# The Butheran Wisitor.

COLUMBIA, S. C.

Wednesday, December 1, 1869

EDITORS:

REV. A. R. RUDE, COLUMBIA, S. C. REV. J. I. MILLER, STAUNTON, VA.

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

#### TERMS .

All communications must be writte correctly and legibly, and accompanied with the names of the writers, which, however, may be, withheld from the public. Correspondents must not expect declined communications to be re-

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

Formerly there may have been some ground for the negack that "the only effect of country."

Formerly there may have been some ground for the remark, that "the only effect of registration is only 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 others are not.

NOTICE TO FOSTMASTERS.—Postmasters throughout the country will save trouble by obeying the laws in regard to newspapers, etc. When a paper remains dead in the office for four consecutive weeks, it is the duty of the postmaster or his remains dead in the office for four consecutive weeks, it is the duty of the postmaster or his deputy to send the publisher of the paper a written notice of the fact—stating, if possible, the reason why the paper is not taken. The returning to the publisher of a paper marked "not taken," "refused," or "uncalled for," is not a legal notice.

#### Premiums.

us two Subscribers and \$5, one copy of "Distinctive Doctrines."

We will give for four Subscribers and \$10, a copy of "Life and Deeds will pay to send for specimens to the of Lather."

and \$12.50, a copy of "Luther's Sermons, Vol. I.; or if preferred, a copy of "Dr. Siess' Ecclesia Sacra;" or "Luther's Church Postil," in 18 num-

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., analyse the conglomerate, and will we succeed in squeezing out of him.

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

### No Paper Last Week.

get out the Lutheran Visitor last because the Lutheran failed to reach week, for want of paper. We had the subscribers. Their post office is at ordered a supply in ample time, but Orangeburg, fourteen miles from the it failed to come. We ordered again, settlement. The good people have tried to borrow, used the Express, therefore organized a club, and send but after all it was a failure. No for the mails every Wednesday and paper was received until the Visitor every Saturday. The Lutheran was should have been in the hands of its not received on Saturday, and the readers. We need not say that we murmurs and complaints, which we deeply regret the failure, but we did heard-we were in their midst-made We will try to lus feel very nne avoid such an occurrence again. We found, however, that they did not have paper enough on hand now to blame us. The mails at Orangeburg last us several months. Of course are accustomed to play such tricks we will make up the lost number to on the community there; we heard our subscribers. It will be our loss of one gentleman, who takes the at last, and not theirs. They will paper of another denomination, and excuse us this time.

## The Present Number.

Book of Worship is from one of our lessness somewhere. ablest and most acceptable writers. It is the first of a series, which will The Fair-The Rail-Lebanon-Orange follow in regular succession, discussing thoroughly the merits and demerits of the Book.

J. F. C. is interesting and in structive. He never is anything else. the Lutheran Visitor is an institution have a library. The Apostle Paul We only regret, that he does not in which many of the yeomanry are had a library. And-but it is late, more frequently confer his highly interested, our time was fully occu-

Tennessee. It is not only gratifying, attended to, the fair at the Fair had but it calls for grateful praises to to be waited on; a journey was or hear of the prosperity and increase docket; pastoral labor on hand; and of the Church of the Reformation the Lutheran Visitor had to be taught within our borders. The Holston to address respectfully, convincingly, brethren are working men, they la and edifyingly the many minds ex- his millions, who died, a short time bor quietly, but efficiently; they are amining and criticising it from doing a good and a great work. We various standpoints. wish the older Synods had the like aggressive spirit. Our Church should ment of agriculture, though we are he declared on his dying bed, that be a Mission Church. The main deeply interested in, and fully awake work of our Synods should be Do- to its paramount importance, we mestic Missions. We should beed therefore only observe: that what despair of the life hereafter. the call from many a desolate neight we saw only tended to strengthen borhood, from many of our dispersed our conviction, that South Carolina people: Come and break to us the must become agriculturally, a great exclaiming as he did so, "you have this great disparity of liberality is bread of life. Give us a watchman State. The elements are all here; from the Church of our fathers! We science and art, energy and industry, should obey the command of our perseverence and economy, faith and forethought, but I now know that is declared by the language of the Lord, which is: Go!

are also cheering. They prove that To working farmers-we have too the brethren are not luke-warm, when many gentlemen and fancy farmers the truth that, "They that will be they assemble together. We hope Rev. Berly will not forget to write this State are a very Eldorado. and into many foolish and hurtful money getting." They may not be, in out the sermon according to promise. Land here is dog cheap.

That good Brother will also please We saw at the Fair lovely and to accept our thanks for his advocacy fascinating - women, vigorous and money is the root of all evil: which their large contributions and thus by precept and example.

Answer: "At the expense of the Lutheran Visitor."

uary proximo, take charge of the Mt. not large. The hogs and sheep did to make the acquisition of wealth Airey Pastorate, in Wythe County, Va.

FROM ONE EXTREME TO ANOTHER. -Samuel Fisher and Richard Claridge, two of the most distinguished Quaker ministers, had been, before they became Friends, distinguished Baptist ministers. First, all water at last, none at all.

STILL AHEAD .- The Star Spangled Banner, which for seven years has "waved" to the great satisfaction of its many thousand readers, and to the dis-satisfaction of all swindlers and rascals generally, is even more wide awake than ever. It has at an immense expense secured the services of an eminent artist, and the result is that it proposes to give away a splendid engraving entitled "Evangeline" to every subscriber for 1870. This superb work of art is one and one-half by two feet in size, and is equal to the best \$3 engraving ever kind to recount. We met several offered. The Banner is a large eight acquaintances on the cars, talked and costs only 75 cents a year, which is very cheap for the paper alone; We will give to any one who sends but the publishers propose giving selves after a couple of hours ride every subscriber a copy of their and its publishers are reliable, and it parsonage of St. Matthew's. We will give for five Subscribers or they can be seen at this office.

#### Patience.

This is one of the cardinal virtues and we hope all who are concerned excel in it. We have been out of the eity for a few days, and find on our tions, periodicals, complaints, loud and abundant, praises faint and few, and money, well not much of thatwhich we almost shrink from attacking. We have, however, begun to we fail to gratify every one.

#### Great Excitement.

The excitement at St. Matthew's In spite of our efforts, we failed to S. C., was intense the other Sunday. who fretted and complained because he did not receive his paper for several weeks, and who all at once was favored with four papers of different Contributors from different and dates. Query: where were those widley separated parts of the Church four papers; and where were the make this number, in our opinion, Lutherans that did not come to time? one among the very best, that have We most respectfully venture to sugyet appeared. The article on the gest that there must be gross care-

# burg-Home.

A busy week. The State Agricultural Fair brought visitors from all parts of the State to our city, and as have a study; every study should pied. The Fair, which by the way Caleb brings us good tidings from was a perfect success, had also to be

Our mission is not the improve works, the union of the divine and The Reports from the Conferences human energies must do the rest. poor soul."

of the Latheran Visitor. If he would intelligent looking men, children while some coveted after, they have satisfy themselves that they are donow become a subscriber, his would unnumbered, from the prize babies, erred from the faith, and pierced ing their whole duty in this particube the enviable lot of teaching both only they did not get any prize-up themselves through with many sor lar. They persuade themselves, in stract of several articles in the differto-we are at a less; we really do rows."

tleman ?

and the fancy fowls, from pigeons THIS is the sin. up to a pair of Bremen geese, that made us think of St. Martin's eve. were well worth looking at.

There were also ears of corn equal to any the Shenandoah Valley ever produced, and wheat, full, heavy, golden grains that would have taken the premium at any Fair. The display of implements of husbandry, machinery, all was quite creditable.

The ludies had also contributed many both useful and beautiful articles. There were-but really, looking at the ladies, their ingenious and admirable handi-work, and the crowd, confused us. We left not only the Fair, but the city too by the

CHARLESTON TRAIN. Our Railroad trip is very much like all others, unless there is a break down, or a collision. Thanks be to the Lord we have no accident of any page, forty-column paper, overflowing about the Fair, discussed "Sam with splendid reading of all kinds, Small" and "Sidi Brown," and left the train at Lewisville, where Rev. P. Derrick met us, and we found our through a good farming country, elegant engraving gratis. The paper well timbered and watered, at the

We are on a collecting tour for our Star Spangled Banner, Hinsdale, N. H., church, which Sherman, the angel in blue, burned for the good of the United States. We confess that we are not much of a beggar. Our back is too stiff, figuratively speaking, our tongue is not oily enough, and we prefer giving to receiving. We started out however the same evening, saw one gentlman, who at once gave us return, a pile of letters, communica- five dollars; saw another, he had but lately given - dollars to a negroe church, and we in our simplicity thought that he would do as much for his white brethren; but we were mistaken that time, nary nickle did soon be able to satisfy, even though Brother Derrick saw that we were disheartened, and put a five dollar bill in our hand as we were seated in the evening at his fireside. We thanked him, wondering at the same time, where poor ministers get all the money from they give away, and arrived at last at the conclusion that their liberality has grace for its root, love for its trunk and branches, and self-denial for its flowers. We did not ask him-never dreamed of doing it-but he gave it; his wife looked on with a smile of approval, and we

> Lord, bless the cheerful givers. gentlemanly. We will not, like the Rev. Henry Colman, of Massachusetts, describe the inside and outside of the houses in which we are hospitably entertained; we will not tell what the gentleman of the house said, and-how his wife dressed; we do not intend to proclaim what we had for breakfast, dinner, and supper: nor will we make a sketch of the chamber on the wall, in which we slept. We are, therefore, not going to have it printed whether Bro. Derrick's house was painted or not; whether his floors were carpeted or not: whether his wife did her own sewing or not; whether-no, we will only say, that the sooner the people build him a study the better both for him and them.

> Every charge should have a par sonage; every parsonage should everybody tired, and what we have to say will bear keeping.

# It is a Life Devoted to Money-getting that I Regret."

death-bed lament of a man worth since, in the city of New York.

He was a member, in good standweighed him down, and made him

When his pastor offered con never reproved my avaricious spirit.

-with limited means, portions of rich fall into temptation, and a snare, lusts, which drown men in destruct most instances, are not aware of it. tion and perdition. For the love of They look at what seems to them

high chap, smoking a cigar, a gen- getting." Riches, in themselves, are them. not wrong, if not wrongfully gained, There were also, out on exhibition but to make the securing of wealth enlarged liberality has not been in PASTORAL CHANGE.-Rev. Jno. C. of course, fine horses, rather too the end of life-to devote the best any tolerable proportion to their en-Repass, the present incumbent of the many fancy, and too few working energies of "the life that we now live larged ability, and hence, enlarged in the flesh," to this one purpose—responsibility.

> not fixed on God but on wealth .- of the life hereafter." in heart, bowed down to mammon.

of the world alone, but-of the Church ?

Though many profess to be the worshipers of God, yet their life is devoted to the securing of the "righteous mammon." Hundreds and thousands are acting as if money, at whatever sacrifice secured, is the chief end of life.

This class do not refuse to give something to the church, notwithstanding their covetons desires and aims The figures too, in their eyes, seem large, when contrasted with what others in the church give.-Thus they delude themselves with the notion that they are truly liberal, But they fail to keep before their but characteristically, intimates that minds the comparative ability of themselves and those with whose contributions they compare their own. Peter, don't be naughty; judge not ! Suppose, by way of illustration, I Don't think evil in your heart. "Edigive one hundred dollars towards the tor Rude" has asserted before that support of a pastor. The subscrip- you do not, and can not prove your tion seems large. Few men give so standpoint, understand him and his much. In the same congregation brothren, and he reiterates the asserthere is one whose subscription is tion. He does not, like you, profess ticenty dollars for the same purpose. Mine is fire times the amount of his! How wide the difference! And how easy for me to imagine that my liberality is a pattern deserving of all imitation.

But by chance, his tax ticket falls into my hands. I know he has no other form of wealth than that for which he is now taxed. I see he pays tax on personal property or real estate to the amount of fire dollars, through Baptism and in the word, while I pay to the amount of one How now compares my liberality

with his? He gives one fifth as much

to the support of the ministry as I. But, from reliable data, I am worth not fire but twenty times as much as he. To which of us then is the praise of liberality due! Or suppose a man worth at the utmost, fice thous and dollars, gives all told, to the cause of Christ, tecenty-five dollars bowed our head, and whispered: forty-five thousand dollars, gives yearly sually and another, who is worth one kundred, which is the liberal speaking it is true. But is not the one who gives four times what is given by the other, the more liberal of the two! Five thousand dollars is one-ninth of forty-fiee thousand. If then be who is worth but fee.

thousand gives fire dollars of the thousand to the Church, in the same small proportion, the owner of an estate of forty-five thousand dollars. must give, to be as liberal as the former, two hundred and twenty-fice dollars. But let us take into consid eration, further, that the man with the small estate, is simply making a living, while the other, is engaged in a lucrative business, and it reduces his apparent liberality still more, Suppose, again, a man with no real estate, is engaged in mercantile life with a capital of twenty-five hundred dollars, who gives to the Lord yearly, twenty-fice dollars; another member of the same church, worth, above all encumbrance, ticenty-five thousand dollars, gives secenty-five dollars.

What is their comparative liber ality! The one gives one dollar on every five-hundred of his capital-the other, three dollars on every thousand of his. Did the latter give in proportion to the former-he would give instead of seventy-five, two hundred and fifty dollars annually, to the Lord and his cause. And these cases ing in an orthodox church, and yet given, are not strictly accurate in value of estate, or in contributions, "a life devoted to money-getting," yet we would not have the reader to suppose they are altogether imaginary. Few pastors are to be found who can not call to mind instances tion, he turned his face to the wall, among their own people, in which constantly exemplified. And now You have called it wise economy and what does all this prove? Just what riches have been only a snare for my dying man, which stands at the head of this article; "it is a life," on the How bitterly did he then realize part of these more prosperous persons, who give so out of proportion to their poorer brethren, "devoted to

A correspondent asks: "At not know at what age little girls wail the fact that he was rich, but the fact of "a life DEVOTED to money orders to be young gentlemen. Is a four feet young gentlemen. Is a four feet the fact of "a life DEVOTED to money orders are not set upon faction and interest most of the congregation. The Book

They fail to consider that their the same.

And like the dying millionaire, honor to their respective ancestry; paramount to everything else, this, whose case started these reflections, their pastor, from timidity or worse. This reflection, it was, that filled "never reproved their avaricious with remorse, the soul of the dying, spirit," and thus, self deceived, they worship which the gospel requires. New York millionaire. Though a go on, to realize, it is to be feared on member, "in good standing," of a a dying bed, that a "life devoted to Christian Church, yet his heart was money getting, makes them despair the spirit. But God himself instidirects that "the worshipers should

Like the Samaritans of old, "who | Reader, if you have been blessed feared the Lord, and served their own with prosperity in things temporal, Jesus Christ also conformed to the the opening of service." Then instead gods," so he feared God in form, but let them not become your God, but Jewish worship, using their forms and of the minister getting up and telling consider, I pray you, the important ceremoules, and asserted that it be his congregation that he is suffer And, reader, is not this one of the question of the Saviour: "What came him to fulfill all righteousness. with a severe cold, or that he prevailing sins of this age, and not shall it profit a man if he gain the He also, on two different occasions, uterly unprepared to preach, and

ject, but will defer it for another as he gave it. Then the Saviour sacred vows, thereby enlisting their

The American Lutheran has lately favored its readers with another of those lucid conversations held in its "Sanctum," which make every subject discussed as clear as mud. The conversation to which we refer was all about "Editor Rude," whom Peter declares to be a good American Lutheran, which makes John so happy, that he claps his hands. Why did he not shout? Peter, though, has his misgivings; be doubts our Americanism, and rather ungentlemauly "Editor Rude" is merely acting a part, pretending and shamming to love the Confession, and yet tear it to pieces. He does not like you, abuse the other Symbols, but reveres, and uses them for the better under standing of the Confession. He loves the Symbols, but they are not his Bible. His rule is, the Bible first, Symbols next, the Spirit above all. "The letter killeth," Peter, "the Spirit onickeneth." Southern Lutherans are led by the Spirit, which comes to m the Symbols help us to understand the word. The Church is the divinely authorized interpreter of the revealed word. 2, Peter, 1: 20.

## New Publications.

THE MOTHER'S MAGAZINE .- The November number of this help to children. mothers is worth more than a year's subscription. Yea, the first article, "Maternal Authority," is priceless in

New York.

THE NEW ECLECTIC .- The South ern Presbyterian says of this magazine: "The New Eclectic, published by Messrs, Turnbull & Murdoch, in Baltimore, began its career in January, 1863, with the principle of one occasion. He said, "O Lord selection from the best foreign and this is in all probability the last time local publications as its basis, though I will ever be permitted to meet my we commended ourselves to the care opening its pages to valuable contributions from any quarter. It has out with a response: "Amen, Lord for the night to enjoy "kind nature's continued this policy, improving as grant it." Now our responses are it went on in the excellence of its intended to do "decently and in selections, adding to the member of order" what is done without order or its original papers, uniting with The Land We Love, and appearing, this and not of confusion. Who will preyear, in the handsomest dress of any tend to say that God is better pleased periodical we know. Its taste in with such responses than those in selection is admirably catholic and the Book? These prayers and repure." What more is needed in its sponses however by no means debar praise? The November number is fully up to its high standard.

WESTMINSTER REVIEW. October, 1869. Leonard Scott Publishing Company, New York.

Contents: 1. The Quaker. 2. The Poems of Arthur Hugh Clough. 3. Water Supply of London. 4. Sunday Liberty. 5. The Afghan Tribes on our Trans-Indus Frontier. 6. The National History of Morals. 7. The Albert Life Insurance Company. 8. Compulsory Education. 9. Prostitution. Contemporary Literature.

LONDON QUARTERLY REVIEW. Oc. tober, 1869. Leonard Scott Publish-

ing Company, New York. Contents: 1. Islam. 2. Isaac Bar row. 3. Higher and Lower Animals 4. The Byron Mystery. 5. The Water Supply of London. 6, Lord Lyttleton's Horace. 7. The Reconstruction of the Irish Church. 8. Sacradotal Celibacy. 9. The Past and the Fu-ture of Conservation Policy. NORTH BRITISH REVIEW. October

1869. Leonard Scott Publishing Company, New York.

Contents: 1. Inventus Mundi. The Massacre of St. Bartholomew. The Different Schools of Elementary Logic. 4. Mr. Browning's Latest Poetry. 5. The Pope and the Council. 6. The Constitutional Development of Austria. 7. Literature and the Land Question in Ireland. 8. Contemporary Literature.

We regret that our various engagements do not allow us to give an ab-

articles; and advise our friends to

For the Lutheran Visitor. Book of Worship. NO. L.

AS A LITURGY. Objection.-Liturgies foster a formal religion in oposition to that spiritual

Answer .- Then the Jewish religion was merely a formal worship without tuted that worship, and accepted it, proceed to their seats, offer up a then God sanctions mere form. But whole world and lose his own soul !" | gave a form of prayer-used it him asking them to call upon God to aless We have more to say on this sub- self, and left it to be used by us just his laziness and indifference to his sanctioned the use of forms.

Does the use of the Lord's prayer and the congregation with him make our service formal? Does it he solemnly announces that the Lord take away its power ! After all, how is there, and that they should humble much more formal are that prayer their hearts before Him. The whole and those well studied prayers in altar service is well calculated to our liturgy, than the stereotyped prepare the hearts of all to hear the prayers of one half of our elergy, Word to profit and edification. It is who reject and condemn liturgies! not simply "going to preaching," it is Every intelligent man will tell you worshiping, and we do not see how that he never saw a more formal and any can be indifferent to any part lifeless religion and worship than of it. It is not new. The Luth those witnessed in some portions Church has always been a liturgical of our church where liturgies are church. Every part of the Lutherar looked upon with horror. The prayers Church has its Book of Worsdo are always the same, filled with repe- The old General Synod was the las titions, and empty expressions, and to see the necessity, but it too now slang phrases, and their unicritten has its Book of Worship very similar slang phrases, and their unicritten has its Book of Worship very similar slang phrases, and their unicritten has its Book of Worship very similar to ours. If a brother comes from a distance and deviates an iota from their adopted unwritten liturgy, fault is found with him immediately. He must conform to their mode, or he is considered guilty of an innovation.

The objection to the Book is really not to forms, but to a form that differs from theirs. The feeling is that no one has a right to prescribe a form for them. It amounts to this: I must have some form because it is absolutely necessary, but I claim a better right to make that form than the church has.

Now we contend that the church has the right to prescribe forms and liturgies for her people, and loyal nembers of the church will yield their prejudices and predilections to her authority. She disclaims any right or any intention to bind the consciences of her children, but she ustructs, and warus, and admonishes them, as a kind mother does her

The forms in our Book are designed to supply a felt want in the services of the sanctuary, and to regulate that

which formerly existed in disorder. Send your orders to Box 3,157, For instance: The responses are much disliked by those very men half of the establishment prepared many responses from these brethren which meant the very opposite of in all trath we did ample justice.

what was intended. A good old father was praying on brethren on earth." A brother broke common sense. God is a God of order any brother from the use of his pleasure of listening to the polish own, but it recommends all to be have properly in the service of God's Brother T. W. Dosh and of engag

But the Book requires us to kneel in the confessional prayer, and stand in the public prayers.

Is this not proper ! In the confession we humble ourselves before God as penitens, in the public prayers. we give thanks as accepted children. Suppose we lived under a king, and we had a petition to offer, in which would we approach him! And then in time. As the hour for services when the favor was granted how would we return him our thanks? The Bible prescribes no attiude or posture for us to observe in prayer, and we have selected those most must hold forth, prepared or un befitting the object of our service. pared. Awfully perplexed, and al We have just as much authority for most hopeless of relief from the dire standing as we have for kneeling, and in thanksgiving it is certainly the most appropriate attitude.

Objection .- All that the service contains is good enough, but the minister and people just say it, and who have been in such a fix, or have do not feel and enjoy it.

No man has a right to say that liturgies are only said by rote and not And sure enough, weary but practual felt. Such may be the case, and so there he sat astride his ble it may be in the services of those who do not use liturgies. I heard and none more delighted to see an anti-liturgical minister say recently, that he often prayed in the public service when he did not feel. what he said. It is far more probable come and our "peace lar. They persuade themselves, instract of several articles in the differasmuch, as once they gave ten dollars on the different Reviews; but our day has only their books before their eyes, they

of Worship is designed to make the congregation do what they often fail to do without a form—that is, take part in the worship. Before we introduced our Book, the idea of most congregations in the country seemed to be, that the minister was to wor. ship, and they sit and look on and see that it was well done.

Instead of standing in the church

vard and talking about their en and the politics of the day until the minister reads his text, the Book silent prayer, and then quietly await sympathies in his behalf, he rises,

#### For the Lutherna Visitor. Corner-Stone Laying.

On Thursday, October 28th, the writer, in company with the Rev. Geo. A. Long, of the Newtown charge, left home to be present at the ceremony of laying the corner-stone of a brick church in course of erec tion by the Evangelical Lutheran congregation at Wardensville, Hardy County, West Virginia. It was bright and beautiful antumn day, and as our road lay across mountains and valleys, the scenery was sufficiently diversified to make the ride interest

ing and pleasant. We reached the little village sometime after nightfall, and drove through its dark and quiet street to the residence of our highly esteemed Brother, Rev. Peter Miller, who represents our denomination in one loyal State, one military district, several counties, and parts adjacent, besides preaching occasionally to the rest of mankind. We received a most cordial greeting from the paster and his family and soon were comfortably seated around a blazing fire: whilst in the meantime the amiable better-The repast ended and an hour or two agreeably spent in mutual inquiries and the exchange of sentiments mon various topics, general and special, of our Heavenly Father and retired

sweet restorer, balmy sleep." Friday morning broke cloudy and chilly, and the indications of a rather unfavorable day were visible in the heavens above us and fell on the earth beneath. Nevertheless we wer hopeful of a change for the better, and cheerful is view of the fact, that in a few hours we would enjoy the great sentences and edifying utterances of ing in the interesting ceremonies laying the corner-stone of another

new Lutheran church edifice. Public services had been appointed for 101 A. M.; and as the preacher for the occasion had to make a long and cold ride of 28 miles, over hil and dale, by that hour, we con not altogether banish the annoying thought that he might perhaps, from some unknown occurrence, drew near, our apprehensions rather painful, as in case of a failure upon his part, it had been determine nolens volens that your correspond necessity of preaching without having anything to say, a small package of ancient manuscript was carefully examined and nothing found to meet the emergency. Judge then all ye any desire to be, what was the joy of Answer.-How do you know that they heart when the tidings passes from lip to lip, "he's come, he's c bland and smiling as a May mor than your hamble servant. lief was instantaneous, our joy un-bounded—the great pain killer had

village chur from all such which to w Lord deliver general most from cause tion, " was and uncon the attendan tention fixed most excel adapted to well beaten many prese impressions creased res Mother Chu The serm addresses, s scriptions i prize, which response. member; s sauguine an were more to pleasure in.

all was don as becomed God; and comic, or doubtful mor had been se and congre site of the tion had be of which w ful block of finished; t congregatio of the usua Bible and I been depos Pastor of t P. Miller 4 Corner-Ste pressive at tained in or particularly by the nam The chur

the centre street, stan of the side feet, and, sent a v size it is for will be sur which we t the silvery worship th hamlet am expected fl pleted, and May or Jus quite a nu laymen ma pleasure to this praisev in the work

Religous on Friday day mornin Monday ni On Sabi ment of the pensed, an to Church during the ing was ve state of the dated condi Charch. W tained duri sumptuons nesday eve and found coming.

Our pray self and bre the mount glory of Goo of his kin; welfare of l communica of a gener of what I above occa 1. I was

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ately conce occasions a general tions to his charges, an distance, to their influe confident encourage presence : people and highly grat There is graces, and in numbers over, the b for the ge make a spe of time ar that they the appoint preach the there will the speaker crude, exte disappoint the part of 2. I wa called unio

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