

The Lutheran Visitor.

COLUMBIA, S. C.

Wednesday, October 27, 1869.

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"In essential unity, in non-essential liberty, in all things charity."

TERMS:

\$2.50 for one year... 52 numbers, 1.50 for six months... 26 " 1.00 for three months... 13 "

All communications must be written neatly and legibly, and accompanied with the name of the writer, which should be withheld from the public. Correspondents must not expect declined communications to be returned.

We request our subscribers to make remittances to us only in registered letters, or in the form of post office money orders or bank checks. Such remittances are at our risk. We can not take the risk when money is sent in unregistered letters.

Formerly there have been some groundless remarks, that "the only effect of registration is to make the letter more liable to be stolen." But under the new law, which went into operation last June, we think registered letters are perfectly safe; and we know from almost daily experience, that letters may be withheld from the public. Correspondents must not expect declined communications to be returned.

Premiums.

We will give to any one who sends us two Subscribers and \$5, one copy of "Distinctive Doctrines."

We will give for four Subscribers and \$10, a copy of "Life and Deeds of Luther."

We will give for five Subscribers and \$12.50, a copy of "Luther's Sermons, Vol. I; or if preferred, a copy of "Dr. Siesel's Ecclesia Sacra;" or "Luther's Church Postil," in 18 numbers.

We will give for ten Subscribers and \$25, a copy of "The Book of Concord."

The names and the money must accompany each other.

As regards premiums due for Vol. I, the former publishers are responsible. For the premiums for Vol. II, we are.

A. R. RUDE, J. I. MILLER.

Re-established.

We congratulate ourselves and readers that the communication with "Philadelphia" has been re-established. We anticipate a long series of communications, and profitable, vigorous and sprightly reading during the dreary days of winter, when confined to the house by cold, snow and catarrh. Though the hind stands leafless, we hope the Linden will flourish, and though leaf after leaf is made to grace the Visitor, that Linden may not be leafless, but like a green bay tree.

South Carolina State Fair.

At a meeting of the Executive Committee of the South Carolina State Fair, the following resolution was passed:

"Resolved, That the Secretary be instructed to request all the newspapers of the State, to notify their readers that all articles intended for exhibition at the approaching Fair, will be sent to and returned from Columbia by all the railroads in the State free of charge, and all visitors passed to and from Columbia for one fare."

All the papers in the State are respectfully requested to extend this notice.

The Committee also determined to issue family tickets of admission to the grounds during Fair week, at \$3 for annual and life members, and \$5 for other families. Such tickets can, by the 28th instant, be procured at the office of the Secretary, in this city.

On Guard.

Returned to our post. Ready to cry: Wer da? Qui Yret? Who comes there? But as for writing an editorial, it is out of the question now. We are tired; it is an infirmity of ours, though not a besetting sin; we have a pile of correspondence, several communications to attend to, a mountain of newspapers to tunnel, and a fair share of pastoral labor, that can not and must not be neglected. Our friends will, therefore, please to excuse, and our detractors have full liberty to abuse us for the unavoidable absence of a regularly built editorial. This much though we feel bound to say: We had a most delightful meeting, not a wave to trouble in Synod; brethren saw for once eye to eye, and all were agreed. Among the items transacted we would notice a few: We received the Rev. Mr. W. Hicks from the Reformed Church. He belongs now to, and is one of us. He has adopted our Confession; he uses our book; he preaches in our churches; he is identified with, and has one Lord, one faith, and one baptism with us.

Another item of business transacted was the formation of pastorates. Strange to tell, South Carolina has, hitherto, had Lutheran churches, but outside the cities no charges. Confusion dire reigned. The strong churches had pastors—the weak churches had to do the best they could, and their members were often as sheep without a shepherd. We augur well from the measure. It has worked admirably in other Synods, and it will consolidate our scattered churches; it will remove many a cause of dissatisfaction, and the pastors will be sustained and able to give themselves wholly to the work of the ministry. The College was also attended to, and the services of the Rev. Mr. Houck as agent secured. All who know him, know that he is a gifted, able, and persevering laborer, and we feel confident that he will succeed in obtaining for our institution even more than is asked for.

As regards Walhalla, we had no idea that South Carolina possessed such a jewel. Its situation, climate, water, etc., cannot be surpassed; all that is required for it to become a favored summer retreat is that its friends and the citizens should be up and doing. As regards the people, all that we heard and saw impressed us most favorably, and our own host, Herr Bieman, is the prince of landlords. But we must stop, time and "other duties" press us. We will however, atone for our delinquency by scissoring a communication from the Charleston Courier, which tells many things worth reading far better than we can.

WALHALLA, S. C., October 14, 1869.

To-day the Synod of the Evangelical Lutheran Church in South Carolina began its forty-fifth session, in this place. This ecclesiastical body is composed of all the churches in the State, which are fully represented by their pastors and one lay delegate from each pastoral charge. The discussions on these occasions are of deep interest to the whole community, bearing, as they do, upon the true progress and interests of all. It is not to be doubted that the real gospel Ministers and Churches are the bulwarks of a nation's strength, and the piers of civilization. In looking over the Synod of South Carolina, a stranger would feel like exclaiming, "These are true men; they can be trusted." Hardly, tried, earnest, united, evangelical, and with a fair share of intellectual ability, they impress one with the purity and majesty of that religion which teaches them to "know nothing among men save Jesus Christ and Him crucified." Attendance upon their deliberations, and personal acquaintance, serve to confirm such an impression, and leave no doubt of the success of the truth, as it is in Jesus, in their hands. You are compelled to say, "These men make great sacrifices, endure great hardships, bear heavy crosses, practice wonderful self-denial, and yet are terribly in earnest to elevate and save their fellow-men! They persist in doing good; in spending and being spent for others."

They carry one message to all. To the rich and poor alike they have one gospel of repentance and a better life. It is wonderful, too, to behold the recuperative power of their calling. After a year's toil and endurance, many of them suffering incredible inconvenience and personal denial, they meet at Synod or Conference, and all the springs of goodness, love and fellowship seem touched as by some magic hand, and there is a seeming forgetfulness of past hardship in the congenial joys of fellow feeling and Christian communion. One care worn soldier will say to another overburdened comrade, "I have had a hard, a very hard time this year; little return for labor expended, hard fare, hard work, and the answer will be, "Cheer up brother, we serve a conqueror, a king, a good paymaster. Look ahead, faint not, be happy, for our reward is sure, palms of victory, crowns of glory we shall wear," and then there is a cordial shake of hands, a grasping of brotherly sympathies, and a new resolve. So the years come and go, until the head of the ardent young minister is frosted over with time, and, bending over his staff at his last earthly Synod, his weary lips falter sweetly to those who crowd to follow in his steps, "endure hardness as good soldiers of Jesus Christ."

One of the touching features of the present Synod is to behold and hear the venerable John Bachman, D.D., who may be called the father of the Lutheran Church in South Carolina. Every one seeks to do him reverence, and young and old both look affectionately on his gray hairs. His interest in whatever passes is unabated, and his mature judgment is quick as it is weighty. He was heard to express his faith that this would be his last appearance at Synod—that next year, in all probability, should his name be called,

the answer would be sought in Heaven.

Fifty-four years hard toll for the Church of Christ in South Carolina entitle him to all the enduring attentions that a benefitted and grateful people can show.

For four years past, Rev. T. S. Boineist has been President of the Synod. To-day he was superceded according to law, by the election of Rev. A. R. Rude, of Columbia.

As a faithful minister and efficient presiding officer, Mr. Boineist must assuredly stand high. In preaching, earnest and evangelical; in the Chair of Synod, practical and prompt; in the State, patriotic and influential; in the social circle, gentlemanly and genial. Mr. Boineist deserves both praise and honors, which his brethren unite to accord him, but which—be assured—in no wise turn his thoughtless head, or tempt his heart to vanity.

In this connection, it may be proper to notice the persecution which this gentleman has suffered and still endures for his public disinterestedness. It is known to the whole country that he is President of the Newberry Immigration Society, and has been instrumental in introducing hundreds of industrious Germans into the State. For this patriotic innovation, he is called to suffer. To suffer in feeling, in temporal pursuits, in abundance, and in every conceivable way. Within the last month, the hand of a vile incendiary applied the torch to his years' productions, consisting of cotton, oats, &c., and in one night entailed a loss upon him of over \$2,500—a loss which renders him almost helpless, and subjects his family to nameless hardships and denials. The peculiar bitterness in all this is, that it is the reward of unselfish devotion to the common weal. The community is satisfied on this point, and circumstantial evidence points strongly to a negro who in turn is the tool of political reformers, who to gain their ends seem not only ready to tax a man to the last degree, but to subject him to torture, insult, and the torch, to destroy, if possible, the very means of livelihood if not life itself.

Redress there is none in this case, even though the evidence would lead to but one conclusion, and fix its verdict on the miscreant hireling who fired the property. Or if he were arrested, convicted and imprisoned, it is not unreasonable to suppose that the tender heart of the "doctor" would lead to his release.

Of course such lack of respect for the "powers that be" will be properly attended to by the said "powers," or their "aiders," "abettors," and "assigners"—still, we can not help it, and we would not if we could, and "the powers that be" in South Carolina are not "ordained of God," but of Satan. And this we say with humble prayer to Almighty God for succor and a change. But once more on this point. Mr. Boineist should be made whole. The people of the State owe it to themselves to do this act of justice. The cause of immigration was arrived at through this gentleman, and the cause of immigration should be sustained.

How! Let the State Agricultural Society say how? This suggestion is made, Messrs. Editors, with a knowledge of the poverty of that Society, and of the noble impulses of its chief supporters. If, at the meeting of this Society, soon to take place, an appropriation were made towards indemnifying Mr. Boineist, it could only meet the hearty approval of all true citizens, and it would show a noble, unselfish, hardly-used gentleman that his labors, persecutions and sacrifices are appreciated by the people.

Your correspondent begs to offer this suggestion first out of sympathy for Mr. Boineist, but secondly and especially, out of profound respect for the Agricultural Society, and a deep interest in its welfare.

But we have forgotten the Synod, whose doings we set down to chronicle. It is too late now, and they must await another letter. W. W. H.

P. S.—It has just come to my knowledge that a merchant of the city of Charleston has sent his check for fifty dollars to Mr. Boineist. It is hoped that his example will be followed by others. Let the ball roll. W. W. H.

"The Pope is subject to queer fits of penance. He recently inflicted a penance on the whole court by going to the Scala Santa, or Stairs of Pilate, and mounting to the top on his knees. Of course all the high functionaries were obliged to follow, and it was no doubt a rare sight to see the throng, old and young, alim and fat, kneeling their way up, stair by stair, with the Pope at their head. What gross superstition! What a sad and painful relic of the dark ages! But it is popery." Luther tried also to climb those stairs; but he had read the Bible, and the Pope has not. The sword of the Spirit pierced the heart of the earnest seeker, and he arose to his feet henceforth to walk the path of life.

Agricultural Fairs.

Though once we were among those of whom, I think, Franklin said, "He that by the plow would thrive, Himself must either hold or drive," we yet feel a deep interest in those who, through plowing, and sowing and reaping, add to the substantial prosperity of every community, and to the country at large.

As an honorable and indispensable calling, agriculture has no rival; and he who affects to look down, as beneath his notice, upon the plain, but honest, industrious husbandman, shows a want of good breeding—not to say anything worse.

Everything, therefore, which tends to elevate this branch of industry, and all that pertains to it, receives our hearty approval.

We feel confident that Agricultural Fairs, State or County, contribute in no small degree, to this end. This, we think, would appear to every reflecting mind from a great variety of considerations. To but one of these, however, will we refer, as this is not the leading design of this article. At the present time, the tendency is, with the young men of the South, to find employment in the learned professions—the ministry excepted—or, in mercantile pursuits. Some how or other, the idea has taken fast hold of the mind, that to be a farmer is to occupy a position of no special consequence, if not somewhat degrading. Now the prominence given to agricultural and the mechanical pursuits, inseparable thereto, through fairs, must go far to banish such an erroneous impression, as well as to show that it is a position of honor and power. The agricultural and mechanical vocations are thus made to take their true position, and relative importance among the forces by which the material prosperity of the world is evolved.

Hence, there must of necessity be an increase of interest in these things, with an enlarged tendency to invest capital, not alone of money, but of labor, physical and mental, in these departments of business. And in proportion as they flourish, is the prosperity of a country. But, while we might write much of this feature of the subject, it is for another, and very different purpose, that we took up our pen. The secular press is abundantly able, and, we think, awake to its necessity, to show up in all their force and variety, the advantages to the material welfare of the State, growing out of Agricultural Fairs.

And while we rejoice in common with every good citizen, to see these indications of enterprise and prosperity in our Southern land, we must, at the same time be permitted to express our sorrow at the indications of which we see so many, that they are liable to be sadly abused.

There are many ways in which these fairs, or rather the abuses of them, may do incalculable evil, against which, we feel it our duty as an editor of a religious journal, to sound the cry of alarm. A very sensible and timely editorial appeared in the Religious Herald, of Richmond, of September 16th, on this same subject; for which, we tender our warmest thanks to its author.

This paper, after, in a most felicitous manner, showing up the good that may result from Agricultural Fairs, takes strong grounds against a feature connected with the State Fair at Richmond, and we believe common to all of them, which is to offer large premiums "for trials of speed" in horses. These, says the writer, "are out of all reasonable proportion to those offered for other objects. Far heavier premiums, it appears, are offered for fast than for draught horses. Farmers, by reasonable attention to their stock, may obtain premiums for their fine horses to remunerate them for their care, and stimulate their enterprise. The effect of exorbitant premiums for swift horses, entirely different. They interest not agriculturists, but sportsmen." And the result of all this, as the writer clearly shows, is to foster gambling, and may, and very probably will, revive the old race course, with all its demoralizing consequences. Indeed, in the way this feature of fairs is now conducted, it would be hard to say in what particular they are less hurtful than those exciting contests of other days, called by their right name, Horse Races.

And well does the writer ask: "When the trial of speed is over, and the swift, well trained horses have won the premiums, how will agriculture be benefited? Fast young men and sportsmen only care for such horses, and it remains to be demonstrated, in what way they, or their horses, have ever contributed to the advancement of agriculture or its kindred sciences.

But it is to other forms of evil, hitching on to some of these fairs, about which we took up our pen to write. At this very time, Oct. 13th, an Agricultural Fair, on a large scale, is in progress at this place, Staunton, Va. But connected with this Fair, there is to be dancing on the green, Tournament, and Fancy Ball. Now, we may well ask, when all this has passed off, how will it benefit agriculture? If not why connect those things with that which is, ostensibly, and should be really for its good? As to the general tendency of these "sports" all good men, with the fewest exceptions, regard them as demoralizing, and injurious to the cause of religion. And yet, artfully interwoven, as they are, with the highly laudable, when stript of all abuses, Agricultural Fair, its evil is not so apparent, and many are induced to dance, and ride tournament, who could not have been drawn into these vices unmasked. And yet, the start having been made at such time, and under such circumstances, the danger is, that they will participate, when gotten up without the gossamer veil of an Agricultural Fair thrown over them; and thus these Fairs become the preparatory schools in which pupils are trained for sinful sports and dissipation in general.

Let us beware how we incautiously open the sluices of evil, lest the foundations on which the virtue and general prosperity of the land rest be swept away thereby. The interests of agriculture can never be promoted by fostering a spirit of dissipation, and a love for fashionable amusements on the part of the young.

The contrary, indeed, is sure to follow when this mind is found, in any large degree, to possess the youth of a community or land. A love for tournaments, dancing, horse racing, et al. genus omne, fosters idleness, prodigality and intemperance. And surely no one would have the unblushing effrontery to contend that the prevalence of one or all of these amusements, does not lead to that state of things so hurtful to the interests of agriculture, thus described by Solomon: "I went by the field of the slothful; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." But these things are broomed most fearfully upon the prosperity of the church and the salvation of souls. To see a decided Christian, who participates in these evil practices, is an anomaly to us, wholly unknown. If then, Christians can not engage in these things, if true piety bids in proportion, as bulls &c. flee, should they not be kept separate and distinct from all places and occasions, where Christians are expected and ought to be?

If there is a class, who, despite death and eternity, will engage in those things, which harden the heart and dissipate all good and solemn impressions, let them do so, but in the name of Christ's people, we protest against connecting them with duties and interests in which they are concerned. It is against the moral sense of good men and women to be mixed up in such amusements, though they be identified with those things only, which can be legitimately the province of an Agricultural Fair.

And with a little more light thrown upon the subject from the pulpit, and by the religious press, we think the day will come, when that class, of every community, whose patronage is most desirable, will feel it a duty to have no connection with Agricultural Fairs unless they be strictly what their name imports.

We know there are those who contend that it is right to enter to the tastes of all, and that young people especially, should be allowed to enjoy themselves. But the testimony of the most intelligent and virtuous of the young of this age is to the effect, that none of these things, so liable to the worst abuse, are necessary to the very highest and purest enjoyment, even of the young.

As a rule, those who have taken the highest position in the world are not of that class who, during youth, amid the excitement of dance and general dissipation, dwarfed the mental and moral powers of the soul.

So, that, looking at the subject from every stand-point, the true interests of agriculture, the moral sense of Christians, the highest enjoyment of the young, or the tempo into which they may be led, by the prominence given to these "sports," there can be but one conclusion to every unprejudiced mind, which is, that they should at once, and forever, be detached from Agricultural Fairs. We do not impugn the motives of many of the managers of these fairs, in superadding these irrelevant things.

In many cases, no doubt, the intentions were good. But will they not, when they come to consider the matter in all its bearings, see the propriety, as well as imperative duty, of leaving off these unnecessary, not to say dangerous, appendages?

If Agricultural Fairs are, as we firmly believe them to be, a good institution, then they can and will stand upon their own merit; if not, the sooner they are numbered among the things that were, the better.

"THE SPIRIT OF SECT."—This is the cause why the inhabitants of the earth have not fallen before the Cross. The sin is ours. God hath called us to be workers together with Him, to make known to man the privileges and the glory of belonging to His family. He gave us His Gospel that we might live as a united family, serving Him and one another, and being such a family, he bade us go forth and preach the Gospel to every creature, saying he would be with us to the end of the world. We have not chosen to be such a family; we have not chosen to live as those who are united in a crucified Saviour; we have been tearing and rending each other in pieces; we have mocked our own word, when we would call upon men to become members with us of the one household of faith; the words of life and power from our lips have been like the utterances of men in their dreams; there has been a spot in our feasts of charity. That highest feast of charity, the Holy Supper, is no longer a feast at which Christians meet simply as Christians, and as fellow disciples of one common Lord. There is not one table, but one hundred tables, table against table, the partakers of each practically saying that theirs alone is the Table of the Lord. We are thus separated from one another in this supreme and distinctive act of our religion, the very sign and means of our fellowship in Christ. We will not, we can not, go to one another's communions; we refrain on principle; we are kept back by our respective systems of doctrine or practice, which we thus virtually exalt to a higher value than the common faith. Here is a fact sufficient in itself to demonstrate the hatefulness of the sect spirit. We eschew one another's company at the Table of Jesus Christ, and that, alas! for conscience sake! As long as this lasts, in vain shall we hope to convert the unbelieving world. What I try to persuade men to come and be children with us of the Almighty Father, while we are not in unity enough ourselves to meet at the board of His dear and only Son?

We take this article from the Living Church, published in New York; and "bless the Lord," that we can add, that the charge of sectarianism at the Lord's table can not be brought against our churches. We tell no child of God to stay away. Our Book declares (The Order of Holy Communion, page 85): "Then shall the minister say: All who sincerely repent of their sins, who confess Jesus before men, who desire to meet Him at His table, and who are earnestly endeavoring to make their calling and election sure, are invited to draw near with faith and love, and partake of the holy sacrament. This invitation is cordially extended, not only to all visiting disciples of our own communion, but also to all who are members in good standing of other Christian churches. In the name of Jesus Christ I say to all, who truly love Him, ye are welcome to this feast of love. We are all one in Christ."

Philadelphia.

Since last we wrote you, we have been among the mountains of Alleghany; drank the mineral waters of Bedford Springs; rusticated among old friends in the country, and for several weeks threw aside dull care and hard work. But as it is getting too cool to tell about watering places and rambles among the mountains, we pass all those weeks by and enter on city life. The churches are all filled again, and the pastors at work. During the summer a number of the churches were renovated and much improved. We were present at the re-opening of

ST. STEPHEN'S.

St. Stephen's Lutheran Church, which has been closed several weeks for repairs and changes, was re-opened last Sunday. It is both in exterior and interior, one of the most beautiful little chapels in our city. The altar and pulpit arrangements are in good taste, and the effect is in neutral tints, and the effect is exceedingly fine. The opening services were after the noble ritual of the Lutheran Church. Rev. B. H. Hunt, the pastor, preached in the morning, and at night, Dr. Krauth, the former pastor, delivered a discourse on the true place of Art in the worship of God. This sermon, like all of Dr. Krauth's, was of a high order, and was solicited for publication, but was withheld, and subsequently preached at the re-opening of Dr. Krotel's church in New York. We hope he will yet give it to the church.

GERMANTOWN ORPHAN'S HOME.

It is known to you, perhaps, that the great Fair, in the interest of this institution, begins on the 18th inst., Horticultural Hall, to be preceded by a grand "Reformation Jubilee" in the Academy of Music. The Lutheran Church at large, in this country, is contributing to the fair, and expectation is well grounded that a large amount of money will be raised through the laudable effort put forth by the managers and others. It is with sorrow, however, that we notice, in your communication to the Lutheran, by

Mr. Houtip, that he has, without success, endeavored to bring this matter before the readers of the Lutheran Observer. The reason we need not endeavor to divine, for it is given by Dr. Conrad, and it is, that the object is not of sufficient general interest to justify him in publishing any such notice. Now this is unpardonable; from the fact that if he were honest in his expression upon the subject, he would say that he refuses to publish any notice, because it is not in the exclusive interest of the General Synod—and we here desire to say that; neither is it in the exclusive interest of the General Council. But we do here affirm that this effort to build up the Orphan's Home is discountenanced by the Observer only through a narrow and malignant spirit. Dr. Seiss is opposed to fairs, and refused last winter to publish the acknowledgment of the members of St. Stephen's to the churches in the city for their aid; but in this case, he goes back on himself, and gives a very flattering notice of the work inaugurated for the benefit of the orphans. This is, at least, commendable; and we could wish that Dr. Conrad, in this instance, would drop his bitter exclusivism, and show a more charitable mind. This, however, is only the fruit of the Catholicity and Particularity of the General Synodism, of which we have heard so much in the Observer. We say to the chief of the Observer, that it is this spirit which is grinding General Synodism out of Philadelphia. It will only conduce to the progress of a better faith, and the ultimate extinction of that party here which assisted in the establishment of an Orphan's Home at Laysville, out of mere hostility and unchristian opposition. Let them go on. The General Council mean to appropriate all the Lutheran material in the city, and they will do it. We know, ourselves, that the course of the Observer has no countenance from many of its own subscribers. Without distinction of name or wing, thousands are according the good cause, and whether approved or commended by Dr. Conrad or not, the cause of the orphan will be upheld, and a spirit like that of the Observer, meet with the rebuke it deserves.

We propose to send you some account of this Fair, more for the pleasure of your young readers, if it be desired, than for those who prefer something solid. We shall ask your indulgence, therefore, if we enter into minute details. We have no doubt that the ladies of our church in the South will also be gratified to hear something about the novelties, and nice fixings which we shall find on the tables.

ST. ANDREW'S AGAIN.

The American Lutheran quotes and comments on an article concerning the going over of St. Andrew's to the General Council. It says: "This fact, if it be a fact," &c. Now we assure Bro. Anstadt that if the going over was not consummated, as he may now suppose from an article in the Observer, it is not the fault of St. Andrew's. We happen to know what we are talking about, and say in brief, that their spirit was very willing, but there happened to be one important circumstance in the way on the other side. We shall have a beautiful little story to tell about this after awhile. For the present let them be tossed by every wind; they will come to a dead calm before many days. As Bro. Anstadt surmises, the General Council will occupy this field entirely. That is the general understanding—the work moves. Q. E. D.

NEW CHURCHES.

Zion's Church is rapidly approaching completion, and will be one of the finest structures in the city. Two corner stones have been laid recently, one by Dr. Conrad, in the northern part of the city, and the other by Rev. Fredericks at Chestnut Hill. Of these churches, more hereafter.

LINDEN.

A French priest, the Abbe Michon, has published a remarkable pamphlet on the forthcoming Ecumenical Council, suggesting the impropriety and inopportune of disturbing the public mind with crude theories about Papal infallibility, or other dogmas, which he fears will be submitted to the Council. The Austrian clergy are elaborating a petition against the enforced celibacy of the clergy and its manifold evils. The Pope, it is said, is so discouraged that he ceases to take any interest in the preparations making at St. Peter's and the Vatican.

The Papal Index.—The last decree of the Index interdicts a work of Bishop Montecione de Trajs, of Rio Janeiro, upon moral philosophy in theology, and enjoins the author to make submission. This work was published thirty years ago, and the author has been dead six years.

The Hon. Amos Kendall has given \$17,000 toward the erection of free mission schools in Washington City.

Traveling. Dedication of a Vocal Collection of Market and... Dear Visitor, much of a "write, but what in a dilapidated to give you. On the third a church vessel Keller's (Wood church is built is forty-five feet wide; is a weather-boarded within: the edge of the val from Winches is a credit to by whom it was. The day of clear and was order, and, com of people was third of the m and a seat or in the church. of morning serv the dedication vii: 1. At the pastor stay between five and rested on the church could given to the was unpaid, an mendable libe of christian pos on the spot, ceeded to ded worship of the to the impres form containe ship, giving it Evangelical the afternoon of the sermon Rev. Thomas Synod, after w was administer G. A. Long, Strasburg cha eloquent and closed the exer occasion. Many of you see the history in the western our venerable who erst while Side," in which duel he foug baby in the con of his triumph will the admu think when t the undersign combat with al ers, and clear without "co "dreadful dem Among the venerable oct reason of stry ous four score identified wil noted battle, privately, au known and mother in th cherished the est recollectio remained the refreshment, the kiss the Reiss. We honored touched our mode of expr was the, mo musical, unpo tobacco—men "Let me we ever experi song was writ Now, if an follow me fir journey, we v Va. Here w hour of midn that town, by J. A. Snyder and kindness is a great ma proportions— of heart—gr qualifications enough, I tr read this ho testimony of s under the cou "I was glad me, Let us g Lord?" for the Market, of a pastor, is very infant, the lived, labored The place is r of those who l above, and is one of some Church below, and of the thousand rec but on enteri strange; the beautiful pla furniture, sh of progress, love for Chr