provide for as well as we; they need every thing that we need for their comfort; and they earn their money as we do, by honest industry; yet they always have something to give for objects that are adapted to promote the public good by diffusing intelligence, religion and virtue in the community. Nothing, we suppose, could be raised from these contributors, or from the most of them, for theatres, horse races, or useless feasts; they spend nothing in lotteries, gambling, drinking spirituous liquors, or in things of this sort; they waste no time in lounging idly about taverns and talking foolishly, when they ought to be at their business: they are men of industry and good economists; and therefore, though their income perhaps be small, they still find means to aid in supporting what they justly conceive to be a cause that God approves. There are not a few among them who do not receive \$500 a year, and whose contributions to benevolent objects, from year to year, nevertheless amount to sums which many men of independent fortunes are not ashamed to say they cannot afford, when they are but once asked for them. Men who are under the influence of Christianity do not concentrate all their cares upon themselves, and do not imagine that their only business on earth is to eat and drink and be merry; or to gather property and hoard up money for their children. They know that they have a higher destination; that they are appointed to be co-workers with God in spreading happiness around them; in saving perishing souls, and bringing sinners from darkness to light and from the power of Satan unto God. They know that there is another world, and in that world a judgement and after that judgement an eternal retribution; that all their acts are a seed that is sown, the fruit of which they shall reap hereafter, and that if they sow to the flesh, they shall of the flesh reap corruption; but if they sow to the spirit, they shall of the spirit reap eternal life; and, above all, they are constrained by that love of God which passeth knowledge. Governed by such principles, they pursue a course of action in which the world, enveloped in ignorance of God, does not choose to follow them; the motive

and object of which it cannot comprehend, and therefore suspects to be low and selfish and base like its own. Real Christians seek first the kingdom of God and its righteousness, while a secondary attention only is given to things which are earthly and temporal. They are not afraid that they are giving too much heed to the duties and the hopes of religion, or devoting too much of their time and their means to the furtherance of its cause, because they do so much more than their neighbours. They are not distressed with fears that, by such a course, they shall reduce themselves or their families to want, & therefore give place to the disturbing thoughts: "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Being taught that their Heavenly Father knoweth that they need all these things, they trust in him, believing that while they are in the path of duty, all these things will be added unto them by that blessing which will rest upon their honest labours. It is faith that sustains them, that subdues their difficulties and that enables them to achieve so great a victory, not only over the world, but over themselves. These are the men who both earn money, and save it where it would be uselessly expended; that have something to spare for benevolent objects, and have enlargement of heart to give it where it is well bestowed.

#### THE METEORIC PHENOMENON.

The singular phenomenon of the *Shooting Stars*, on the morning of the 13th of November, with which our readers are already acquainted, appears to have been of very great extent, though perhaps not every where equally brilliant and imposing. We observe notices of it on the seaboard, from Nova Scotia to Louisiana; in the interior, as far as the State of Indiana; and eastward, a hundred and thirty miles from the coast. How far it went beyond these limits we have not yet the means of knowing. In the South, where it seems to have displayed its most awful grandeur, its impression, as appears from the letter we have copied, was terrific and overpowering. In our own neighborhood many who beheld it thought the day of judgement was at hand. Not having seen it ourselves, we can form an idea of it only from descriptions we have read, some of which we give under our miscellaneous head, not as intelligence, but as history.

The physical cause of this phenomenon we leave to those within whose province it lies. We have no doubt that, whatever secondary causes may have intervened, its author was that great Being who brought the world into existence, and without whose will a sparrow does not fall to the ground, nor does the flower of the field either bloom or die. As the act of God, who does



nothing in vain, it doubtless had some great moral design, and, like all other striking manifestations of his being and attributes, was intended to awaken the religious sensibility and to call attention to the great truth that there is a God who governs the world and in whose hand is the destiny of every creature. "The Heavens declare the glory of God and the firmament sheweth forth his handy work" in every age and to every nation; but these exhibitions of his power and wisdom; these evidences that he is, and that he presides over the universe as the Lord of all, are so familiarized by their constant presence, that they excite no interest in ordinary minds, and are for the most part disregarded. Some unusual occurrences are required to arouse the drowsy and slumbering minds of men, to wake up the religious principle, and to cherish and keep alive in them a sense of God & of his Providence; & such means have therefore been frequently employed. Since the world began men have been called to the recognition of God by the loud thunder, the tempest in its wildness, the terrific earthquake, the pestilence and famine; by wonders in the heavens and in the earth, blood and fire and pillars of smoke," (Job 2, 30.) Among the celestial signs of remote ages mention is made of *falling stars*: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken," Matt. 24, 29. The darkening of the sun and the moon, or, as the prophet Joel expresses it, the turning of the sun into darkness and of the moon into blood, seems to mean unusual obscurations of these bodies by a peculiar state of the atmosphere, and the falling of the stars is probably the same phenomenon as the one that has recently been witnessed. The manner in which the mention of these atmospheric phenomenon is introduced, shows that the ancients were acquainted with them, and that they both regarded them as illustrious evidences of God's concern with human affairs, and were religiously and beneficially impressed by them.

It is the fashion of some in our day to disregard such occurrences as soon as the ground is taken that they are the effect of some natural cause, and to laugh at the superstition of those who make a religious use of them. This philosophy is as intelligent as that of the school master who taught his pupil that the world stands upon a great turtle, but did not tell him what the turtle stands upon. In things of this sort there is often more true philosophy in fables than in those who affect to be the wise & prudent of the earth.

A set of Globes and Maps and a philosophi-

cal apparatus have been procured for the Classical Institution. The inconvenience which was felt in this respect is therefore now removed.

#### ANTI-TEMPERANCE MEETING.

Several meetings have been held in this county and resolutions adopted and published in opposition to temperance societies. The meetings were large; they were attended by many of the wealthy and influential farmers; the spirit that pervaded them appears in their published resolutions. The ground taken in the resolutions is, that temperance societies diminish the consumption of whiskey, and thereby affect most injuriously the interests of the distillers and farmers. The object of temperance societies is to abolish the use of *all* spirituous liquors, & consequently, of whiskey *as a drink*, because this use of it is inseparable from the prevalence of intemperance & the vice and misery that follow in its train. We are sorry to hear it avowed in these resolutions that such a use of whiskey, and, by consequence, all the mischief it produces, is essential to the interest of the distillers and farmers, and must for that reason be retained and entailed upon the community. If this be their meaning, the principle involved in this case is the same as that assumed by Demetrius and his associates in their opposition to the preachers of Christianity at Ephesus, an account of which we have in the 19th chapter of the Acts of the Apostles. In such a case the path of duty is perfectly plain; no Christian, and no minister of Christianity, who is worthy of his sacred office, can hesitate a moment about the course he ought to pursue: he must obey God rather than man; and if he suffer on that account, he must endure it as a follower of Jesus Christ, and draw his consolations from the fountains which the divine Saviour has opened for him. To abolish the use of whiskey *as a drink* is not to abolish the use of it *for other purposes*. One of the resolutions states that it "is extensively used in various manufactures and in medicine, consuming and converting to useful purposes our extensive crops of rye and corn." If this is correctly stated, and we do not question that it is, there will be a demand for whiskey still, and that to a great extent, when all whiskey drinking shall have ceased, and the drunkenness and want and wretchedness and crime that grow out of it shall have an end. The distiller then may still pursue his occupation; and the farmer may still have a market for his grain, and his extensive crops of rye and corn may still be consumed, notwithstanding the *total abstinence* from the use of whiskey, and from all spirituous liquors, *as a drink*, which temperance societies recommend. With the use of whiskey "in various manufac-

tures and in medicine" temperance societies, as such, have no more concern than they have with a similar use of opium and arsenic and other poisonous drugs. If they lift their hands against it here, or attempt to pull down distilleries lest the spirits might be applied to a wrong use, we shall not go with them. But as far as they pursue their legitimate object and endeavour by example and persuasion to abolish the pernicious practice of *drinking* spirituous liquors, as the only effectual mode of suppressing the vice of intemperance, we must regard their cause as the cause of God, and are constrained by all that we can feel of the obligations of virtue and of religion to be on their side. If those who are interested in the whiskey trade demand that, in addition to the innocent use of the article "in various manufactures and in medicine," it shall be used also as a drink, notwithstanding the destructive consequences of drinking, in order that their market may be better; we request them to look at the principle on which their demand is based, and to consider seriously whether they are prepared to rest their justification upon it before the tribunal of God.

We have with the present number sent bills to subscribers who are in arrears, to which we respectfully request their attention. If any of those to whom bills are sent have already paid to agents, they will do us a favour by requesting the agent to forward the money to the Editor of the Messenger, who is authorized by the Board of Missions to receive it. Payment is always made in advance, and for that reason the accounts are dated at the commencement of the year.

We are requested to state that the Trustees of the Theological Seminary have appointed Mr. Michael Hensel near Shepherdstown Va. their agent to receive payment of subscriptions to the funds of the institution in that section of country.

The Constitution of the German Reformed Church, both in German and English, can be had by applying (post paid) to Mr. Wm. Weaver, York Pa.; who is also authorized by Synod to receive payment from all who are indebted for copies previously sold and unpaid.

Rev. Wm. A. Good has accepted the call from the congregations of Hagerstown, Md. and its vicinity, which was noticed in our last number and has gone to his new field of labor.

#### Corrections.

In the list of contributors to the funds of the Theological Seminary published in the Messenger for November on page 86 col. 1. for Wm.

Well read Wm. Webb; for Jacob Aster, Jacob Oster; for Henry Fishamb, Geo. Fishamb, Frederick Fishamb, read Henry Fischach, &c. The names of George Payman and Henry Michael should be transposed and the former placed at Shepherdstown and the latter at Middleown.

We request those who send us such articles for insertion to have them as accurate as possible and to be particularly careful that the names of persons be distinctly written, since the spelling of names cannot be ascertained like that of other words, by the sense.

### *Day of Humiliation and Prayer.*

The Synod of our Church resolved, at their meeting in Easton in accordance with an invitation from the General Assembly of the Presbyterian Church, and similar resolutions of other Christian denominations in the United States and in Europe, to observe the first Monday in January 1831, as a day of prayer for the spread of the gospel and the conversion of the World to God.

### *Miscellaneous.*

#### *Miss HANNAH MORE.*

[We find the following notice of the charitable bequests of this pious and gifted lady in the New York Observer. We will only remind the reader that she was a Christian, and that these legacies, like the virtues of her life and the productions of her pen, exhibit the spirit of the religion which she professed. Her large fortune, we believe, was the fruit of her own industry. While she lived, the claims of charity received her kind attentions, and in her death they appear to have been first in her thoughts. She did not desire to raise a monument to her memory by appropriating her estate to one great popular object, but diffused her bounty over a large number of objects many of which were evidently sought out and remembered only because they were needy. This is Christian benevolence. Remember, if God has blessed thee like her with earthly goods, go and do likewise: and while the number and variety of these institutions surprises thee, remember that it was CHRISTIANITY that raised them.]

*Editor of Messenger.*

The following is a statement extracted from the will of the late Mrs. Hannah More, of her public bequests:

To the Bristol Infirmary, 1,099*l*.  
To the ANTI-SLAVERY SOCIETY, 590*l*.  
To the London Poor Pious Clergy, 590*l*.  
To the London Clerical Education Society, 199*l*.  
To the *Moravian Missionary Society*, 20*l*.  
to be partly applied towards the schools or stations at Greenkloof, Gauderthal, and other Moravian settlements at the Cape of Good Hope.  
To the Welsh College, 499*l*.  
To the Bristol Clerical Education Society, 1097*l*.  
To the Librarian Society, 290*l*.  
To the Reformation Society, 290*l*.  
To the Irish Religious Tract and Book Society, and the Irish Scripture Readers Society 150*l*. each.

To the Barman Mission, and to the Society for the Conversion of the Jews, 290*l*. each.

To the following societies or institutions, viz:

for Printing the Scriptures at Serampore, the *Baptist Missionary Society*, the *London Seamen's Bible Society*, the *Bristol Seamen's Bible Society*, the *Liverpool Seamen's Bible Society*, the *London Missionary Society*, and the *Society for Printing the Hebrew Scriptures*, 199*l*. each.

To the *BRITISH AND FOREIGN BIBLE SOCIETY*, 1,099*l*.

All the foregoing legacies are 3 per cent. consols.

The following are in sterling money:

To the *Church Missionary Society*, 1,000*l*; 300*l*. of which are to be applied towards the Mission among the Syrian Christians at Travancore, near Madras in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carns Wilson, 290*l*.  
For the Diocese of Ohio, 290*l*.

To the Trustees of the New Church at Mangotsfield, 150*l*.

To and for the purposes, societies, and institutions, after mentioned, viz: For the Bristol Strangers' Friend Society, the Bristol Society for the Relief of Small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophical Institution, the London Strangers' Friend Society, the Commissioners of Foreign Missions in America, towards the School at Ceylon called Barley Wood, the Newfoundland Schools, the distressed Vendouze, the Clifton Dispensary, the Bristol Districts for Visiting the Poor, the Irish Society, and the Saviour's House Society 100*l*. each.

To the purposes, societies, and institutions, following, viz: The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer Book and Hymn Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School, for Books in Ohio, the *Bristol and Clifton Female Anti-Slavery Society*, the Clifton Lyceum Charity, the Clifton Infant School, the Clifton National School, the Clifton Female Librarian Society, the Temple Poor, and for Pews in Temple Church, 50*l*. each.

To the Bristol Harmonia Society, the Harmonia and Edmurg Sabbath Schools, 19 guineas each.

To the Shipham Female Club, 50*l*.

To the Cheddar Female Club, 19 guineas.

To the Poor Printer's Fund, 19 guineas.

To the Shipham Poor, 50*l*.

To the Ministers of Wrington and Cheddar, or their respective poor, 19 guineas each.

To the Minister of Nailsea, for the Poor.

To my Old Pensioners at Wrington, 1*l*. each.

To the Kidderpore School Society, Dublin, 100*l*. sterling, and 299*l*. three per cent.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the New Church, in the out parish of St. Philip, in Bristol.

*From the National Gazette.*

*Lancaster, Nov. 16, 1833.*

Sir—I have seen several communications in

your paper respecting the late Meteoric Phenomenon, but it seems that the most remarkable and extraordinary feature of the phenomenon has been entirely overlooked. The remarks stating that the meteors flow towards every point of the compass were correct, but their direction was uniformly from a certain central point, (situated about ten degrees east of the constellation Orion,) and diverging from that point in every possible rectilinear direction; not always taking fire at the centre, but as often at every other point of their radii between that and the horizon. I dwell on this, not only because it was their true manner of arrangement, but that an exact statement may, at some future period, lead to a more easy and satisfactory solution of this truly sublime and beautiful phenomenon.

As I had the pleasure of beholding it an early hour, and of observing its peculiar arrangement, even until obscured by the rising sun, I have taken the liberty of sending you the following sketch, which was prepared from notes taken during its continuation.

#### *SINGULAR METEORIC PHENOMENON.*

This morning, between three and four o'clock I had the pleasure of beholding one of the most brilliant and beautiful phenomena that have ever been witnessed, even by our oldest inhabitants. The heavens presented the appearance of a vast and perpetual firework, consisting of innumerable meteors, (or shooting stars,) proceeding from a central point in the firmament, (about ten degrees east of the constellation Orion,) and diverging from that point in every direction towards the horizon, never darting athwart or upwards, but uniformly observing the same course, apparently as if they had received their impetus from a central point and diverged towards the circumference, taking fire and becoming extinct at different points of their radii. Many were observed near the centre, apparently without tails, others with very short ones, evidently showing by their angles that they were proceeding more directly towards the earth. Many were of a large size, and left a trail of light which lasted a considerable time, gradually growing paler, and ultimately becoming extinct. Others as large were seen to explode, and for an instant to illuminate the broad expanse with unusual splendour, producing after a few seconds an audible noise, resembling that of distant thunder. The tails of some were also observed to be slightly serpentine.

Their corrosion was quick, and their light partaking more of white than red, resembling that of iron at a white heat. Of their number it is impossible to form a just estimate, even supposing, on the average, at least a thousand to have appeared per minute, millions must have fallen during the continuance of the phenomenon. Of their precise nature and composition we are utterly ignorant, and we are anxious to hear the speculations of learned astronomers.

Every person has seen what is generally denominated shooting stars, which commonly pass in the direction of the upper currents of air, but it is very unusual to see meteors proceeding from a central point and diverging as rays of light from a centre to the circumference.

The morning was clear, cold, and beautifully serene; the light reflected upon the earth was

not so great as might have been expected, owing probably to the transient nature of their appearance.

The phenomenon was observed before twelve o'clock, but did not arrive at its full height until from half past four, when it gradually decreased until the light of the rising sun diffused the more permanent and effectual light on their enfeebled path. W. B. F.

Lancaster, Nov. 13th, 1833.

Extract of a letter to the Editor of the Charleston Mercury, dated Combahee, Nov. 13.

An awful phenomenon appeared last night, which, no doubt, thousands have witnessed, and an account of which it is probable you have already in type for the public. I had retired to my bed at a late hour, and was in a sound sleep; but was suddenly awakened at about 3 o'clock in the morning by the most distressing cries that ever fell on my ears.—Shrieks of horror and cries for mercy I could hear from most of the negroes of three plantations, which in all is about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name; I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise, and saying 'O my God, the world is on fire.' I then opened the door; and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes: upwards of one hundred lay prostrate on the ground—some speechless, and some with the bitterest cries, but most with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker, than the meteors fell to the earth.—East, West, North and South, it was the same—except that the meteors were larger in the East: one was of enormous size—this was nearly extinguished when I opened the door. I endeavoured by all possible means to compose the people, who supposed it to be the stars falling.

#### AFRICAN EDUCATION

We are happy to be enabled to announce that General Jones, of the city of Washington, has liberally offered his plantation, about two miles from Arlington, in the district of Columbia, for the purpose of educating African youth. To give them a good practical education is of the first importance towards securing success to the Missionary cause in Africa. As the climate of that country is so fatal to the whites, our hopes of their civilization and christianization must rest upon educated men of the African race. This is an object which no philanthropist can view with indifference—and as our leading abolitionists are known to be wealthy, we hope they will not suffer this opportunity to escape, but will contribute liberally from their abundance to this valuable purpose. It is important that the Africans should be educated, whether they go abroad, or remain at home. About two thousand dollars are wanted to enable the school to commence under fair prospects of success. It is to be conducted by an Episcopal clergyman of high character and at enmities, & presents a field of benevolence on which we think both colonizationists & abolition-

ists may meet for the promotion of the great purpose which both profess to seek.—S. Rel. Tel.

#### INDOLENCE OF MINISTERS.

A cause of ministerial inefficiency may be found not only in deficient preparation, but also in subsequent professional indolence. Ministers do not universally continue through life to be students as they ought. There are those who seem to practice as though they supposed their studies and the necessity of study, were finally ended the moment they leave the Theological Seminary—that all necessary accumulations of knowledge have been made, and henceforward they have nothing to do, but diffuse their intellectual treasures. Though it can hardly be conceived as possible, that an idea so preposterous, should obtain possession of a cultivated mind; yet too often it is manifestly there and ruinously at work. At any rate the fact is conspicuous, that not a few of Christ's ministers are intellectually lazy. They do not bend their mental energies to hard investigation and noble exertion. They spend comparatively little time in their libraries, or what is better, in the solitude of deep strenuous thought.—

The consequence is, the mind is stationary.—It even grows dull and rusty. These men preach no better at forty than at thirty, no better at fifty than at forty. Indeed, some might be found whose earliest performances were decidedly the best; and were we called upon to select from their stock of manuscripts a discourse on which to rest posthumous reputation, we should be likely to take one written at the farthest remove from time they were buried. It is shameful, it is wicked, to let the immortal mind which is set apart to impress and mould for an endless destiny other immortal minds, thus to dwindle and run to waste. This mental indolence is surely a prominent and notorious evil in the ministry; it is an evil which must be corrected, before this divine institution shall accomplish any thing like its designed and practicable amount of success.—*Spirit of the Pilgrims.*

#### Subscriptions received by Rev. D. Bossler.

Mount Bethel district, Northampton Co. Pa. Isaac Hillgerd 50, Peter Hillgerd, Esq. 25, Nicholas Hess (paid) 10, John Houck (paid) 1, Jeremiah Hess (paid) 25, Jacob Eilenberger 25, Philip Person (paid) 10, Solomon Heller (paid) 5, Philip Hillgerd 15, Adam Keller, Esq. (paid) 5, Philip Whiteman (paid) 2, Joseph Mann (paid) 2, Peter Frutchey, Esq. (paid) 10, Samuel Stem, (paid) 2, Leonard Kern, (paid) 7, Jacob Baker (paid) 2, Ferdinand Mann (paid) 2.

#### Lower Sacony district, Northampton Co.

Anthony Oberly (paid) 5, Joseph Weaver (paid) 2, Jacob Hess 5, Rudolph Laubagh (paid) 5, Rev. Samuel Hess 50, Joseph Riegel (paid) 2, John Riegel, sen. (paid) 5, Samuel Riegel (paid) 2, Jacob Lerch 5, Philip Lyon (paid) 2, Dr. Jesse Samuels (paid) 50 cts. Peter, Walp 1, Peter Lerch (paid) 5.

#### Allen Township, Northampton Co.

Geo. Weber (paid) 10, Daniel Levan (paid) 10, Christian Berger (paid) 10, Jacob Boyer Jr. (paid) 10, Conrad Seem (paid) 10, Joseph Lerch (paid) 10, Jacob Lerch 10, Conrad Beil

(paid) 10, Michael Lerch (paid) 10, Geo. Nagle 10, John Bachman 10, Conrad Bachman (paid) 10, Jonas Snyder (paid) 10, John G. Spangler (paid) 10, Adam Lerch (paid) 10, John P. Beil, (paid) 5, Abraham Lerch (pd.) 5, Nicholas Miltenberger (paid) 5, Peter Dreibaugh (paid) 5, Peter Abnewalt (paid) 5, Jacob Boyer sen. (paid) 5, Michael Weaver (paid) 5, Solomon Troxel (paid) 1, Samuel Mufley (paid) 3.

#### York County Pa.

Rev. J. Cares, 50, Rev. D. Ziegler 25.

The following was collected on subscriptions obtained by J. R. Reily.

#### Lower Saconey Northampton Co

Michael Lutz (paid) 10, John Leidy (paid) 40, Samuel Leidy (paid) 5, Tobias Weaver (paid) 5, Joseph Lerch (paid) 5, Rudolph Oberly (paid) 5, John Christman (paid) 5, Samuel Laubagh (paid) 2, Samuel Emry (paid) 2, Henry Lerch (paid) 2, John Riegel (paid) 5, Jacob Riegel (paid) 2, Geo. Hess (paid) 5, John Hess (paid) 5, Joseph Hess (paid) 5, Jacob Freeman (paid) 8.

#### Smithfield Cong. Northamp. Co. Pa.

From Rev. Hoffeditz on subscriptions obtained by J. R. Reily (paid) 10 \$10 00

On subscriptions obtained by Rev.

Schneck in Columbia Pa.

Richard Derrich (paid) 5, Geo. Peters (paid) 2, 50 \$7, 50

Rev. B. C. Wolff—Easton—interest (paid) \$9, 00

Peter Lawal for Dryland Congregation, (paid) \$17, 00

Whole amount in cash \$425 00

Rev. Weisers note 100 00

From Mr. Meixsell Easton 60 00

\$485 00

From Meixsell on subscriptions to J. R.

Reily \$60 00

B. D. Bossler 130 00

#### Receipts for the Messenger.

By Mt. John Smith, Chambersburgh from Frederick Smith, Esq. 1832, 1,00; Geo. Faber, Jacob Heyser, Wm. Heyser, Barnard Wolff, Christian Wolff, Esq. John Whitmore, for 1833 ea 1,00; Jacob Whitmore, Michael Whitmore, for 1832, 33, each 2,00; Jacob Snyder and Lewis Denig for 1832 (half year) 33, each 1,50.

Received from Henry Cost 1833, 1,00; Daniel Huyett 5,00 Joseph Good 1833, 1,00; Peter Staley do. 1,00; Rev. Martin Bruner do. 1,00; Rev. W. A. Good, 1832, 33, 2,00; Rev. George Wise (Ohio) to 1834 inclusive, 4,75; Rev. Daniel Zeller Allentown and Philip Heinschu, Lancaster for 1834 each 1,00; Received from Rev. D. Bossler balance in full for all subscriptions paid to him \$16,00.

We fear that a great majority in our congregations forget that the place of their assembling is the house of prayer. It is not a fact that they go to hear the sermon? and that they regard the prayers and the singing of psalms as mere accompaniments and appendages, rather than the essentials of worship!