

Messenger

OF THE

GERMAN REFORMED CHURCH.

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

NEW SERIES.

YORK, OCTOBER, 1833.

VOL. 2.—NO. 10.

PRINTED AND PUBLISHED

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

By C. W. Curdy & Co.

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

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

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

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

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

Original.

FOR THE MESSENGER.

THE PROSPECT BEFORE US.

MR. EDITOR,

The opinion has prevailed extensively in the religious community, that christian piety is making great advances in our country and rapidly preparing the world for the day of millennial glory. I think otherwise. That a considerable amount of good has been effected, I readily and thankfully admit; but I am persuaded that it has been greatly over-rated. Much of the religion which prevails, even where it is characterized by apparent warmth and zeal, is the mere semblance of it. There are many that say to Jesus: "Lord! Lord!" who shall not enter into the kingdom of heaven.—Many who conceal very unholy passions under very saintly appearances, and to whom the Lord will say: "I never knew you"—"Depart from me, ye workers of iniquity."—As to the majority of those who are in the church, it must be confessed that their practical christianity differs very little, if at all, from the ungodly conversation of the world, and certainly does no honour to the sacred name which it bears. Without the pale of the church, and sometimes even within it, there is infidelity of a deeply malignant and reckless character, which pursues its objects with untiring assiduity and with pernicious effect. It is not often avowed infidelity: it usually feigns a reverence for christianity and a concern for her purity and soundness; but under these pretences it conceals dagger, and aims with it a more certain and more deadly stroke. "Art thou in health, my sister," is the kindly salutation, and the next is a rust under the fifth rib.

As far as my own observation extends, the state of things is not growing better. In the last

twenty years I have not seen it worse; and there were times when it was not as bad. The progress of iniquity is still retarded by the influence of religion; but systematic efforts are employed to make that influence less. There is an array against Bible-Societies, Tract-Societies, Missionary-Societies, Education-Societies, and all the decidedly religious operations by which good men endeavour to promote the cause of piety, virtue, and public happiness, and to save the soul from perdition. The christian ministry itself is even assailed in a manner but too well calculated to make it odious, and to destroy its usefulness. Much regard is indeed professed for ministers of religion who are truly pious and faithful to their calling; but the impression is made that none are of such a character. They are closely watched, not to observe the good they do, but to discover their defects: and while their virtues are suffered to pass unnoticed, if any fault be discerned, or any thing that can be wrought into the shape of a fault; it is taken as the index of their character; and the sin of one, whether real or imaginary, is made the evidence of hypocrisy in all. Such a rule of judgement is not applied to any other class of men, because it is manifest that, if it were good, no character on earth would retain its reputation; but with regard to clergymen all things are lawful, if they serve to disparage them. In the apostles' time they were "killed all the day long;" they were "accounted as sheep for the slaughter;" they were "esteemed as the filth of the world and the off-scouring of all things;" and those who put them to death even imagined that, by so doing, they rendered a service to God. Such indeed is not their hard lot in our times; but the opinion does seem to be getting into vogue with some that it is patriotic to crush them. This patriotism of modern infidels is worth just as much as the religion of their ancient predecessors; but our concern at present is with its effect as a principle of conduct. If people can be made to believe that clergymen are enemies to liberty, and that it is consequently patriotic to discountenance them, it is easy to foresee that religion cannot long retain its hold upon their minds; and with their religion, their virtue, their safety, their most precious hope, and all that constitutes their true happiness forsakes them. I do not mean that infidelity aims to produce such a result. It probably has no other object, than to gratify its own covetousness; it does not look beyond this; it is unconcerned about consequences: the will of God, the good or evil of country, the happiness or misery of man, enter not into its calculation; all its cares are absorbed in the care of self: it has no God, nor country, nor fellow-creature, & cares not who is honoured, nor who wronged, but how ITSELF can

be gratified. But whatever be the object at which infidelity aims, its warfare against the clergy and against religion is eventually a warfare against all that is precious in society. The French reign of terror was the reign of terror still, though it had never entered into the plans of French infidels to produce such a state of things.

Instead of a millennium therefore, during which righteousness and peace shall prevail on earth, we may have a season of conflict, and one that will exhibit much more to be wept over than to furnish cause of gratulation and joy. There is no want of antichrists; the oceans of annoyance are many; and if we may judge of the community by the indications which appear, there is no want of preparedness or susceptibility to receive the most unfavourable impressions from the enemies of religion.

L.

FOR THE MESSENGER.

Constitution of the Missionary Society of the German Reformed Church, Philadelphia.

PREAMBLE.

Since God has been pleased to employ human agents, to promote his glory in the conversion of the world; and whereas, his son has instituted the ministry of reconciliation, giving to them the broad commission recorded in the Gospel: we, considering ourselves a part of his church, and thus partaking with its other portions our own share of responsibility, do resolve to form ourselves into a society, that shall have for its appellation THE HOME MISSIONARY SOCIETY OF THE GERMAN REFORMED CHURCH. Knowing also that the head of the Church is a God of order, we adopt for our control and government the following constitution and bye-laws.

CONSTITUTION

Of the Home Missionary Society of the German Reformed Church in Philadelphia.

Art. 1st. This Society shall be called the Home Missionary Society of the German Reformed Church in Philadelphia.

Art. 2d. The officers of this society shall be a President, Vice President, Treasurer, a Recording and a Corresponding Secretary.

Art. 3d. The officers shall be chosen annually by ballot, at the close of each anniversary.

Art. 4th. No person shall become a member of this society except such as are attached to the German Reformed Church, and all such of said Church as are willing to become members, shall only be constituted such by paying twelve and a half cents per month: or one dollar per year: or ten dollars for life.

Art. 5th. The funds of this society shall be appropriated as the society see fit to direct.

Art. 6th. This society shall have four meetings per year: to wit, 1st Monday in September, December, April, and July. And its annual meeting shall always be held on the morning of the fourth day of July.

Art. 7th. So soon as the list of members shall amount to 200, a board of managers shall be appointed to aid the officers in the discharge of their official duties; but till then, all business shall be transacted by the officers, in the capacity of a board, subject to the call of the President, or Corresponding Secretary.

Art. 8th. The President and Corresponding Secretary are empowered to call a special meeting of the Society at any time.

Art. 9th. The 1st Monday evening of each month shall be observed as a concert for prayer. After which a collection shall be taken up, in aid of the fiscal concerns of the society.

Art. 10th. No alteration shall be made to this constitution unless proposed at one quarterly meeting, and laid over until the ensuing one: and not then, unless two thirds of the society present vote in the affirmative.

BYE-LAWS.

Art. 1st. The Corresponding Secretary shall be the permanent chairman, in all the meetings of the board; but in case of his absence the chair shall be filled by the President of the Society. The Recording Secretary shall act as the stated clerk of the board.

Art. 2d. A regular account shall be kept by the stated Clerk, of all the transactions of the Board, and shall be submitted for the approval or disapprobation of the Society once per year: and then no alteration shall be made in any of the doings of the Board, unless by the unanimous vote of the Society.

Art. 3d. All monies shall be received by the Treasurer, a receipt of which shall be taken from him by the Recording Secretary and entered in a suitable book, which shall be subject to the examination of the Board when called for.

Art. 4th. The regular subscription of members shall be paid at each quarterly meeting; of those who subscribe yearly, at the first quarterly meeting, and the same of those who are life members.

Art. 5th. The Treasurer shall keep a set of books showing on their face the names of all subscribers and donors. He shall also open a regular account with each subscriber, and present at each annual meeting a balance sheet for the inspection of the Society.

Art. 6th. All drafts before they are honored by the Treasurer, shall be signed by the President and Corresponding Secretary.

Art. 7th. All members who suffer themselves to be in arrears for two years and upwards, shall be stricken from the subscription list.

Art. 8th. The Recording Secretary shall keep the minutes of the Society, and transcribe all letters that are handed to him by the Corresponding Secretary in a suitable book; he shall prepare notices for all the meetings of the Society and the Board, and shall also keep a regular journal in which a condensed view of the Society's doings shall be preserved.

Art. 9th. The Corresponding Secretary shall

open and close all communications, and report at each quarterly meeting what has been done during every three months.

Art. 10th. No amendment shall be made to these rules, but at a special meeting called expressly for that purpose, and then only by a vote of two thirds of the members present.

SUPPLEMENT No. 1.

Art. 1st. Any person paying the sum of \$25 shall be a director for 5 years and \$50 for life. These directors shall act only as advisory members of the Board, but in no case be allowed a vote.

Art. 2d. The Corresponding Secretary shall act as general agent—invite churches to form auxiliary societies; visit other churches; and when engaged from home on business of the society his traveling expenses shall be defrayed by the society.

Art. 3d. The President and Corresponding Secretary shall act as a committee of discipline to investigate the conduct of members, and, in case of misconduct, to suspend them.

Art. 4th. The President shall keep order. No two members shall be allowed to be on the floor at one time.—No member shall be allowed to speak more than 10 minutes, unless the society grant the permission.

SUPPLEMENT No. 2.

Art. 1st. The Board shall select suitable men at proper times—consider all applications, and give directions to their Missionaries.

Art. 2d. No Missionary shall be allowed more than \$100 per year, and proportionally reduced according to circumstances.

Art. 3d. No Missionary shall be employed nearer home than the Ohio river, nor farther off than the Wabash.

Art. 4th. Each Missionary shall make quarterly returns to the President, which shall be read at each quarterly meeting.

Art. 5th. When any Missionary shall in the judgement of the Society be of no farther service to it, he shall be instantly dismissed, a copy of the act of dismission shall be sent to him attested by the signatures of the President and Corresponding Secretary.

SUPPLEMENT No. 3.

Art. 1st. Donations shall be received in cash and clothes.

Art. 2d. A committee shall be appointed consisting of 3 to examine clothes and have them repaired, if necessary; an account of which shall be kept in a suitable book, and read with the report of the Treasurer at each annual meeting.

Art. 3. No amendment shall be made to any of the supplements, unless by a concurrence of two thirds of the members present.

All of which is respectfully submitted.

Committee. { Wm. T. SPROLE, Ch'm.
J. G. SMITH,
JACOB ZIEGLER.

Russia.—The censors of the press in Russia have authorised the publication of a school book, prepared by evangelical christians; of which twenty thousand copies are already in circulation.

THE MESSENGER.

YORK, OCTOBER, 1833.

We again solicit the returning of numbers of the MESSENGER for the months of January, February and April of the present year. They are wanted to complete orders for the volume.

We publish the whole of the constitution and bye-laws of the Home Missionary Society recently formed in the congregation of our church in Philadelphia, supposing it may be more useful to the members of the society themselves, if a part of it be omitted. The enterprising spirit of this congregation is worthy of all praise; and we hope it may stimulate others to similar acts of benevolence. The objects of christian charity in our church are not few, nor less deserving of the patronage of her members, than actually in need of it.

It will be seen that the originators of this Society have turned their attention exclusively to the interests of our own church, and have carefully guarded against an influence which might divert its operations to another object by excluding from membership all who are not in communion with the Reformed Church. This caution may be excessive; but it shews, and we are informed by good authority, was designed to shew, that both the congregation and its pastor are sincerely and entirely devoted to the church of our fathers. We most cordially bid them God speed.

We do not apprehend that this society will come into unpleasant collision with our Board of Missions. It has limited its operations to one portion of our missionary grounds. We may most cheerfully yield to it all that field, extensive as it is, and have quite enough to do elsewhere; but if both we and they send missionaries to the same field, it is large enough to give abundant labour to as many as both institutions will be able, for some time, to sustain.

The Synod of the German Reformed Church held its annual meeting at Easton Pa., agreeably to appointment. The meeting was opened on Thursday morning Sept. 26th, with a Synodical sermon by the Secretary of the preceding year. Rev. Dietrich Willers, on whom that duty devolved in consequence of the death of the President the Rev. J. W. Dechant; and, after a laborious session, was closed at noon on Thursday October 3. Divine service was performed on every evening during the session, and four sermons were preached in the same church on the intervening Lord's day. The meeting was characterized by much harmony: both the public mini-

trations of the brethren, and the mode in which the synodical business was transacted gave general satisfaction. The delegates of several corresponding churches took their leave with warm expressions of approbation; and upon the community of that place a very favourable impression is said to have been made. Nothing that we have seen exceeded the friendly attentions of the citizens of Easton to the members of the Synod; and we are persuaded that all the brethren have carried away with them a grateful sense of the kindness of the families whose hospitality they enjoyed. We expect to be able in our next number to give some details of the proceedings.

The state of society in Easton is highly respectable. The moral and religious character of the place is represented to be far in advance of what it was some years ago. The Reformed congregation appears to be flourishing. The spirit which prevades it certainly promises much for its future prosperity. Its Sunday School succeeds well. Its Female Education Society has shewn by its late contribution what it is. An infant school attached to the church, which is taught by a pious and intelligent lady, is a deeply interesting, and, in our judgment, a very valuable institution. It is by such a system of education that the infant mind is opened and its faculties are rapidly and usefully developed. Such a system is as remote as heaven and earth from the wretched maxim, that "children must have their own way, and when they grow older they will know better." Children may be children all their lifetime unless education change them. In fact indeed they become men, but in knowledge they remain children. We could point out not a few adults of fifty and more who might learn from an infant of six years old. The mode of teaching in these schools is adapted to the capacities and the restless nature of children: no books are used; the lessons are simple; they are addressed by apparatus to the senses; the whole school is engaged in the same exercise at the same time; and instruction is united with action. We heartily wish they may increase and spread over the world.

We notice the following in the Lutheran Observer of September 25th. "Thus the Editor of the German Reformed Messenger, at York, Pa. erased our name from his exchange list? We are anxious to see the doings of his church and notice what we deem important, but his paper for us has not arrived."

To the above inquiry we answer, No.—Our paper has been regularly forwarded and we are ignorant of the cause why it has not been received.

The Rev. C. P. Krauth, pastor of one of the English Lutheran churches in Philadelphia, has been elected Professor of Oriental and Biblical Literature in the Theological Seminary, and Professor of Moral and Intellectual Science in the College, at Gettysburg, Pa. In the former professorship he succeeds the Rev. Dr. Hazeltius, who has accepted a call from a Lutheran Theological Seminary in South Carolina. Mr. William Reynolds, a graduate of Jefferson College, is appointed Instructor in the preparatory department, in the room of Mr. Frederici, resigned. We have not learned whether these gentlemen have accepted their appointments.

The Winter Session in the THEOLOGICAL SEMINARY and the CLASSICAL SCHOOL at YORK will commence on Thursday October 24th.

Mr. Agnew having resigned his place in the Classical school, Mr. H. Miller, who brings very satisfactory testimonials of character and of qualifications, has been appointed to succeed him. The school will be fully organized as soon as the session opens.

Literary.

The Rev. S. S. Schmucker D. D. Professor in the Theological Seminary and the College at Gettysburg, is about publishing two new works; the one in the English language and the other in German. The former is a work on christian doctrine entitled, "Elements of Popular Theology, with special reference to the doctrines of the Reformation;" the latter a historical work under the title, "Comprehensive History of the Christian Church, on the basis of the admirable work of Bush, with extensive additions; containing biographical sketches of the most distinguished ministers of all religious denominations, &c, derived from authentic sources, and published for the benefit of his German brethren, by S. S. Schmucker &c."

THE BIBLE COMPANION, designed for the assistance of bible classes, families, and young students of the Scriptures, illustrated with maps and engravings, from the last London edition, revised and adapted to the present times, with an introduction by SIMEON H. TOWN, D. D. Rector of St. Paul's Church, Philadelphia. Published by EDWARD C. MUELLER, No. 181 Market street, Philadelphia 1833.

This is a handsome pocket volume, in two parts, the former occupied with the Old Testament, & the latter with the New. Its design is indicated by its title; and a judgment may be formed of its adaptedness to that design by a view of the titles which stand at the heads of the sev-

eral chapters. The former part is divided into 16 chapters under the following heads: Title of the Bible, Antiquity of the Bible, Excellency of the Bible, Inspiration of the Bible, Design of the Bible, Authenticity of the Bible, Translation of the Bible, State of mind necessary to read the Bible, Rules for the profitable reading of the Bible, Geography of the Bible particularly of the Old Testament, Hebrew Offices, Hebrew Festivals, Divisions of the Bible, Analysis of the Books of the Old Testament, Chronological order of the books of the Old Testament, Jewish History between the Times of the Old & New Testament. The second part comprises 19 chap's., the titles of which are as follows: Title of the New Testament, Biography of the writers &c., Analysis of the books &c, Harmony of the Gospels, Chronological Tables of the New Testament &c., The Miracles of Christ, Parables of Christ, Remarkable Discourses of Christ, Jewish Sects, Heresies among the apostical churches, Fulfilled Prophecies of Scripture, Unfulfilled Prophecies, Figurative Language, &c., Index to the Symbolical Language &c, Character and Influence of Christianity and its claims upon Mankind, Geographical Gazetteer of the New Testament, Scripture Money Weights and Measures, Chronological Index of the whole Bible, Scripture Names.

It is manifest that a plan so extensive cannot be comprised in the compass of so small a volume, without reducing the subjects of the several articles within very narrow limits. Accordingly all these subjects are treated very briefly, and of some we have mere indexes; but in this small compass there is, notwithstanding, much useful information, which will facilitate the study of the bible to the unlearned reader, and will enable him to read it with more pleasure and profit. It is a useful family book, and a valuable help to Sunday-school teachers and members of bible-classes. It is however not without faults. The references to books of the Old Testament, which the author points out in those of the New Testament, are often erroneous; and in his criticism and exegesis he appears to us frequently incorrect. We cannot find in Job, for instance, all that is ascribed to that book; nor are we able to see "the beautiful descriptions of the appearances of nature, the circulation of the blood, and the structure of the human frame," which the author admires in the book of Ecclesiastes.

The Rev. SAMUEL GRISWOLD, formerly of New-Haven, Connecticut, has assumed the editorial charge of the *Rochester Observer*. His time will be exclusively devoted to it, and we have no doubt he will make it an important auxiliary to the cause of religion at the West.—*Religious Intelligencer*.

Religious Intelligence.

SYNOD OF OHIO.

This Synod held its annual meeting at Xenia, Greene county, Ohio, on the 26th of May and the succeeding days, and terminated its session on the 29th. From a copy of its minutes, sent to us by the Rev. David Winters, we make the following abstract.

On Sunday morning, being Whitesunday, the brethren assembled in the German church for public worship, when the Rev. George Weis preached in German, from the words: "We have also a more sure word of prophecy, &c." 2 Peter, 1, 19; from which he took occasion to vindicate the divine authority of the holy scriptures, and to maintain that they are the only safe guide and rule of faith. The congregation being too large for the house, it was dismissed, to meet again in the Associate Reformed church, where the President of the preceding year, the Rev. Tho. Winters, delivered an interesting and impressive pastoral sermon in the English language, from 2 Tim. 2, 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Other brethren preached in the afternoon and evening of the same day, in the German and Associate Reformed churches.

On Monday morning at 5 o'clock, the members of Synod met and united in prayer, imploring divine aid in the transaction of the business before them. The Synod was opened with prayer at 8 o'clock, when the following members were present and took their seats, viz:

Clerical members. Rev. Tho. Winters, Geo. Weis, Henry Diefenbach, David Winters, Jacob Descombes, John Pence, Henry King David Long.

Lay Delegates. Peter Ache, Dr. J. Bury, P. Wilkins, D. Kerschner, M. Hillegas, P. Fair, Conrad Riedy.

Absent. Rev. Jacob Larose, J. W. Haman, J. Keller, Philip Zeiser, Henry Heistand, David Muck.

The officers elected for the present year are, Rev. Geo. Weis, *President*; Jacob Descombes, *Recording Secretary*; David Winters, *Corresponding Secretary*; Geo. Weis, *Treasurer*.

After the appointment of standing committees on Missions, Examination of Candidates, Correspondence, State of Religion, and Finances, the brethren, in obedience to the call of the President, gave verbal statements of their labors and of the state of religion in their congregations, whereupon the Synod adjourned.

Letters were read from absent brethren, who were excused for non-attendance.

The committee on Correspondence notice in their report that, "In the minutes of the Evangelical Lutheran Synod of Ohio, nothing appears having reference to our Synod, except the resolution of our last Synod relative to a union, which they postponed."

Rev. H. King assigned his reasons for not fulfilling his appointment as a missionary to Indiana; which were satisfactory to the Synod.

Rev. J. W. Haman was excused for not performing his appointed missionary tour to Sandusky.

Applications for pastors were received from the Canton district, which is vacated by the death of the Rev. Benjamin Faust; and from the congregation of Osnaburg. A call was presented from the former place to the Rev. D. Winters and D. Long, who successively declined it. An applicant, Mr. Horrebruck, was admitted to examination with reference to a call from the same place, but his attainments being unsatisfactory, he was directed to continue his studies.

Rev. brother Pence was appointed to visit the members of our communion in Shelby county, Ohio, in the course of this year as often as possible.

Rev. brother King received a similar appointment to visit those in Madison county, Ohio.

Rev. D. Long was directed to visit the destitute congregations in the Canton district, to baptize their children and to administer the Lord's Supper.

Rev. Tho. Winters, Jacob Descombes, and D. Winters were appointed a committee to correspond with the "Synod of the German Reformed Church of North America."

A resolution was adopted in the following words: "Whereas, the harvest is great and the laborers are few, therefore Resolved, that, as soon as it is expedient, and the funds of the treasury will admit, this Synod will establish a Theological Seminary for the purpose of educating and preparing young men for the ministry, and that the members of Synod call the attention of their churches to this subject.

The next annual meeting of the Synod is appointed to be held in Canton, Stark county, Ohio, to commence on Whitesunday.

The Synod express their deep regret for the death of one of their brethren, the *Rev. Benjamin Faust*, of whose worth they speak in strong terms of approbation. In addition to this loss, another has been sustained since the meeting of Synod, in the death of the *Rev. David Long*, a notice of which appears under our obituary head.

The minutes contain a register of *ninety-one* congregations, of which 16 are vacant, and 75 are served by *fourteen* ministers! This list of congregations is not complete. Many others, no doubt, exist in the bounds of this Synod, which have not been reported, and most of which have not yet been visited by a minister of our church.

Extract from Dr. Brownlee's 15th letter on the Roman Catholic Controversy, addressed to the members of the Roman Catholic Church.

One of our fellow-citizens, the other day, gave a Bible to a Roman Catholic neighbor, in Brooklyn. He was a respectable man; and he could read and write. It was given to him as a *great curiosity*; and he promised to read it. But he soon brought it back. His own mind, filled with the traditions and nonsense of priestcraft, under the whisperings of his spiritual guide, was itself the standard and rule. For tradition and prejudice are the real and genuine Rule of faith of the men, who exercise their souls by *proxy*, and think by *proxy*; and believe by *proxy*; and who, if they drop unexpectedly into hell, they expect to be recalled by priestly proxy, or else they have the consolation that their proxy is to be "damned in their stead!" He threw the Bible to his neighbor,—"Take it back!" cried he, "it is a dangerous book! It contains damnable

errors; and it has no Roman Catholic religion in it: not even a word for 'the Mother of God,' 'the Queen of Heaven.' I go with the priest in all that he says: and if he be damned, then I am willing to be damned too!" This authentic anecdote I am prepared to prove by two respectable citizens who stood by, and heard him utter it.

I ask you, my respected friends, if this man acted with the dignity of a man! Is this conduct rational, or befitting a human being? Can such a wretch as that, be fit to grace any office, or occupy any post,—but the handle of the car of a galley slave; or the handle of the hammer of a wretched culprit in the mines of Mexico, or Peru?

GERMANS IN ILLINOIS.

From the *Rev. G. F. Brooks, Belleville, St. Clair County, Illinois.*

I find, since my time has been devoted more exclusively to this country, that there are many persons scattered through it, who are anxious to hear Presbyterian preaching, and will go 6, 8, and some even 14 miles, to attend. Though it is a fact, that generally great indifference prevails respecting religious meetings, except such as are currently called "*big meetings*," which draw together many, who, at other times, never think of going.

There are a hundred or two of German families, who have come into this county from Europe within two years; their number is rapidly increasing, and those who come are expecting many more. Indeed, there is reason to believe that the majority of this county, after a few years, will be of that class of population. Some of them are wealthy, but generally of the industrious labouring class; some are Catholics, but the more recent emigrants are mostly Lutherans. This is a class of population which it is very desirable should receive a correct religious influence; and although the case is a difficult one, I do not regard them as entirely beyond our reach. I had formerly paid some attention to the rudiments of their language, and am now endeavouring to enlarge my acquaintance with it, in the hope to be able, after a little time, to converse with them. This is particularly necessary, as but few of them can speak English; and so many are coming, that a great proportion of the adults will probably never learn. One of the members of our church is a Pennsylvania German, and speaks and writes both languages with ease; he offers a reader me any assistance which I need.—*Yours Missionary.*

BURMAN MISSION.

Extract of a letter from *Mr. O. T. Cutter* to the *Rev. Daniel Sharp*, of Boston, dated Maulmein, Feb. 8, 1833. Communicated for the *Christian Watchman*.

PROGRESS OF THE PRINTING ESTABLISHMENT.

"Soon after arriving at this place, I commenced my duties in the printing office with a new font of type before me, (which Bro. Bennett had cast just before I reached there,) intending to devote a portion of each day to the study of the language. But as Bro. Bennett was indisposed for a few days, and unable to perform his usual duties, I left, and devoted my whole time to the of-

five, in which I continued, not having recommenced my studies till within a few days. Since that period, I have had the pleasure of seeing the New Testament finished—a small fount of Karen and Taling types prepared, (by Bro. B.) and a tract and spelling book printed in the former, and a tract of eight pages in the latter. This was the first printing ever executed in either of these languages. There have also been four or five tracts re-printed in Burmese. There are also now in the press—the Burman Spelling Book—an edition of the work called “*the Three Sciences*”—another edition of the *Balance*—and a *Digest of Scripture*, being a selection of the most important and interesting parts of the Old and New Testaments, compiled by the late Rev. G. B. Boardman, and is calculated to be very useful in diffusing light and knowledge among the inhabitants.

“The New Testament makes about 600 octavo pages. The first form went to press, April 5, and the last form came from press, Dec. 19, 1832.—Edition 3000. The first of January there had been 223,943 pages of different parts of it distributed.—There had also been distributed from the 1st of April to the 1st of January last, 421,656 pages of tracts.—And the call for tracts and portions of Scripture begins to increase. After having sent Bro. Kincaid a large supply of tracts—the Gospels and Acts—he wrote back, saying—“I shall want at least twenty thousand copies more for the festival and my intended journey to Ava. I yesterday went to the Custom House to get the box of books [the Gospels and Acts] which you sent, and they are a valuable treasure. I could have given them all away before I reached home; but I wish to deal them out with a sparing hand.” Copies of the Testament are now called for much faster than they can be bound—it being a new and large work, many are anxious to get it. There have already been 2000 copies of the Gospels of Luke and John put up to be distributed in the form of a tract—and preparations are making for printing a second and larger edition.

“Who can doubt but that the sacred truths which are now daily scattered throughout the empire will be blessed of God, and be the means of undermining the foundations of heathenism and idolatry, and of razing the gilded temples to the ground, that on their sites temples may rise, where the God of Israel will be worshipped and adored till time shall end. The promises of God on this point are sure and certain. The day in which this change shall be beheld, has already begun to dawn. Darkness and error are fast disappearing before the torch of divine truth.—May the Lord hasten on the much wished for and happy period.

“Mr. Judson left here on the 13th ult., on a tour among the Karens. His principal stopping place is Channernan. He had enjoyed very poor health previous to leaving, and from letters received since he left, we learn he is not now free from attacks of the fever. Miss Cummings, (who, with the rest of our dear friends, we had the pleasure of welcoming to these shores on the morning of the New Year,) left here to join him on the 7th inst. Her object is, I believe, to pursue the study of the Karen, with a view to the establishment of schools.

“In Mr. Judson’s absence, Mr. and Mrs. Ben-

nett, with Moug Dway, a valuable assistant whom Mr. Judson has had for a long time in that department, correct the proof-sheets for the press.

“As regards schools, there are none here at present, but I trust there will be something done ere long. Mrs. Cutter and Mrs. Hancock have the children to sew every day, and Mrs. Bennett and Mrs. C. have a flourishing Sabbath school. We want some person who will devote his whole time to this department.”

MISSIONARIES TO PATAGONIA.

MESSRS. ARMES and COAN, Missionaries of the American Board to Patagonia, sailed from New York on Tuesday last, in the schooner Mary Jane, Capt. Cliff. The Mary Jane is bound to the Straits of Magellan, on a sealing voyage, and it is expected will land the Missionaries at Gregorie’s Bay.

“The vessel, (says the Journal of Commerce,) belongs to Silas E. Burrows, Esq. who has very liberally provided the two gentlemen with their passage and stores on this voyage, and also directed the Captains of several other sealing vessels of his in the same waters, to afford them any supplies and facilities which they may desire, all free of any charge whatever. The object of this mission is chiefly to explore the extreme southern part of this continent, ascertain the nature of the country, the character and habits of the natives, their degree of intelligence, and especially their religious opinions and systems; with a view to the establishment of a permanent mission among them, should it be found practicable and expedient. Messrs. Armes and Coan have spent a week or two in our city making arrangements for their embarkation. They have been treated with great attention by many of our citizens, and have left us with a strong feeling of gratitude for the liberality which has been shown them. We can say of them, that they are men who can be trusted any where, on any message of peace and good will. Their mission is likely to promote the interests of commerce and science, as well as of religion, and so in fact are all enterprises of this character. On every ground we may wish them prosperity.”

THE GERMAN REFORMED CHURCH, in Race street, Philadelphia.—About eighteen months ago this church called the Rev. William T. Sprole, then a member of the Presbytery of Baltimore, to become their pastor. He accepted their invitation. Previous to that time the congregation had been distracted, divided, and diminished by dissensions, until there was danger that their spacious temple would become a desolation. In Mr. S.’s all of the people were happily united. Since his reception of the pastoral charge of the church, a very favorable change is evident. Now the sanctuary on the Lord’s day is well filled, several meetings in the course of the week are attended by a cheering number of worshippers; and between 60 and 70 persons have been added to the full communion of the church. The Sabbath schools connected with the congregation have received an accession of nearly 250 pupils; and are still on the increase.

Recently the members of this congregation

have established among themselves a Home Missionary Society, which promises much good. In its infancy funds have been procured, so that the society is prepared to sustain one Missionary for a year. So soon as a suitable one can be procured, they intend to send him to a new society in Indiana, which is now longing for a pastor. Could the German Reformed Churches send forth at once a hundred good missionaries capable of speaking German as well as English they might in six months form so many German Reformed Churches in Ohio and Indiana. We wish that Mr. S. and his people may become an example; and provoke all the slumbering German churches to love and good works.—*Phila’n.*

Proposed Mission on the Eastern Coast of Africa.—By the Missionary Herald, we learn that at the recommendation of Dr. Philip, the well known superintendent of the London society’s missions in South Africa, the Prudential Committee purpose, with the leave of Providence, to establish a mission among the Zoolans—a populous tribe of Africans on the eastern coast, between Port Natal and De la Gon Bay—as soon as the suitable men for such a Mission are obtained. Dr. Philip represents the field as one of great promise, and states that the societies now in operation in South Africa cannot occupy it efficiently.—*S. Rel. Telegraph.*

Exploring Tour in Western Africa.—It is stated that the Rev. Mr. Wilson late of the Columbia [S. C.] Theological Seminary, is soon to embark on an exploring mission in Western Africa, with a view to the establishment of a mission in the neighborhood of Liberia. Mr. W., it is expected, will return to this country next summer. In the mean time, may the church commend him and the objects contemplated in his mission to the favor of Him who has commanded his disciples to go into all the world, and preach the gospel to every creature.—*Ibid.*

THE BIBLE AMONG MAHOMEDANS.

The Rev. Mr. Bowley, one of the Church Missionaries stationed at Chunar, in India, who has been indefatigable in his exertions to promote the circulation of the Scriptures, relates the following interesting anecdote in a recent letter:

On leaving Lucknow, I left a complete case with a respectable native gentleman, to be sold or to be given gratis, as he saw fit. This person was introduced to me by Moulawee Hyder Allee, the native Christian whom I had baptized last Christmas at Chunar; and by the way, I beg to say that he (the Moulawee) was chiefly won over to Christianity from perusing the translations. I met with him in my visit the year before at Cawnpore. The person to whom the Scriptures were entrusted attended at my lodgings daily, both in private and at our Hindoos’ weekly worship every evening, and very much solicited baptism, together with his wife, with whom I had much conversation; but I deferred it in hopes of doing it at Cawnpore, where he has a mother, a brother, and a sister, that they also might be drawn by the cord of the word and by natural affection. This case of books was subsequently distributed to the best advantage, as is proved from the numerous letters I have been

flavored with, since my return to Chunar, from several respectable learned Mohammedans in high stations, soliciting baptism, particularly stating that they were receiving daily instructions from the New Testament under the Moulawee, and in all their communications acknowledging their hope of salvation in the "Crucified Lord," and on the Moulawee being called away, a packet of letters was received, strongly remonstrating against the measure.

The Bible in Algiers.—I have engaged a German boy in my service, (says a missionary at Algiers,) and with him have attended the market place regularly every morning, from eight to ten o'clock, unless prevented by the weather in order to find purchasers for my bibles. On the market being closed, the lad goes about the town, looking for customers who may be desirous of obtaining the word of God; and thus an opportunity has frequently been afforded of entering into conversation both with Jews and Mohammedans.

The Lord has been mercifully pleased to cause my visit to this place not to be wholly in vain. I have sold 175 bibles, and 100 testaments, in the Hebrew, Arabic, French, Italian, Spanish, and German languages; for which I have received the sum of 611fr. One hundred and four copies have been distributed gratuitously.

In the kingdom of Algiers alone, it is computed that the number of Jews resident in it are 30,000; and few of them possess the word of God. If, however, they once become possessed of the word of life and salvation, there is reason to suppose that the truth will sooner penetrate into their hearts than into those of their brethren in Europe; as the latter care little about the word of God, whereas the former are anxious to obtain it. In fact, not a day passes without inquiries being made as to the likelihood of my soon receiving Hebrew bibles.

Many of the Arabic bibles have been sold to the Moors here; the Italian bibles were purchased by the Italians; but the Spaniards were particularly glad to obtain the new testament in their language.

TEMPERANCE SOCIETIES AMONG THE HOTTENTOTS.

Our Infant School system, and the cause of Temperance Societies have their warmest friends among the very highest, and what are called the lowest grades of society. The Governor and his lady, and a few others at the head of our Society, and the Hottentots, agree in thinking Infant schools and Temperance Societies most excellent things. But the intermediate grades among the white population, with the exception of a few individuals, see nothing in them that they themselves or their children stand in need of to approve them. "We are all sober people here," said a merchant at our last public meeting of the Temperance Society—"we stand in no need of Temperance Societies: I drink as much as my neighbours, and I do not drink more than six bottles of claret after dinner."

At our missionary institutions we have found Temperance Societies to be what a person at one of our mission stations called them, *John the Baptists*. "They are [said he] sent to prepare the way for the kingdom of God." Our

missionaries have found them to be the most valuable auxiliaries in promoting the cause of God that we have ever had in Africa. We have Temperance Societies at each of our missionary stations, and I believe there are very few of our people that do not belong to them, and conform to their rules. At the new settlement of the Kat River, we have 1400 members belonging to the Temperance Society established in that district. I shall if possible get you a copy of the speeches of the Hottentots at the last anniversary meeting of the Temperance Society at that place; which will give you a better idea of the benefits the Temperance Society has conferred upon that people than any thing I can say.

If the greatness of an individual is to be estimated by the mass of mind on which he operates, and the benefits he is enabled to confer on mankind, perhaps Dr. Beecher may be considered as the greatest of all your great men. Whatever doubt there may be in America on this point, this much is certain, that the Hottentots in South Africa know of no greater man than Dr. Beecher, and consider him as entitled to one of the first places in the list of their benefactors.

During my late journey, I was some months beyond the Great River, without any communication with my family. But my wife had taken care to forward your letter to me, that I might receive it as soon as possible, and while I was travelling among the missionary stations on my way to Cape Town, my long absence from home and the business which I had at Cape Town pressing my instant return, prevented me from having it in my power to reply to it then, but I took the opportunity of reading it to the people at the different missionary stations on my road; and it was the occasion of much refreshing to the missionaries and to the people. The poor Hottentots were greatly rejoiced at the accounts you have given us of the success of the Gospel in America; and it was deeply interesting to observe how their countenances brightened up, when I read to them that passage in which you gave an account of the Temperance Societies in America, and make it a question, "Whether it would not be possible to introduce them among the Hottentots?"—*Dr. Philip.—Presbyterian.*

MISCELLANEOUS.

EXCITEMENT AMONG THE JEWS.

The Police Office was yesterday crowded with Jews, who attended to hear a complaint disposed of, which was made against some members of the Jewish persuasion, for creating a riot in the Synagogue in Elm street, on last Saturday week, whilst the congregation were engaged in divine worship. A part of the Jewish ceremonies consists in the reading of a certain portion of the Pentateuch. The five books of Moses are divided into fifty-two parts, one of which is read aloud every Saturday by a person appointed for the purpose. Each of the fifty-two parts is divided into eight verses, and when the first verse is about to be read, the president of the Synagogue calls any member of the congregation he pleases up to the reading desk, to whom the reading of the verse is particularly directed and on whom it is supposed the circumstance confers some spiritual advantage. When the second

verse is about to be read, the president calls, another person to listen to it, and so on in succession while the first six verses are read. The honor, as it is technically named, of being called up to listen to the two last verses, is sold by auction in the synagogue, and conferred on the individuals who offer the highest price. It seldom or never happens that a person buys the honor for himself, but gives it to some other person. On the day in question, one of those honors had been conferred on the son of Mr. Goslin, the blacking manufacturer, and when the other honor was disposed of, and the person about to be called to listen to it, it turned out that it was purchased for Mr. Goslin himself. It appears that it is contrary to custom for a father to receive one of those honors on the same day after his son has received one, and when the president learned that it had been purchased for Mr. Goslin, senior, he ordered it to be set up again and disposed of to another person. Mr. Goslin resented this, and made use of some observations, which resulted in the congregation forcing him out of the house. Amongst the persons complained of for taking part in the riot, was Mr. Peter Robinson, (a Jew) who brought a Jewish prayer book to the Police Office, for the purpose of proving that the Jews who complained of him should not be credited on their oaths, & referred to the following prayer, which is read in the Synagogue on "the day of atonement," in proof of his allegation.

"All vows, prayers, obligations, oaths, anathemas, execrations, fines, and assertions, which we have vowed, sworn, devoted, or which we may bind ourselves by, from this day of atonement unto the next ensuing day of atonement, which may arrive in peace:—We repent of them all; they shall be absolved; they shall be null and void, and of none effect, without power or confirmation. Our vows are no more vows; our obligations shall be no longer binding; and our oaths shall cease to be oaths."

Every individual of the Jewish persuasion who was present, indignantly scouted the interpretation put upon the prayer by Mr. Robinson, and he himself was not a little puzzled. A person asked him if he took the prayer in its literal sense himself. All the parties concerned seemed so much excited on the subject, that the magistrate thought it more conducive to the ends of justice to postpone the hearing of the question, and adjourned it for a fortnight.—*Nat. Gazette.*

CHRISTIAN BOOKS IN CHINA.—In further confirmation of the importance of the press in China, we insert the following letter from a gentleman, who, going on a trading voyage, kindly offered to take a box of Christian books. It contained, we believe, copies of the New Testament, Prayer Books, and Tracts.

"To ———, Dear sir, I beg the favor you will inform ———, that I distributed the box of books in the Chinese character given to me by you, all along the great province of Fuhkeen, beginning at Hou-tu-san, and ending at Fu-chu-fu, including Amoy and seven Chius. These books were every where received with thanks, & in many places sought after with avidity. My rule of distribution was, never to give to any individual who did not first prove to me that he

"This gentleman was not a Missionary.

could read and write. It may be worthy of —'s attention in future, that where a complete set can be given, the favor seems much greater." I remain, &c.

We should be very glad to see a book society for China—a society for the promotion of useful secular knowledge, as well as a society for the promotion of christian knowledge. We believe they would not hinder but aid each other. The greatest difficulty consists in getting a competent supply of good writers and translators. Bible and Tract Societies do not, so far as we know, afford any support to those who translate and write for them; and Missionary Societies generally prefer preaching to writing; or if they encourage their missionaries to write, they wish it to be on subjects strictly religious. With this we do not find fault; but only state the fact, to show that there is still room for a *Chinese Book Society*, of a more general character than anything that yet exists. To supply the youths of China and the surrounding nations with books which are both interesting and useful is a mighty object. We sincerely desire that it may soon be attained.—*Chinese Repository for March.*

The Theological Seminary and the Classical School.

The examinations in the Theological Seminary and in the Classical School, were lately held in the presence of the Board of Visitors, and a number of strangers. The Board were highly gratified with these performances, & appointed a committee to express their sentiments to the public.

The young gentlemen in the Theological Seminary acquitted themselves in a very creditable manner, indicative at once of the industry with which they had prosecuted their studies, and of the ability by which they had been assisted in them. A number are now in the institution who it is hoped, will soon become supports and ornaments of the church of their fathers. A prevailing spirit exists among them to do every thing to maintain her vital interests, as the best means, under Providence, of furthering the cause of the church at large. With this end in view, the labor of preparing themselves for their work is made comparatively light; and under the guidance of the Professors at the head of the institution, we may well continue to look to our Seminary as our chief hope, and to regard the good which it promises to do, and has already done, as an ample return for the solicitude with which we have reared it.

The progress of the students in the Classical School, afforded the most conclusive evidence of the excellence of the system of instruction which had been pursued in it. The object of education is not to communicate a mere knowledge of words, but of things. Impressed with this idea, the Principal places no book of science into the hands of his young pupils, to con over as a necessary task, and to lumber up their minds with arbitrary names and terms of art, or with shallow theories to which the author has labored to mould his subject. In natural history every thing is imparted orally, and the descriptions, so often irksome to young minds, are enlivened by anecdotes, illustrative of the character and pursuits of the animal described. By this means the teacher is enabled to carry his pupils with

him into the most minute details, and to awaken that curiosity on their part, without which little will ever be learned, but with which the learning of any thing is rendered easy.

At the late meeting of Synod, at Easton, the Board of Visitors appointed the Rev. Mr. Miller to fill the station vacated by the Rev. Mr. Agnew. The talents, attainments, and amiable deportment of this gentleman, made the most favorable impression on all who became acquainted with him, and satisfied them that he would be fully able to sustain the character of the institution. The next session will commence on the 24th of October, when a large accession of students is expected. The success which has already attended this school, has indeed exceeded the anticipations of its founders, and has shewn both the want of such an institution, and the precise adaptation of the present one to the want which was felt. The Board is happy to express their conviction that it is fully worthy of the confidence of the public, and that those who have sons or wards to educate could no where find a more suitable place to put them. Apart from the excellent system of instruction, and the skill and assiduity of the Principal and his assistants, the low price of tuition, and of living, places it in the power of many to give their youth an education, who could otherwise not afford it.

SAMUEL GUYLIES, *Chm of the Cam.*

In Elizabeth City in Virginia, an Anti-Temperance Society has been formed by fourteen independent drinkers; who are determined that the Temperance Reformation shall not join them to the church; even if it should effect the dreaded Union of the Church and State.—*Philan.*

THE THEATRE.—*Lowell*, in Massachusetts, is a large flourishing town, called the *Manchester of America*. A building has been erected in the place for a theatre; but the *Select Men* of the town have refused to license it; and the people, in town meeting assembled, have supported their civil authorities in their opposition to this school of vice.—*Philadelphian.*

Obituary.

It becomes my painful duty to take this opportunity of informing the brethren and the friends of the Reformed Church, that since the Meeting of the Synod in Xenia one of the brethren who was in attendance there in fine health and good spirits, active in transacting the business before that body, is now in the Courts of another world—he returned home to his family and tarried but a few weeks, when suddenly he was called to the house appointed for all men living.—What solemn thoughts fill my mind, when I recollect, that I was a member of several important committees with the deceased brother David Lang but a few weeks ago, and now he has finished his course. I hope he has also kept the faith, and that a crown of glory is laid up for him. He died the 19 of June, 1833, in Thorn Township, Perry county, Ohio, aged about thirty years. He had studied Divinity with brother Weis in Lancaster, and in the year 1826 was ordained to the ministry, where he only was permitted to serve in that capacity about 7 years. Brethren we are but few and it seems to be our lot to loose

a portion of that little number, let us not be discouraged, but pray the Lord to fill those vacancies with pastors after his own heart. Let us be the more diligent and encouraged, reaping in the great field, crying as we go, "Help Lord, for the godly man ceaseth, the faithful fall from among the children of men."

DAVID WINTERS, *Cor. Secretary.*

Dayton, July 9th, 1833.

Subscriptions obtained by D. Bossler, agent for the Seminary of the German Reformed Church, 1833.

Fredericktown—Rev. Charles Reighley, \$100. Gideon Bantz, (paid 50) 150.
Waynesboro' District.—Rev. G. M. Glessner, 50. David Beshore, 50.
Hagerstown District.—Jacob Leckren, (paid) 50.
Sharpsburg District.—Daniel Fintruck 50. John Hoffman, 50.
Jefferson Middletown Valley.—Sebastian Remsburg, 50.
Loudon County, Virginia.—Jacob Smith, (paid) 50. Samuel and Philip Baker, 50.
Glade District.—Rev. John W. Hoffmeir, 50. Miss Mary Cramer, (paid 20) 50, Lewis Cramer, 50, George Barriek, 50.
Woodville, near Frederick.—John Miller, 50.

SMALLER SUBSCRIPTIONS.

Glade District.—John Ogle, 25, Frederick Baker, 25, David Cramer, (paid 25) George Develbiss (paid 10) David Develbiss (paid 10) Philip H. Cramer, (paid 10) Henry Cramer, (paid 10.)
Hagerstown District.—Eli Smith, (paid 25) John Wolfersperger, (paid 20) Joseph Groll, 20, James Zwiler, Jr. 10, Jacob Middlekauf, 10, Jacob Renner, 5, Jacob Gruber, (paid 2) Martin Hammond, (paid 5), Jacob Bragunier, 5. David Spielman, (paid 5.) John Funk, 3. Alexander McCommon, 2. Samuel Pretzman, 5. Yost Strock, (paid 5.) Lewis Foutz, 5. John Tice, sen. 5. John Tice, Jr. 5. George Keibl, 2. Daniel Ulery, 1. Frederick Humrichouse, 2. Richard Wise, 5. Miss Ann Bear, 5. George Gossinn, (paid 50, etc.)
Boonsboro' District.—Joseph Lighdert, 25. John Blecher, 20. John D. Keedy, 20. Jacob Brantner, 4. George W. Harris, 4. Michael Hinds, 5.
Frederick District.—John Martin, (paid 5.) John Kunkel, (paid 10.) Miss Elizabeth Ramsburg, (paid 5.) Mrs. Elizabeth Ramsburg, (paid 5.) Uriah S. Bantz, (paid 25.) Gideon Bantz, Jr. (paid 5.) John Mahn, (paid 5.) Michael Houck, (paid 10.) Frederick Ramsburg, 5. Abraham Kemp, (paid 10) Henry Smith, (paid 1.) Jacob Zimmerman (paid 2.) John Zimmerman, (paid 2.) Geo. Zimmerman, (paid 2.) Mrs. Elizabeth Zimmerman, (paid 1.) Daniel Bentz, (paid 2.) M. E. Bartgis, (paid 2.) Ezra Doll, [paid 5.] Mrs. Rebecca Ramsburg, [paid 5.] Adam Stull, [paid 1.] Nicholas Whitmor, [paid 50 etc.] V. B. [paid 6 1/2 etc.] Mrs. Charlotte Bucky, [paid 50 etc.] Nicholas Holtz, [paid 25.] Michael Thomas, 25. George Gittinger, [paid 25.] Catharine & Jonathan Bremer, [paid 20.] David Kemp, (paid 20.)

Cave Town District.—Michael Thomas, 15. Mrs. Margaret Hogmior, 20. Daniel Huyett, 16,66½. John Winters, [paid 10.] Stephen Martin, 33,33½. Daniel Kroh, 5. Jacob Garver, 5. Mrs. Mary Krause, 5. Frederick Unger Jr. 5. Wm. Webb, 2. Adam Martin, 5. Henry Leider, 10. Jacob Krause, [paid 10.] Peter Krause, 10. Geo. Colliflower, 10. Mrs. Catharine Colliflower, [paid 3.] James Rahauer, 2. Daniel Smith, 2. Jonathan Herbaugh, [paid 1,50.] Nicholas Stephy, [paid 1.] Jacob Sager, [paid 2.] Jacob Aster, 1,75. Henry Fishamh, 1. Geo. Fishamh Jr. 1. Fred'k. Fishamh sen. [paid 1.] Nath'l. Bowen, 2. Abel Williams, 1. Jos. Gray, 1. Benj. Reidenauer, 2,50. Peter Renner, 2,50. Adam Shank, 1. George Stephy, [paid 50 cts.] George Sager, [paid 25 cts.] Jacob Sager, [paid 25 cts.] Cash, 25 cts.

Leitersburg District.—Joseph Leiter 10. Jno. Baer 12. George Ziegler 5. John Byer (paid) 10. Jacob Hauser 1. Dr. Frederick Byer 3. George Poe 5. George Mowen 5. John Welty (paid) 5. Henry Schriver 10. Samuel Ziegler 2. Richard Lemmon 2. George Peters 1. Lewis Tritle (paid) 2.

Leon County, Virg.—Jonathan Wenner 10. Dr. H. S. Wunder (paid) 5. David Wire 10. Michael Sander (paid) 10. Simon Yaky 5. William Wenner (paid) 2. Jacob Schumaker 10.

Middletown District.—John Cost (paid) 10. Jacob Michael (paid) 5. Henry Gross (paid) 1. Dan'l. Brandenberger 25. Henry Michael 25. Benj. Roderuck 1. Henry Hersperger 5. **Shepherdstown.**—George W. Copeland 5. John Boroff 5. Henry Staub 10. Jacob Hill 5. John Smurr 2,50. Philip Staub 5. Jacob Welshans 5. Ja. Staub 10. Geo. Fayman 10. Wm. Hensell 10. Philip Shutt (paid) 5. Geo. W. Entler (paid) 5. A. Hamrickhouse 5. Daniel Staley 20. John N. Shell 2. Joseph Welshans 2. David Welshans 1. Jacob Cookus 2.

Martinsburg.—C. D. Wolff 5.

Smithfield, Virg.—Abraham Mayer 10. John H. Mayer, 10.

Sharpsburg District.—Joseph Stonebraker (paid) 5. Mrs. Juda Fakel (paid) 1,50. Miss Mary Eakel (paid) 5,50. David Smith 5. Daniel Piper 5. Dr. G. W. Powel 5. Paul Marker 1. Samuel Russel 1. Samuel Cramer 3. Cash 3. Daniel Schnebly (paid) 5. George Young 1. J. H. Grove 3. Cash 1. Jacob Highberger 2. Miss Catherine Miller (paid 5). John Highberger 2. John N. Knode (paid) 2. John Herman, Jr. (paid) 1. John Herman, Sen. (paid) 1. James Grines (paid) 2,50.

Waynesboro'—Conrad Dutterer 15. Peter Smith 5. John Beshore (paid) 2.

Wetysburg.—Henry Welty 5.

Emmitsburg, Md.—Henry Herbaugh 25. Henry Wertz 10. Mrs. Julian Hoke (paid) 5. Jacob Jons (paid) 1. Peter Troxel 10.

Wechanickstown, Md.—Daniel Rawzer 50.

TOTAL. \$2215,31½

Of which there is paid. 616,81½

\$1598,50

The following sums were received by Mr. Bossler on subscriptions obtained by Mr. Beecher.

Casper Mantz, Frederick, Md. (paid) 50. Anthony Rente, Washington co. Md. (paid) 50. J. B. Weldy, Boonsboro, Md. (paid) 12,50. W. Hoffman ditto (paid) 5,50. Samuel Miller, Shepherdstown, Va. 20. Henry Meyers, Berkley co. Va. with interest 29,50. George Gephart; Frederick, Md. (paid) 5. George Shultz ditto [paid] 2.

Interest collected on subscriptions unpaid 46 00

TOTAL. \$220 50

The following sums were collected by Mr. Bossler on subscriptions obtained by Mr. Schneek.

Catharine Bowles, Middletown Val. 26 50. Henry Cost, ditto 50 00. Mary Willard, ditto 25 00. Samuel Dutteroh near Frederick. 25 00. Henry Zimmerman, ditto 53 00. John Zimmerman, ditto 33 00. John Biser, Middletown Val. 25 00. Henry Brandenberger, ditto 25 00. Philip Flook, ditto 25 00. Henry Shafer, ditto 25 00. John Willard, ditto 25 00. Daniel Thomas, Boonsboro' 26 50. Samuel Yontz ditto 50 00. Jacob Biser, Middletown, val. 25 00. Geo. Cost, ditto 25 00. Christopher Michael, ditto 30 00. John Shafer, ditto 15 00. Fred. Rudy, Middletown, val. 10 00. Daniel Leoser ditto 5 00. David Keller, ditto 10 60.

Interest collected on subscriptions unpaid 59 45

TOTAL. \$591 05

Note.—The names of the subscribers who paid the above items of interest, the aggregate of which is only given, were published before, and will be published again when they pay up their subscriptions.

Whole amount on Mr. Beecher's sub-

scriptions 220 50
ditto Mr. Schneek 591 05
ditto Mr. Bossler's own 616 81

\$1428 36

Notes received bearing interest, amounting to 759 41

\$2187 77

All of which has been accounted for to the committee and the names are regularly entered on the books.

WM. WAGNER, Sec. Ex. Com.

The following subscription obtained by Mr. Beecher was ascertained by Mr. Bossler to have been paid into the Hagerstown Bank, and credit has therefore been given for it on the treasurers book. It is not the same which is mentioned in Mr. Bossler's list.

Mr. Stephen Martin, Md. \$33 33

Contributions to the Education Fund.

The Treasurer acknowledges the receipt of the following sums, viz:

Sept. 16. Donation by Rev. J. H. Smaltz, being his profit on hymnbooks sold by him, 4 40
By the Female Ed. Society of York, 42 00
Sept. 18. From Rev. Sam'l. Gutelius, 16 75
19. From Rev. Dan'l. Ziegler, 33 14
Ed. Society of Chambersburg, per Mr. Henry Smith, 3 50

In the June No. of the Messenger, for 1832. in Mr. Gutelius' list of donations to this fund. Mr. Hayett was credited with \$2, but was called David instead of Daniel.

Donations to the permanent Fund.

By Rev. J. C. Bucher, subscription of Philip Coblenz paid in full, 50 00

Contributions to Contingent Fund.

From Rev. J. C. Bucher, 13 37½
Tho. Goldin, interest on his subscription, 60
Rev. J. C. Becker, 23 26
Rev. Tho. Pomp, 20 00
Rev. R. A. Fisher, 15 00
Rev. J. P. Hacke, 6 36
West Pennsylvania Classis, 10 00
Rev. John Cares, 30 00
Rev. J. F. Dieffenbacher, 5 00
Rev. J. Rebough, 12 00
Rev. D. Willers, 8 00
Rev. P. S. Fisher, 22 91
Rev. T. Hoffeditz, 18 31
Rev. L. L. Hunsch, 13 92

Contributions to the Missionary Fund.

By Miss Henrietta Koonitz, Fred'k. Md. 1 00
Collection held by Rev. J. H. Smaltz, in the church at Woodsborough, Md. 5 00
Men's Missionary Society of Chambersburg, [This donation was erroneously credited in the last Messenger, to the Female Ed. Soc. of the same place.] 13 00

Receipts for the Messenger.

Adam Hoke 1,50; Miss Hannah Hoke, 1832-33, 2,00; Rev. D. Willers, 1833, 1,00; Rev. R. A. Fisher, 1832-3, 2,00; Rev. D. Hertz, J. Sausman, Philip Vanecada & Andrew Bushong, for 1833, each 1,00; John C. Barnhart, 1831-2-3, 3,00; David Copening, Geo. Summy, Jno. Coulter, Esq. Jacob Ramsour, Daniel Hoke, Esq. Jacob Reinhart, Esq. John J. Shuford, Esq. Col. John Hoke and Rev. J. G. Fritchey, for 1832-3, each 2,00; John Wise, 1832-3, 2,00; Peter Coblenz, Jun. 1831-2, 2,00; John Willard, John Keller, Jr. John Coblenz of John, and H. Shafer, for 1832, each 1,00; Jacob Reidenour, Matthias Flook, Henry Cochran, John J. Smith, for 1833, each 1,00; By Rev. J. H. Smaltz— from Eliz. Remsburg, Catharine Heitsch, Margaret Beutz, Mary Buckley, Rebecca Remsburg, Jacob Remsburg, Geo. Riner and Geo. Barriek, for 1833, each 1,00; By Rev. D. Bossler—from Anthony Rosenberger and Thomas Griggs, near Smithfield Va. for 1832, 2,00