

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

By Daniel May,

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Synodical Proceedings.

PROCEEDINGS OF THE SYNOD OF 1833.

Concluded from our last number.

MINISTERIAL CHANGES.

Rev. Henry Basler, formerly a member of Susquehanna Classis, was reported as having been received by the East-Pennsylvania Classis.

Rev. Martin Bruner formerly in connexion with Maryland Classis was reported as having been admitted a member of the Classis of Lebanon.

Rev. Jacob Mayer having removed to Mercersburg, Franklin county Pa. was agreeably to his request permitted to retain his connexion with Zion's Classis.

STATISTICAL REPORTS.

"The Classis of Maryland request Synod, and through it the several Classes, to urge on the ministers in their connexion the duty of communicating their geographical and statistic reports at the proper time and place."

We find no action of Synod on this request, nor any other notice than that it was presented to Synod in the report of the committee on the classical minutes. It is however a subject of some importance and claims the attention of our ministerial brethren on the ground of its own merits. It is desirable that these reports should state the pastor's name and post-office address, the names and situations of his congregations, the number of members in each, the number of actual communicants, the number of new members received by confirmation or otherwise, adults and infants baptized, the number of deaths, the schools attached to the

churches, and Sunday schools, with the number of scholars attending them, and the benevolent associations existing in the several congregations. We do not say that all this has ever been required by Synod, but that all of it is desirable, and all of it indeed is necessary to enable us to form a correct judgement of the state of our church. The annual reports have hitherto contained only the pastor's name, the number and names of his congregations and the places where they were situated, the number of baptisms, confirmations, actual communicants, interments, common schools and Sunday schools. Many of them have been deficient in some of these particulars; and in every year a number of our clergymen have made no report at all, or have made it too late. Little notice is taken of vacant congregations: if they are introduced, their names only and a vague notice of their locality are given. As soon as a congregation becomes vacant, its statistics disappear from our records, and in making up an estimate of the state of the church we must therefore omit all such portions of it, or search for the information we want in the minutes of past years, which are often not at hand. Ministers and licentiates without a charge ought to report to their respective Classes in what manner they have been employed during the year, that a judgment may be formed of their merits and their claim to the confidence of the church. Classes should take efficient measures to ascertain the condition of destitute congregations, and of situations within their bounds, or near them, where missionaries may be usefully employed; and the information obtained on this subject ought to constitute a distinct item in their reports. All this information could be collected with very little labor to each individual, and the aggregate would be of no inconsiderable value; but if the whole of this be thought too much, as much at least as the Synod has already, by repeated acts, made the duty of its members ought to be faithfully performed.

MISSIONS AND EDUCATION.

Zions Classis. "With regard to the resolution of Synod enjoining that collections be taken up for missionary purposes, this Classis remark that they continue to act agreeably to it."

Maryland Classis. "The Classis request Synod to urge the several Classes to act promptly and vigorously in the cause of missions and education, and for this purpose to organize themselves into societies auxiliary to the Board of Education and that of Missions; that Synod request the consistories and pastors of congregations to form themselves into societies aux-

iliary to their respective Classes; that they recommend that sermons on the subject of missions and theological education be delivered and collections taken up, at the annual meetings of Classes, and that the sums obtained be appropriated to these objects as each Classis shall think proper, giving a preference however to that one of the two which may be most in need."

"Synod Resolved, that this matter be recommended to the consideration of each of the Classes."

We hope that this subject will receive the early and serious attention of all concerned, whether ecclesiastical judicatories or individuals, whether clergymen of our church or laymembers. The Reformed church is able to do much, very much more in the way of missions and of education for the gospel ministry than she has yet done. All that is necessary is that she should arise and exert herself according to her strength; and this is what she must do if she would approve herself to God as a church of Jesus Christ, and would sustain herself amidst the ever active and enterprising denominations of every sort which are urging their way onward, and in the ardor of their zeal to do good in their own way, headlessly tread upon all that submits to be trodden upon. The liberality of our church has hitherto been too diffusive. Our members have given their means to aid the operations of other churches, and have therefore had less to bestow upon their own. This would be very well if they were helping those who are weaker than ourselves, or if our own institutions were raised above want; but in the existing state of things the maxim ought to be remembered, that *charity begins at home*. He is a bad economist who spends his strength in helping his neighbors, while his own affairs are neglected and his family suffering want. Let him first provide for his own household, and there will always be room enough for the fullest exercise of his benevolence when their wants are supplied. Let it also be considered that there is no excess of giving members in our communion, and that the liberality of many to whom our appeals must be made has hitherto slept very soundly, or has scarcely been awake.

The Synod of Ohio, in proposing a re-union with our body, as noticed in a former number, has explicitly stated that its motive in so doing is the expectation of being enabled, by the aid of our Seminary and our Board of Missions, to prosecute more effectually the great object of supplying the destitute portions of the church in the west. The Classis of West-Pennsylvania,

nia, whose zeal is worthy of imitation, has solicited our aid in its missionary operations. Calls are addressed to our Board from every section of the church in the north, the south, and the west. Most of these are urgent, and some of the applicants plead their cause with pathetic and importunate earnestness. "He that hath ears to hear, let him hear what the spirit saith to the churches." Let him therefore listen to these calls. That these are the voice of God cannot be denied; for what but his spirit would raise up these desires to have the word of life brought to those who are perishing in their destitution?

We must not only have funds for missionary enterprises, but also men that are suitably qualified for such an office: and these we can, for the most part, obtain in no other way than by educating those to whom God has given piety and talents and a heart that is prepared to do all his will.

If they are poor and cannot support the expense of an education, this is no reason for rejecting them, but a powerful one to aid them in the purpose they have formed, and to make every exertion to raise the ways and means for that end.

Education for the office of the ministry is the first concern that demands our attention. Nothing can be done without preachers, and these, however pious they may be, are of little use in the present age, unless they are fitted for their office by a suitable education. Christianity is disgraced by men who, professing to be its authorized teachers, disgust every intelligent hearer by their ignorance and their blunders. No piety in the pulpit can save it from contempt, if it be stripped of the dignity which intelligence alone can impart to it; and no good apology can be made for the ecclesiastical judicatory that would persist in filling it with ignorant men. "If the light which is in thee be darkness, how great is that dark ness!"

We will only remark in conclusion, on this subject, that no means have yet been provided to sustain the few beneficiaries, who are now on our list, during the present session; and that if funds are not obtained they will be compelled to suspend their studies, and perhaps to look for patronage elsewhere.

DELEGATES TO CORRESPONDING CHURCHES.

The following persons were appointed delegates to the ecclesiastical bodies in correspondence with us.

To the General Synod of the Reformed Dutch Church, Rev. M. Bruner and Theodore L. Hoffeditz, *primarii*; Rev. A. Helfenstein Jun. and B. C. Wolff, *secundi*.

The Reformed Synod of Ohio, Rev. N. P. Hacke and H. C. Voigt, *primarii*; Rev. H. G. Ibbeken and H. Koch, *secundi*;

The General Assembly of the Presbyterian Church, Rev. A. Helfenstein sen. and George Wack, *primarii*; Rev. D. Zacharias and J. R. Rebough, *secundi*.

The Lutheran Synod of Eastern Pennsylvania, Rev. W. Hendel D. D. and H. B. Shaffner, *primarii*; Rev. H. Kroh and A. C. Pauli, *secundi*.

The General Synod of the Lutheran Church, Rev. A. Helfenstein sen. and Jacob Geiger, *primarii*; Rev. S. Gutelius and J. C. Bucher, *secundi*.

It was *Resolved*, that the usual number of copies of our minutes be transmitted to each of the ecclesiastical bodies with whom we are in correspondence,

THEOLOGICAL AND CLASSICAL SCHOOL.

The Board of Visitors presented their report, which was accepted, and, agreeably to the requests and recommendations contained therein, Synod adopted the following resolutions:

1. That the expenses incurred by the Board be approved.
2. That the vacations [in the Classical School] be four weeks in the spring and four weeks in the fall season of the year.
3. That the Rev. Dr. Rauch and D. Zacharias be a committee to procure such apparatus as may be necessary for the Classical school.
4. That the appointment of assistant teachers be committed to the Board of Visitors in connection with the Principal of the Classical School.

Rev. B. C. Wolff was elected to fill a vacancy in the Board of Visitors; Jacob Spangler Esqr. of Harrisburg and David Schriver, Esq. of Petersburg, Adams co. Pa., were appointed to vacancies in the Board of Trustees.

The apparatus for the classical institution, which was authorized by Synod in the third of the foregoing resolutions, has been procured as already noticed in former numbers.

BOARD OF MISSIONS.

The following persons constitute the Board of Missions for the present year; viz.

East Pennsylvania Classis, Rev. George Wack and Theodore L. Hoffeditz; *Lebanon Classis*, Rev. H. B. Shaffner and H. Kroh; *Susquehanna Classis*, Rev. Isaac Goehart and Dietrich Willers; *Zions Classis*, Rev. S. Gutelius and John Cares; *Maryland Classis*, Rev. A. Helfenstein sen. and J. B. Rebough; *West Pennsylvania Classis*, Rev. N. P. Hacke and S. K. Denius; *North Carolina Classis*, Rev. D. B. Lerch and J. H. Crawford; *York*, Professors L. Mayer and F. A. Rauch and Messrs. Wm. Wagner and Geo. King; *Harrisburg J. C. Bucher Esqr.*

NEXT MEETING OF SYNOD, &c.

The next meeting of Synod was appointed to be held in Pittsburg, Pa. on the second Sunday in September 1834.

Synod adjourned, and the members having united with the President in a fervent address to the throne of grace were affectionately dismissed.

MEETINGS OF CLASSES.

The stated annual meetings of the several Classes are held as follows; viz:

Classis of East-Pennsylvania, in Old Goshenhoppen, Montgomery co. Pa. on the 5th Sunday after Easter.

Lebanon Classis, in Columbia, Lancaster co. Pa. on the 4th Sunday after Easter.

Susquehanna Classis, in Williamsport, Lycoming co. Pa. on the 3d Sunday in May.

Zions Classis, in Landisburg, Perry co. Pa. on the 2d Sunday in May.

Classis of West-Pennsylvania, in Pittsburg on the 4th Sunday after Easter.

Maryland Classis, in Woodstock Va. the time of meeting is not given.

Classis of North Carolina, in Grace church, Lincoln co. N. Carolina, on the 2d Sunday in May.

Translated.

Translated for the Messenger.

Extracts from Shultz's Travels in the East.
USE OF SALT AS A SYMBOL OF PEACE.

On the 13th of June Deacon Joseph Diab, secretary at the custom-house, was at table, and took occasion from the circumstance of the salt being on the table to remark that the Arabians make use of it as a symbol of peace. He said that they are accustomed to use it with their food but not to place it on the table. He himself had been once with a caravan to Babel (Bagdad). They came to a place where the Arabs were encamped. In the company with the caravan there was a rich merchant, who, as soon as he observed that one of the Arabs with his followers intended to make an attack upon the caravan, buried his money in the earth and made a fire over it, and the others sat around the fire to eat. When the Arabs approached they were received in a friendly manner and invited to eat, upon which they also sat down and partook of the food. But when the chief of the Arabs saw the salt-cellar standing full of salt, he said to the merchant, "My loss is your gain, I have eaten on a table upon which there was salt, and now I can do you no hurt." When therefore the caravan departed, the chief not only waived the demands which he was entitled to make, but accompanied the caravan with a guard of his followers for nothing, as far as the Euphrates, where he committed them to the protection of the Bashaw of Bagdad as friends of his prince Achseim. They were now again in safety. This fact, that the Arabs regard salt as a symbol of peace, is corroborated by others who have had intercourse with them. Perhaps this may throw some light on the words of Christ, Mark 9. 50. "Have salt in yourselves, and be at peace one with another."

Among the Oriental Greeks, Armenians, Nestorians and Maronites, with whom I have had intercourse, I have always hitherto found a small vessel of salt upon their tables even when they had very little else upon them. When they are upon a journey also every one carries a small wooden vessel of salt with him. But this custom is not so common at the tables of the Arabs on ordinary occasions, but only when an Arabian Chief enters into a compact with a Bashaw, which is called *barat milleh* or the covenant of salt. If an Arabian Chief desires to live within the jurisdiction of a Bashaw, he sends a deputy to the Bashaw to inquire whether he may come with his followers and take up his residence in the land as an ally. If the Bashaw consents he sends a deputy to the chief with notice that

they will meet on such a day. On the appointed day the Bashaw rides out into the plain which the Arab has chosen for his abode, to meet him and bring him to his own residence. The Arab inquires what he must pay for occupying the plain. The bargain is soon struck, a rough estimate only being made of the size of the Arabian encampment. As soon as it is completed a feast is ordered, at which the servants of the Bashaw carry around in the hall a flat plate with a salt-cellar and a few bits of bread upon it. The plate is offered to the Bashaw, who takes a bit of bread, dips it in the salt, and holding it between his fingers towards the Arabian Chief, exclaims *Salam!* (Peace!) I am a friend to thy friends, and an enemy to thy enemies. The plate is then offered to the Chief, who also takes a bit of bread, dips it in the salt, and cries to the Bashaw Peace! I am a friend to thy friends, and an enemy to thy enemies. After this the plate is carried around to the headmen of the Arabs, and to the chief officers of the Bashaw, who do in like manner, only that in taking the bread they simply exclaim Peace!—After this ceremony they sit down to the table, according to the eastern custom, upon the ground, eat, drink and separate in peace. The Arabian chief can now take possession of the ground which he has stipulated for, and occupy it in safety.

ELIJAH FED BY RAVENS.

The history of the Prophet Elijah *1 Kings 17*, who in prospect of the great famine, was commanded by God to repair to the brook Cerith, to be there fed by ravens, and to drink the waters of the brook, has presented many difficulties to commentators upon this passage of scripture.

Ravens were according to the Levitical law unclean birds of prey. They live for the most part upon carcases, and are therefore regarded with abhorrence not only by the Israelites under the law, but by all nations with whom I have any acquaintance. They might have supplied Elijah with the fragments of a carcass, or of cooked flesh which they had stolen from the larder, and with bread, which perhaps they stole from the dogs—but all this would be paradoxical and contrary to the course of divine providence.

We cannot suppose either that they were traveling Arabs or Ishmaelites, since they must have passed by daily and always supplied him with a part of their provisions, which never happens in the region whither the prophet was commanded to repair.

Herrman von der Hardt thinks that at the brook Cerith a public house was kept, on the sign of which was a raven. But in all my travels in the east I never saw a public house that had either a raven a lion a unicorn or the like for a sign. And if there was a public house at the place, why could not the prophet have taken up lodging in it. There is room for no other conclusion but that, in the neighborhood of the brook Cerith, there was an encampment of Arabs, who furnished the prophet with food as he wanted it, which they were led to do by the interposition of heaven, and by the native

custom of their nation, as even at this day they are liberal and kind to travelers. The history of the prophet is therefore not properly a miracle, but an example of the especial providence of God for his righteous servants, whom he was able to provide for in a time of famine by the instrumentality of such a people among whom they had to live as in a desert. We must not make a miracle where none is necessary; as on the other hand we must not regard actual miracles, which depend upon the omnipotence of God as mere natural occurrences. [The same word differently pointed denotes ravens and Arabs. *Translator.*]

MOHAMMEDAN PROSELYTES.

On the 16th of June the consul Usgate related a circumstance respecting the Bashaw of Sydon which went to show that he is a conscientious man. A French sailor went over to the Turks and avowed himself a follower of Mohammed. He afterwards rued it and endeavoured to escape. He went to the sea-coast for the purpose of swimming to a French vessel, but was discovered by some Turks, who brought him back and threw him into prison with a view to make him change his mind. He however persisted in regretting that he had avowed himself of the Mohammedan religion. Upon this the judge condemned him to die, but was obliged to wait for the confirmation of the sentence by the Bashaw. The Bashaw returned for answer "God has made him as he is; and since He permits him to live in that way, why will you take away his life? I will not confirm the sentence, for I will have no innocent blood in my bosom" and saying this he shook out his bosom, and bid the accusers depart. But though they were thus prevented from taking the life of the youth, they beat him so that there was not a sound spot left upon him, and would no doubt have beaten him to death if the consul Usgate had not hindered them. The Turks gave to understand that they would let him go if the French nation would pay them a certain sum of money. But the French paid no attention to it, and the poor youth was now treated worse than ever. Our consul therefore immediately offered the sum required, and the French being ashamed paid the demand, so that the consul was obliged to add only a small amount, I believe 50 piasters.

The poor creature, more dead than alive, was now liberated, and was sent by the French nation to Cassevan upon Mount Lebanon.

The Mohammedans are required by their law to put the question three times to all unbelievers, with whom they come in contact, including christians, whether they will not become Moslems (true believers), that is, whether they will not become Mohammedans? The so-called unbelievers excuse themselves at once, and then the Turk has done a duty imposed upon him by his law and his conscience.

But if an unbeliever suffers himself to be persuaded, or volunteers to become a Moslem, he is asked three times, whether it is his earnest desire? If he affirms that it is, he is then received, and is circumcised and enters into the cov-

enant. If he is a Jew he only enters into the covenant, because he has been already circumcised. If such a proselyte afterwards repents and wishes to return to his former religion, he is regarded as a despoiler of religion, for which the penalty is death.

Communicated.

Mr. Editor,

It appears that there is a fault in the manner in which the leading men of our church manage the business entrusted to their care. The reason why they do not feel or perceive the evil is perhaps that they reside near the centre of action. The evil to which I at present allude is that hitherto no measures have been adopted to afford any convenience to our congregations and brethren, who are remote from the centre of the church, to procure our standard books; such as the hymn-book, church constitution, &c. The disadvantage arising to our congregations from this neglect is greater than the most part are aware of. According to my view this evil can very easily be remedied in the following manner. Let there be depositories of our books in Philadelphia, Baltimore, and, if necessary, elsewhere, and have the requisite notices of them published in the Messenger. Our members can then procure them when they or their friends visit those places on business. I hope an arrangement of this kind will be made by next spring.

A Remote Brother.

Correspondence.

An esteemed friend in North Carolina writes thus in a letter lately received:

"Dear Sir, I enclose to you two dollars for the Messenger of the German Reformed Church. I think I have sent more money than the subscription price since the publication was commenced. I hope you will apply it to the best advantage for the cause of the Reformed church. Pray for us. I fear we are sinking in this part of the world. May the Lord show mercy unto us, who are so unworthy of his goodness, and grant us his holy spirit to guide us safely through time to eternity."

The writer of the above letter is one of our original subscribers. He has annually not only paid his subscription, but has generously overpaid. If all our subscribers had been as punctual and as kind, we would not now be obliged to content ourselves with publishing a single sheet once a month. The interests of our church are suffering in his region, as they are in many others, and from the same cause, the want of labourers to cultivate that extensive field, and of funds to support missionaries in it. The unstudied language of our correspondent, in reference to this subject, is affecting, as it is the utterance of a feeling heart intent on the momentous concern of eternity. Those members of the Reformed Church who are continually adding to their property and their treasures, and can afford to spend hundreds for the gratification of their appetites and their caprice, while they contribute nothing to the consol-

tion of those who are distressed by the want of spiritual privileges, and will give nothing even to save a soul from perdition, will have a fearful account to render of their stewardship when they themselves shall be compelled to feel what is meant by the word ETERNITY.

Extract of a letter dated Tiffin, Seneca Co. Ohio, Dec. 1833.

"MR. EDITOR.

Being by the providence of God and the care of my brethren located in the western borders of our church, I still feel solicitous for the circulation and success of the "Messenger." Mr. K. having given over his agency to me, I have succeeded in obtaining the following subscribers."

"This number, though small, I hope will be acceptable, under present circumstances. Considering that we are situated amidst forests, where a great change must be wrought before it can be said that we begin to live in a temporal point of view. Our lands are to be cleared of their sturdy occupants, our houses and barns are to be built, before we can eat of the fruit of our labour. This being the situation of many of our members, they are unprepared at present to send of their fruit abroad to aid benevolent objects; but I hope the day is not far distant when this portion of the members of the Reformed church shall not be charged with delinquency with regard to the calls of charity in the church of Christ, and especially in reference to our own institutions. For the present, however, you must receive our best wishes, until we can accompany them with a liberal hand, which I conceive to be the duty of every member having it in his power so to do."

"I will now give you a brief statement of the pastoral charge which I am about forming and organizing, thinking that it may be a source of gratification to many of our friends, as I am sure it is to me and my dear people, some of whom have been living here for the space of nine or ten years without ever hearing the voice of their own shepherds, and have nevertheless remained firmly attached to the church in which they were born and brought up, and in which they now expect to live and die."

"We arrived here, after a pleasant journey of 17 days, on the 8th of June, and on the next day, being the Lord's day, I began my ministry. From that time to the present the people have attended, and that in overflowing numbers. We have a considerable number of members scattered throughout this county; the majority however live in the neighbourhood of Tiffin, which is a flourishing town, and the seat of justice for Seneca county. I have succeeded in forming six regular places for preaching, Tiffin being the centre, where I preach every other sabbath, in the Methodist meeting-house; and on the same day I preach alternately in three other places, within three or four miles of town. I also have a flourishing congregation at Mc Cuthinsville, about 9 miles from Tiffin, and another about 6 miles, at which places I preach every 4 weeks; and I could have as many more congregations in the county, if it was in

my power to attend to them, and I could preach in the German language: hoping that our Seminary will be able to supply them before long. I shall do for them what I can in the mean time, though the faithful discharge of my present and increasing duties calls for every moment of my time. The zeal, the perseverance and the attention that are required, in collecting and organizing congregations in a new country like this, are not inconsiderable. However we are getting along with improving prospects. We had a communion season on the 3d of November in Tiffin, which was truly a solemn season and a day of rejoicing to many of our friends; though the house was much too small to contain the multitude; and on this interesting occasion upwards of one hundred renewed their covenant engagement with the blessed Saviour by coming to his table. Though a number of those who united with us in our sacred feast do not properly belong to the Reformed church, they are friends and well wishers. There is a spirit of almost perfect harmony among the protestant christians of this neighborhood. The ministers appear to know and preach nothing but Christ and him crucified; so that we can say, the Lord is with us in this part of our Zion. We are now making arrangements to build a fine brick church in the town of Tiffin, something like 40 feet by 60, and after the modern plan, with an end gallery and turret, which, if the Lord spare us, will go on next summer, if we are successful in getting funds. Of this I have but little doubt at present; for the people generally appear to be much concerned for our prosperity, and will give, as many have done, their 20 and 30 dollars, and those too who are not members of any church; so that I think with the blessing of God we shall succeed in getting a respectable church before long. There is also a considerable sum of money subscribed for the building of a church in the country, 4 miles from Tiffin, where I preach.

We greatly rejoice to hear of the prosperity of our Seminary and School at York, and our constant prayer is that God may continue to favour them with his approbation; that from our Seminary many qualified preachers may go forth with the rich provisions of the gospel of Christ, directing their way to the different parts of our land, and especially to this our western border, where there is so much ground yet to be occupied, until our Reformed Zion shall arise, and the glory of the Lord shall compass her as with walls of fire, until her enemies shall be subdued into contrition, and converts be multiplied as the dew-drops of the morning—until joy shall be awakened on earth and in heaven over sinners reclaimed and forgiven."

"Please to present my best respects to our worthy and reverend professors, and my young brethren preparing for the ministry."

Yours with sincere affection

JOHN L. SANDERS.

Extract of a letter dated Boonsborough, Md.

"On the subject of the Messenger permit me to say, I was sorry to learn from the last number that the contemplated change is post-

poned for the present. The reason of this to the friends in our part is unknown, so that they complain very much of the smallness of the paper and the infrequency of its publication. As far as I can learn, the members in this portion of our church would like to see it increased in price, size and importance to the interests of our Zion. This matter is of some magnitude and requires consideration, and that very soon."

We shall be obliged to our brethren and friends in other places for a free communication of their opinions on the subject of the foregoing extract, and should like to be informed also to what extent they can aid us in promoting the circulation of the paper, and procuring the means of defraying the additional expense, if it be published semi-monthly, either of the same size or on a larger sheet. We must state distinctly to our esteemed correspondent that the reason why the contemplated change was postponed, was that we were not encouraged to proceed, and did not think proper to put every thing to hazard by incurring debts without some assurance that we would be in possession of the means to pay them. We are now out of debt, and if the arrears which are due were paid, a considerable sum would be on hand for missionary purposes; but without a larger subscription-list and more punctual payment than we have had, we would become involved in perplexing debts if our expenses were doubled with an addition of only fifty per cent to our actual income. Let those to whom it belongs take this matter into consideration and tell us what they want; and if they will provide the ways and means their wishes can be accomplished. Our correspondent is one of those brethren who have never been wanting on their part. If every other had done as well, there would not now be any cause of complaint. We beg leave to add that the present editor has long desired to retire from the editorship, and hopes that other arrangements can be made to continue the publication. His time being very precious to him, he wishes to employ it in pursuits that are more useful to himself.

Selected.

THE GENERAL DUTIES OF CHURCH MEMBERS IN THEIR INDIVIDUAL CAPACITY.

IV. Church members should excel in the manifestation of the Christian temper.

The mind which was in Christ Jesus, should be in them. They should consider his character as a model of their own; and be conspicuous for their poverty of spirit, meekness, gentleness, and love. They should seek a large portion of the "wisdom which cometh from above; which is first pure, then peaceable, gentle, ea-

sy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. It is matter of surprise and regret, that many persons seem to think that religion has nothing to do with the temper; and that provided they are free from gross sins, and have lively feelings in devotional exercises, they may be as peevish, irritable, and implacable as they please. This is a dreadful error, and has done great mischief to the cause of God. A sour, ill-natured Christian, if I may describe him by a resemblance as fabulous as that of the centaur, is like a lamb with a dog's head, a dove with a vulture's beak, a rose with leaves of nettles. If there be any one word which above all others should describe a Christian's character, it is that which represents his divine Father; and as it is said, that God is love, so should it be also affirmed, that a Christian is love—love embodied, an incarnation of love. His words, conduct, nay, his very looks, should be so many expressions of love.

V. Church members should be very eminent for a right discharge of all their social duties.

The apostles have given this great importance by the frequency with which they have introduced it.* Christianity, so far from loosening the bands of society, adds to them incredible strength and firmness, by motives drawn from the eternal world. One part of the design of revelation is to purify and strengthen the social principle, and carry it to its greatest elevation and perfection. A good Christian, and yet a bad husband, father, brother, neighbour, or subject, is an anomaly which the world never yet beheld. Professing Christians should excel all others in the beauties of social virtues. Religion should give additional tenderness to the conjugal relationship; greater love to the parent, and obedience to the child; fresh kindness to the master, and diligence to the servant. The world should look to the church with this conviction, "Well, if social virtue were driven from every other portion of society, it would find an asylum, and be cherished with care, upon the heights of Zion." Then will religion have attained its highest credit upon earth, when it shall be admitted by universal consent, that to say a man is a Christian, is an indisputable testimony to his excellence in all the relations he bears to society.

VI. There are duties to be discharged in reference to the world.

By the world, I mean all those of every party and denomination who are destitute of true godliness. The apostle has summed up our obligations towards them under the comprehensive injunction, "Walk in wisdom towards them which are without."† In another place, we are commanded to "Let our light shine before men, that they seeing our good works, may glorify our Father which is in heaven."‡ We are also exhorted "to have our conversation honest (this word signifies beautiful, honourable) among the Gentiles."§ In order to comply with this, we must act consistently with our profession; excel in the observance of social duties; abound in mercy; bear a prudent

testimony against evil practices; be most punctiliously exact in fulfilling all our engagements, and performing all our promises; live in a most peaceable and neighborly manner; perform every office of kindness and charity which can please or benefit; and set an example of industry, honesty, and generosity.

VII. We should as professing Christians be exemplary in our obedience to the civil magistrate.

The Scriptures which enjoin this duty are too numerous to be quoted at length.* One only shall be given, but that is a very striking one. "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." This injunction must of course be understood as relating to matters purely civil; or in other words to those laws which are not in opposition to the spirit and letter of revelation. If rulers enjoin any thing which is condemned by the word of truth, it is the duty of a Christian, without hesitation, and at all hazards, to act upon the principles, and follow the example of the apostles, and "obey God rather than man."

God forbid I should teach a doctrine so pernicious as that one of the first efforts of true piety, when it enters the soul, is to extinguish the love of civil liberty: or that having broken the fetters of vice, it immediately bows the regenerated soul into submission to the yoke of despotism. No such thing; religion is a noble, and sublime, and elevating principle. It expands, ~~not contracts~~, the mind. It is not a spirit of bondage which causes its possessor to fear; but it is a spirit of power, and of a sound mind. It lifts the soul from the dust, and does not chain it there; it has raised a noble army of martyrs, every one of whose millions was a hero that defied the tyrants' rage, and spurned his yoke. Religion therefore is no friend of slavery, nor can any of its precepts be quoted by the tyrant as an excuse for his trampling on the liberties of mankind.

Avowing thus much, and admitting that the most spiritual Christian may take an interest, and ought to take an interest in public affairs; nay, that he ought to maintain a ceaseless jealousy over the constitution and freedom of his country, still I contend that a constant, and noisy, and factious meddling in party politics, is as injurious to his own personal religion, as it is to the interest of piety in general. We do not cease to be citizens, when we become Christians; but we are in danger of ceasing to be Christians, when we become politicians. It is with politics as with money; it is not the temperate use, but the immoderate love of it, that is the root of all evil. Thousands of professors of religion have made shipwreck of their faith and a good conscience, during the tempests of political agitation; let us then, as we value our lives, be cautious how we embark on this stormy and troubled ocean.

There is one way in which many Christians

offend against the laws of their country without scruple and without remorse; I mean by endeavouring to evade the payment of taxes. Had there been no Christian statute to condemn this practice, the general principles of reason would be quite sufficient to prove its criminality. But the New Testament has added the authority of revelation to the dictates of reason; and thus made it a sin against God, no less than a crime against society, to defraud the revenue. "Render unto Caesar the things that are Caesar's; tribute to whom tribute is due, and custom to whom custom," is the authoritative language of St. Paul. This precept derives great force from the consideration that it was delivered at a time, and under a government, in which the taxes were not imposed by the people themselves, but by the arbitrary power of a despot. Certainly if, under these circumstances, it was the duty of a Christian to pay the tribute money, any effort which we make to evade it, must be additionally criminal, since we are taxed by the will of our representatives. The excuses usually made in justification of this practice, only serve to show how far even some good people may be imposed upon by the deceitfulness of the human heart. Every time we have made a false return on the schedule which regulates our quota of taxation, or that we have purchased knowingly a contraband article of food, beverage, or dress, we have committed a fraud upon society, have assumed a power to dispense with the laws of our country, violated the precepts of the New Testament, have brought the guilt of a complicated crime upon our conscience, and have subjected ourselves to the displeasure of God, and the discipline of his church.

MESSENGER.

YORK, FEBRUARY, 1834.

We have before us a number of letters to which we have not time at present to reply. Our friends will please to favour us with their indulgence until we shall be somewhat at leisure to attend to their requests.

Some of our brethren have enquired about the proposed new edition of our English hymn book, urging the necessity of expedition on the part of the publishing committee, and representing the necessity of having it soon for the use of their congregations. We have no information on the subject from the committee, either directly or indirectly; but we suppose that they are diligently occupied with it, and that the edition is delayed only by the labour of preparing the appendix which Synod has directed them to add to the book.

We are indebted to our Rev. brother N. P. Hacke for a manuscript copy of a missionary tour in the west, performed by the Rev. J. W. Miller, under the patronage of the missionary committee of West-Pennsylvania Classis. We

* Ephes. v. 22, vii. 1—9. Col. iii. 18. 1 Tim. vi. 1—4.

† 1 Pet. iii. 1, 2. 1 Pet. ii. 18.

‡ Col. iv. 4.

§ Matt. v. 16.

§ 1 Pet. ii. 12.

* Rom. xiii. 1, 2. Acts xiii. 5. Titus iii. 1. 1 Pet. ii. 13, 14. 1 Tim. ii. 1—3.

shall publish extracts from the report as soon as we have time to translate them. In the mean while we take pleasure in saying that Mr. Miller appears to us an able and faithful missionary, who will do honour to his office. He possesses untiring diligence, and labours with effect wherever the providence of God conducts him. Though a German, he speaks and preaches also in English. He is a member of the Historical Society of the Bavarian Circle of the Rhine, and before his emigration he sustained in that country the office of a professor of theology. Mr. Hacke and other brethren in the west bear the most favourable testimony to his character.

The Committee of West-Pennsylvania Classis have applied to our Board of Missions for aid to sustain their missionary until he shall have extended his exploring tour over all the western country where German settlements have been formed; but our own treasury being empty and in debt, we are unable to give any assistance at present. We would respectfully suggest to the officers of the Missionary Society of the German Reformed church in Philadelphia, that they have now an opportunity to give effect to their plan of missions in the valley of the Mississippi, which they will not soon have again if this missionary be neglected: and we ask at the same time the attention of the friends of missions in our church, and solicit their liberality for this object. Letters may be addressed and contributions sent to the Rev'd Nicholas P. Hacke, Greensburg, Pa.

Our Board have several other important missions in view for which they will need all the funds they expect to receive in the course of the spring. Their object is to locate missionaries in feeble congregations, or in places where congregations may be formed.

Ecclesiastical Notices.

We are indebted for the following particulars to the Rev. N. P. Hacke. Rev. brother Zwissler has removed from Washington Pa. to Wooster, Ohio. Brother Mahnenschmid has taken charge of the congregations in and near Canton, Ohio, vacated by the death of Rev. B. Faust. His congregations in Trumbull and Columbiana counties are without a pastor. In Buffalo, New York, a Lutheran clergyman has formed a congregation composed of Lutheran and Reformed members.

The congregations in Washington, Pa. and its vicinity, vacated by the removal of brother Zwissler, are supplied by Mr. Begeman, recently from Bremerleche, near Bremen, in Germany. He is a graduate of the university of Groningen

in Holland. The venerable brother Giessy having resigned his charge in Berlin, Somerset county Pa., the congregations have elected the Rev. Mr. Regnier, late from Switzerland, his successor. Rev. Joseph Schuely, formerly a catholic priest in the country of Breisgau, Germany, who abandoned the communion of the church of Rome about the same time with the celebrated Lutz, ministers to several Reformed congregations in the neighbourhood of Pittsburgh. Our brother Hacke urges the expediency of sending a missionary to the Michigan Territory, where many German emigrants are said to reside. Some of our preachers in the west are so badly supported by their people that they ought to be assisted with appropriations from the missionary funds. The Rev. Mr. Allardt, a well educated and amiable man, receives only \$180 from his congregations at New Lisbon and its vicinity, in Ohio.—A small provision truly for a family of seven persons! This worthy brother sustains himself by teaching a school. In addition to the ordinary wants of his family he must provide for the liquidation of a heavy debt contracted in conveying them from Breslaw in Silesia to New Lisbon in Ohio. It is the shame of German churches in this land of plenty that their pastors, who devote their time and talents to their service, and labour for them with incessant toil, are so frequently left to want and disturbing care; are compelled to practice an economy that stifles their liberal feelings; have it not in their power to furnish themselves with even a moderate library; and have no leisure to enrich their minds by reading and study. It must be admitted however that the cause is sometimes in the real poverty of the people.

A letter received from North Carolina states, that the Rev. J. G. Fritchey will probably go to Staunton, Va. His removal is greatly regretted by the people of his present charge at Lincolnton, who submit to it only because they respect his conscientious motives, and believe that his labours may be more necessary in another portion of our church. The manner in which this connection has been dissolved is highly honourable to both parties.

The same letter states that our young brother D. Lerch is in bad health. Mr. Bennet is labouring in Davidson county. Mr. Crawford continues in Guilford. Much solicitude is expressed for a successor to Mr. Fritchey. The congregations which he leaves are represented to be in a flourishing condition, and well able to support a pastor. We hope that by the goodness of God they will soon be supplied. We

pray God that the whole church may awake, and that greater exertions may be made to provide for the wants of her destitute members.

Rev. F. A. Scholl informs that he has resigned his charge in Greencastle, Franklin county, Pa. He continues to preach in his other congregations situated in the neighbourhood of that place.

Correspondents.

The communication of a "member of West-Pennsylvania Classis," in the German language, shall appear as soon as we can find time to translate it; we presume in our next number.

Miscellaneous.

To the clergy and members of the Reformed Church.

The Executive Committee of the Trustees of the Theological Seminary find in the minutes of the late Synod at Easton the following request of the Classis of Maryland, addressed to Synod and approved by that body. "The Classis request Synod to enjoin upon the treasurer that he pay no money out of the professoral fund, but carefully invest it in stock: and if, in any case, unexpected expenditures arise, that he address himself to the congregations for relief by collections, which shall be taken up until our institutions are fully endowed and firmly established."

The Committee respectfully state that all the money which has come into their hands for the professoral fund remains entire, and is invested in stock or in loans bearing an interest, agreeably to the intention of the donors, and their own sense of duty. Their treasurer has paid out no money but the interest of this fund; and the annual deficiency has been paid by the treasurer of Synod, out of the fund called the "Synod's fund" which is now exhausted.

The Committee further represent that there is at present no money in the treasury to meet the demands which will come upon it, for professors' salaries and incidental expenses, at the close of the session, on the first of April next ensuing. The case contemplated by the Classis of Maryland therefore exists, and with this additional persuasive that it is not one of unexpected occurrence, but of the stated ordinary expenditure; and the Committee, in obedience to the wishes of the Classis and of the Synod, therefore do now address themselves to the clergy of the church and their respective congregations, and earnestly as well as affectionately request them to procure the requisite funds, by taking up collections in their churches, or in such other way as they may prefer, and to transmit the sums obtained to their Secretary, Mr. Wm. Wagner, or to deposit them to his order in some convenient Bank in Pennsylvania or Maryland. If relief be not obtained in this way the Committee have no other resource to provide for the coming exigency, than that of borrowing money on the credit of Synod, which must afterwards be repaid with interest; and

the means of payment must be procured precisely in the way in which relief is now sought, and with the additional inconvenience of having the burden increased by delay, and of moreover approaching the period when other demands will arise.

The Committee observe with pleasure that all the several Classes, to whom the subject was presented at their stated annual meetings, have pledged themselves by their recorded resolutions to sustain the institutions of our church, and have shewn a commendable concern for the inviolable preservation of the capital which has been collected for permanent endowments. They have also noticed with much gratification the evidences which the proceedings of the Classes and of Synod afford of a growing interest in our theological and classical schools, and of an increasing sense of their utility and value: and they therefore address themselves to their brethren, the members of the Reformed church, and to the pastors of the congregations, with entire freedom, and with a confident anticipation that the relief which is wanted will not be withheld.

GEORGE KING,
DANIEL SMALL,
MARTIN DANNER,
J. HARTMAN,
WM. WAGNER.

York, Feb. 1834.

EXAMINATION.

The examination of the students in the Classical School will take place in the lecture room of the German Reformed church on the first Tuesday and Wednesday in April, to commence on each day at 9 o'clock A. M. and 2 o'clock P. M. The examination of the theological students will be held in the same place, and at the same hours, on the first Thursday in April. An exhibition by the students of the classical school will take place on Thursday evening. The spring vacation will commence on Friday, and continue, in the classical institution four weeks, and in the theological five weeks.

The following notice has been sent to us from Greencastle Pa. with a request to publish it.

The Reformed congregation in Greencastle has attached itself to Mercersburg under the pastoral care of Rev. Jacob Mayer, who ministers to us in the German and English languages.

By order of the Committee.

JACOB HADE.

Greencastle, Pa. Dec. 26. 1833.

CHEERING PROSPECT.

The President of the Republic of Mexico, General Santa Anna, who has been favourably known in this country, is said to be exerting a very salutary influence in his government. He possesses talents of a high order and a popularity almost unbounded, and these he is wisely employing for the correction of abuses. He has already prevailed upon the Mexican Congress

to disband a large part of the army, by which the expenses and dangers of the government will be diminished. He has also succeeded in a still more important measure, in cutting off the tithes and reducing the income of the Romish priests, who, by the influence derived from money and superstition, have hitherto been the most pestilent members of society and the great cause of the unsettled state of that country. But the measure in which we most heartily pray for his success, is the *free toleration of Religion* which he is now earnestly pressing upon the attention of Congress, and which, if recognized, will not only tend to secure the political tranquillity of the country, but the triumph of gospel truth in opposition to the blinding and enslaving influence of popery. May God prosper the cause.—*Presbyterian*.

BLASPHEMY.

Abner Kneeland, to whose name the title of Rev. has been sometimes absurdly prefixed, has been convicted at Boston of blasphemy, after a trial of three days. He has repeatedly figured in this city at his Sunday lectures at Tammany Hall. Not long ago he professed to be a Universalist—but has now, by a transition not very surprising, become substantially, if not avowedly an Atheist. On Saturday morning the court proceeded to pronounce sentence, which was that the defendant be imprisoned three months in the common jail, and enter into a recognizance in a sum of \$500 with sufficient surety in a like sum to keep the peace and be of good behaviour for two years. The defendant appealed to the Supreme court.—*New York Com. Advertiser*.

REV. JAMES HERVEY.

Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "O Sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within."

Royal Library at Paris.

Galignani's Paris Messenger says—"The Royal Library at Paris, on the first of January 1833, contained 1,985,000 volumes, manuscripts, books of engravings, and numismatical works. On the first of January 1834 it will contain at least 2,000,000 volumes, as every year, on an average, 20,000 new works are deposited there."—*Nat. Gazette*.

University of Berlin.

The university of Berlin during the last summer was attended by 1832 regular students, besides 5 or 6 hundred attending particular courses. There were also 70 young men from Switzerland, students of theology. The reputation of Schleiermacher and Noander in this branch attracts great numbers. The total number of professors was 90, besides 43 private masters or teachers, making a total of 133 employed in instruction.—*Ibid*.

Dr. R. Schmid, Professor of Law at Jena, has recently commenced an edition of the

Laws of the Anglo-Saxons, in the original text, with a German translation, and a commentary. The first volume, containing the text and translation in parallel columns, in 8vo., has just been published by Brockhaus of Leipzig. In a copious introduction of 80 pages, the learned editor discusses the following subjects. 1. The original inhabitants of Britain. 2. The sources of British history. 3. The Welsh laws. 4. The sources of Anglo-Saxon history. 5. The Saxons and Angles before the invasion of Britain. 6. The leading traits of the Anglo-Saxon constitution. 7. The laws of the Anglo-Saxons. 8. The various editions and MSS. of the Anglo-Saxon laws.—*Ibid*.

The Venerable Bede.—This learned monk was born in the year 672, and may well be called the Father of Ecclesiastical History. His whole life, almost literally from the cradle to the coffin, was spent in literary labors. Beside his celebrated Ecclesiastical History, which was the fruit of the labor of several years, he published a multitude of other works, all of which had a tendency to benefit and enlighten mankind in the darker ages. He died of a consumption and asthma at the age of sixty-three. It is related of him that during his last severe illness, his mind being clear and unclouded, he did not relax from his accustomed literary exercises. The evening of his death he spent in translating the Gospel of St. John into the Saxon language. At length his amanuensis said, "There remains but one chapter, it seems very irksome to you to speak." "O no," said the venerable Bede, "It is not difficult. Take a pen, dip it in the ink, and write as fast as you can. I have no time to lose." Some time after this, the young man who wrote for him said, "There is now, master, but one sentence wanting." Upon which, the dying man bade him write quick. Soon after the young man said, "It is now done." To which Bede replied, "Well hast thou said the truth—it is now done. Take up my head between your hands, and lift me—because it pleases me to sit over against the place where I was wont to pray, and where, now sitting, I may yet invoke my father." His wishes were gratified, and being seated according to his desire, upon the floor of his cell, he said "glory be to the Father, the Son and the Holy Ghost." As he pronounced the last word he immediately expired.

Temperance.

All the young men of Union College (N. Y.) have signed a pledge of entire abstinence from ardent spirits, to be binding during the whole of their course. They have addressed a circular to other colleges and academies soliciting the co-operation of the students in the same glorious cause. There have been admitted to Union College, during the first term of the present year, ninety students.—*N. Y. Journal of Commerce*.

AMERICAN BOARD OF FOREIGN MISSIONS.

The Prudential Committee of the American Board of Foreign Missions have published a statement of their views and plans of mission-

ary operations for the present year. We have not room for the whole article, and are therefore obliged to content ourselves with the concluding part, which presents a view of the enlargement of its operations which the committee propose, if a sufficient number of missionaries can be obtained.

"The Committee feel some embarrassment in asking, from year to year, not the largest but the smallest number of missionaries demanded in the fields already occupied by the missions of the Board, and in the new fields which Providence is opening before them and inviting them to enter. But necessity is laid upon them to make their plans accord, in some measure, with the supply of missionaries which it seems possible to obtain. They purpose, therefore, with the leave of Providence, and depending on divine assistance, to send forth missionaries, during the year 1834, as follows, provided suitable men can be obtained; viz.

To Western Africa,	3
To Eastern Africa, including a physician	5
To the Island of Cyprus,	2
To Asia Minor,	5
To Syria,	4
To the Nestorians of Persia, a physician	1
To the Mohammedans of Turkey,	1
To the Mohammedans of Persia,	1
As explorers in Persia and the countries beyond.	4
To the Bombay Mission,	5
To Siam, a physician,	1
To South-eastern Asia and the Indian Archipelago,	10—42
To the Ojibwas,	3
To the Saux, Winnebagoes and Sioux,	6
To the tribes west of the State of Missouri and the Territory of Arkansas, towards and beyond the Rocky mountains,	6
To the Choctaws and Creeks,	4
To the Osages,	2
To the Senecas,	1—22
Total,	64

Besides these, the Board would gladly send fifteen or twenty pious and competent teachers to different fields, especially among the Indians of this continent.

It is proposed, also, to enlarge and perfect the means in the several missions, of translating, printing, and distributing religious publications, that the Bible and Tract Societies may not be impeded in their work. Two or three additional seminaries are required for educating native teachers, catechists, and preachers; and the advantages of common education need to be extended in all the missions.

Nor will the existing system, irrespective of the proposed enlargements, require a less expenditure than it did the past year. A hundred and fifty families, besides unmarried adult labourers and native preachers and assistants, amounting in all to 328 persons, employed at 60 stations—with 40 churches, and nearly 2000 native members, and 56,000 learners in the schools, and five printing establishments, under their care—depend, under God, on the treasury of the Board for the means of their susten-

ance and usefulness during the present year; and the means in the treasury will be ample, or insufficient, as the patrons of the Board shall increase, or diminish the amount of their contributions.

Such is the simple statement, which is submitted to the numerous patrons of the Board throughout the country, in the full confidence that the means will be afforded both for sustaining and enlarging the missions under the care of the Board. With special earnestness, however, would the Committee entreat the prayers of their fathers and brethren in the churches, that wisdom and every other needed grace may be imparted to all the agents in this momentous work, and that the Holy Spirit may visit the several missions with abundant showers of his saving influences.

In behalf of the Prudential Committee,

B. B. WISNER,

R. ANDERSON,

DAVID GREENE,

Secretaries.

Missionary Rooms, Boston, Jan. 1, 1834.

DIFFERENT LENGTH OF THE FINGERS.—This difference in the length of the fingers serves a thousand purposes, adapting the hand and fingers, as in holding a rod, a switch, a sword, a hammer, a pen or pencil, engraving tool, &c., in all which a secure hold and freedom of motion are admirably combined. Nothing is more remarkable, as forming a part of the prospective design to prepare an instrument fitted for the various uses of the human hand, than the manner in which the delicate and moving apparatus of the palm and fingers is guarded. The power with which the hand grasps, when a sailor lays hold to raise his body to the rigging, would be too great for the texture of mere tendons, nerves and vessels; they would be crushed, were not every part that bears the pressure defended with a cushion of fat, as elastic as that we have described in the foot of the horse and the camel. To add to this purely passive defence, there is a muscle which runs across the palm, and more especially supports the cushion on its inner edge. It is this muscle which, raising the edge of the palm, adapts it to lave water, forming the cup of Diogenes.—*Sir C. Bell's Bridgewater Treatise on the hand.*

Antediluvian Remains.—A supposed Antediluvian Forest has been lately discovered by some men whilst digging sand on the banks of the Salcoub, a mile from a village of that name and about twenty miles from Plymouth, Mass. A part of one of the trees so discovered has been shown to us.—*N. E. Paper.*

A NEW GIGANTIC TELESCOPE.—A great work has just been completed, in all its essential parts, in Utzschneider's manufactory of optical instruments at Munich. It is a gigantic telescope, on Fraunhofer's principle, of fifteen Paris feet focal distance, and an aperture of 10 inches and a half. It surpasses in size and power the largest telescopes made in the lifetime of the illustrious Fraunhofer. It has been

tried with the greatest strictness by the professors of astronomy in the university of Munich, and declared to be a perfect masterpiece. The clearness and distinctness of a heavenly body seen through it, is to that of the Dorpat telescope made by Fraunhofer, of 13 feet focal distance, and 9 inches aperture, as 21 to 18, and the intensity of the light as 136 to 100. It magnifies far above 1000 times, and the ordinary expression of bringing an object nearer may be literally applied,—thus when Saturn at its smallest distance from the earth, is 166,600,000 of geographical miles distant, it seems, when magnified 816 times by this telescope, to have approached to the distance of 200,000 geographical miles; & the moon at her smallest distance from the earth, seems when magnified in the same manner, to have approached within 68 Geographical miles, which is but little more than the distance in a direct line from Athens to Constantinople.—*Nuremberg Correspondent.*

New Subscriptions to the Seminary of the Ger. Ref. Church.

EMMITSBURG DISTRICT.

Rev. Elias Heiner,	\$50.
Christian Bollinger,	25.
Abraham Crise, paid,	20.
William Heitschu,	20.
John Martin, paid 5,	10.
Joseph Martin, paid 5,	10.
Jesse Close,	10.
Elijah Close,	10.
Christian Zacharias, paid,	5.
Mrs. Ann Zacharias, paid,	5.
Miss Mary Zacharias, paid,	5.
Miss Ann Zacharias, paid,	5.
John Zimmerman,	10.

MONEYS RECEIVED.

Dr. J. B. Gioninger \$1.00. Mr. R. E. Smith \$1.00. Dr. J. H. Hoffius \$2.50. Peter Shell Esq. 2.50. Rev. A. Helfenstein sen. \$1.00. Miss. Margaret Hammer \$2.00. Mr. C. D. Wolff \$1.00. Capt. Geo. Reynolds \$2.00. Mr. Geo. Fayman \$2.00. By the Rev. W. A. Good, from Miss Sarah Bragonier \$1.00. Mr. Samuel Protzman \$1.50. Daniel Schnebly Esq. \$5.00. Mr. Wm. Heyser Sen. \$2.00. Mr. Jacob Seller \$1.00. Miss Melvina Miller \$1.00. Mr. Martin Rickenbaugh \$1.00.—Mr. Martin Hammond \$1.50. By the Rev. N. P. Hacke from Mr. Jacob Gossett \$2.00. Mr. Solomon Kemp \$1.00. Mr. Jacob Kohrt \$1.00. (1834) Mr. Henry Buchman \$2.00. Rev. N. P. Hacke \$2.00, balance \$2.00, total \$10.00. By the Rev. P. S. Fisher, Mr. Henry Yeager \$2.00. Rev. P. S. Fisher \$3.00. Miss Nancy Thompson \$1.00. Mr. J. B. Thomas \$1.00. Mr. J. Lourimore \$1.00. Rev. B. S. Schneek \$2.00. By Rev. S. K. Denius from Mr. Peter Mann \$2.00. Michael Reed Esq. \$1.00. Rev. S. K. Denius, \$1.00. By Rev. Daniel Zacharias, from David Krause Esq. \$1.00. Mr. Daniel Gross \$1.00. Miss Sarah Hoyer \$1.00. Miss Annetto Goldman \$1.00. Mr. Geo. Beatty \$2.00. Mr. George Rupp \$1.00. From Mr. William Wurtz \$2.00. Mr. J. V. Krug \$2.00. Mr. Michael Seibert \$1.00.