The Lutheran Visitor.

COLUMBIA, S. C.

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

TERMS:

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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.

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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.

Acknowledgment.

The Rev. E. A. Bolles, Agent American Bible Society for South South Carolina, at Columbia, S. C., acknowledges the receipt of $13.50, through Rev. B. F. Berry, for Bibles and Testaments, donated by the American Bible Society, to the Bible Committee at the Mount Pleasant Lutheran Church, in Barnwell County, S. C.

To Hohen.

Dear Brother:—We are perfectly satisfied. Excuse us for being so quick to set ourselves right. We are rather sensitive, and especially in regard to our churchliness; for we have arrived at our standpoint only after passing through many a severe conflict. Every Lutheran minister must have an experience similar to that of Luther and of Paul. Every revealed truth held in purity is a trophy gained in battle. *The serpent is still coiled around the tree of knowledge, barring the approach to the tree of life.*

Complimentary.

The Charleston *Courier* says: "We were pleased to welcome in our office the Rev. A. R. Bude, of Columbia, South Carolina. Mr. Bude, whose ——" but we must stop. Modesty arrests our hand. There are those who have not the kind heart and the "charitable" spirit of our friend—we have been in Yankeedom, and have learned to guess—they do neither understand nor appreciate the genuine benevolence of heart which an innate and always active emotion of every Charlestonian heart dictated the flattering notice. What shall we say in return? The *Courier* needs not our endorsement; it is our favorite secular exchange, and the kind friend who penned the item knows that we esteem, regard and love him. What can we do in acknowledgment? We have it!—Brother, the Lord bless thee and keep thee! Brother, let us serve Him faithfully; you at your desk—we at the desk, the altar, and in the pulpit.

Brother, heaven-bound, let us, though apart, yet of one spirit and of one mind run the race that is set before us!

The New Testament.

The article on the New Testament, which we republish from the *XIX Century*, is prepared by a gentleman of Charleston, S. C., and well worthy of perusal. Indeed, to those who have not access to Tischendorf's New Testament, it is invaluable. We have compared the two carefully, and speak therefore advisedly. The article proves satisfactorily that we have the same Testament which the primitive Church had; that therefore the truths which we hold, the word which we have, the Saviour in whom we believe, the Triune God whom we adore, are found in the Gospels and the Epistles, the Acts and the Revelations. The heathen may rage, the opposers and revilers may blaspheme, but it is all in vain. Strauss, Renan and Schenkel may argue, prove and disprove—it all amounts to nothing: the Word of God, which Jesus spake and the Apostles wrote, we have.

We advise ministers, and all who value the Word of God, to preserve this article, and to compare its readings with those in their common version. They will then learn and see with their own eyes that the teachings of the Evangelical Church are indeed of God. We think that Tischendorf's Version, based on the Sinaitic, Vatican and Alexandrian manuscripts, not only confirms, but even strengthen the Lutheran dogma of the Lord's Supper. "Let God be true, and every man a liar."

Installation—Sunday-School.

FAREWELL.

We have been going to and fro lately, first to one place, then to another, and are almost inclined to believe that we must establish our office in a railroad car. Our correspondents must have patience with us, we will answer each and every one, when we enjoy the privilege of remaining in one place an entire week. But we want to tell our friends as well as we can about the

INSTALLATION

of the Rev. W. H. Hicks in Charleston, S. C. Saturday, the fourth of December, Rev. Hawkins of Newberry, Rev. Boinest of Pomaria, and the President of the South Carolina Synod met in the much tried and nevertheless pleasant city by the sea. We like Charleston for its old-world look; the old houses built after the pattern adopted, when the world was much smaller than it is now, for Columbus had not yet found the pathway across the Main to the home of the red man. We like the narrow streets, it is so neighborly, when one can converse from ones own domicile with the friends on the opposite side of the street, without requiring a speaking trumpet; we like the moss, that gives such dingy cast to the marble-fronts, it looks venerable and oldentime-like; we like the way the Charlestonians receive, treat, and care for us, and when our friend Hacker, gets us the—what is it—; the Charleston pavement shall become better acquainted with the shape and size of our "warrented patent sole-leather." Saturday passed pleasantly and not unprofitably; we saw old friends, made new ones, prepared for the Lord's day, slept, arose refreshed and strengthened; and met the servants of the Lord. Installations are not uncommon events in our day; they are rather more frequent occurrences in some churches, than they ought to be; but the duty, which our brethren and we, had met to discharge, had circumstances connected with it, that made it peculiarly solemn and interesting. It is not often that a pastor ministers at the same altar for more than half a century; it is not often that a pastor baptizes, confirms and guides heavenward three successive generations; it is not often that the great grandchildren love, follow, honor, and revere him whom their great grand parents loved and cherished; it is not often, that such a man cheerfully, resignedly and gracefully is willing to let another share with him the labor, the duties, the wealth of affection and love which were his in youth, and still are his in old age, and it is not often, in our day, that a congregation clings to the aged pastor and is unwilling to let him depart. Would to God that it were! Would to God that the mutual love of pastor and people were everywhere greater! St. John's English Lutheran Church in Charleston, S. C., and the Rev. John Bachman, D. D., its pastor, stand almost alone in our day; it is of him; it is of his people that we write. Every word written is true. Never was a pastor more beloved by his people; never was a flock better cared for by its spiritual guide. He preached for fifty-five years the Gospel of love to them, he taught them to love, and well have they learned the lesson. But age has come; though the heart is youthful, though the affections are as fresh; though the will is as firm, and the desire to labor as strong as ever, eighty winters have not only silvered his head, and dimmed the eye, but the strength has departed, the flock is too numerous for the aged shepherd, and the field too large. He required an assistant, and the Rev. W. H. Hicks, who became a member of the Synod of S. C., at its last meeting, was unanimously elected to occupy that important position, to be the Elisha to our aged Elijah, who is drawing near to the river, the beautiful river. The day was not favorable, the sky was draped with weeping clouds, as if sympathizing with the many, who though grateful to the Lord, who had sent them a young and a strong man to uphold the hand of their aged father in the Lord, yet felt sad and sorrowful, because it was to them like the dawn of the day on which they should see the face and hear the voice of him, whom they loved so well no longer. The church was filled with hearers when we entered, and with but a very few exceptions, the congregation consisted of Dr. Bachman's own people. The aged pastor entered the pulpit; what his thoughts were, we do not know; and can but imperfectly imagine. Brother Hawkins, who was to deliver the sermon, accompanied him. Brother Boinest and the President of Synod, occupied the altar, and the services commenced. The altar service was conducted by Rev. Boinest; Brother Hawkins preached; after the sermon followed the installation. When the assistant pastor had offered up the liturgical prayer, the venerable Doctor arose, and in words tender and yet fervid, affectionate and yet zealous, loving but also warning, addressed his people, reminding them of the past, entreating them to remember the future, calling on the young to lead now, urging the aged to be up and doing, and admonishing his colaborer to be to the flock now entrusted also to his pastoral care, a faithful teacher and guide, he expressing his longing for the rest in Jesus, which is to the believer an earnest of the "well done thou good and faithful servant," closed. It was an impressive scene; we seemed as if on the threshold of the heavenly city; the words spoken brought heaven near to us. Scarcely an eye was dry; and many a head was bowed down in grief. No more! no more! was the thought, the sad impression of many a heart. And now just as the assistant pastor is about to pronounce the benediction, the whole congregation standing with bowed heads, an aged man arises, gray in the head, trembling in the limbs, tear after tear rolls down the furrowed cheek. He is the last living man of a class of over sixty catechumens confirmed fifty-five years ago. He speaks, the voice is feeble, but the words are true. It is a tribute of affection to the pastor who taught him to know Jesus, who has been his teacher, friend and brother for many years, years of joy and of grief, years of life and death. The others are all gone before, these two only remains, one in faith, one in love, one in hope, one in the church on earth, and who dare doubt that they shall not be one in the Church in heaven. We have seen much, we have felt deeply, often; but never have we been more moved in the inmost depths of our heart. Happy the aged pilgrim who on the boundary of the other world bears such testimony to the faithfulness of his pastor; happy the pastor who at the closing scene of a long life of toil for souls, extending over more than fifty years, receives such a testimonial from one of those of whose souls he has to render an account on the last day.

The services are closed; we are on our way to the kind christian friends who love us because we are brethren. We often think of the unseen, and yet strong bond of union which binds christians together. We often meditate upon the wonders of christian love. How unselfish, how pure, how holy, how true. Here are we, a stranger, and yet they love us. We have no kindred, and yet we have many brothers and sisters, who love us dearly. We often feel utterly alone, but it is only when we forget the brethren. Brotherly love and christian fellowship are unanswerable proofs, incontrovertible evidences of christianity.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

Blessed Jesus, thou dost love, and thou dost teach us to love!

We will, in our next, speak of the Sunday-school, and several other things. We can not now. We returned last evening from Charleston; we have to walk all over town today; we leave to-morrow morning for Augusta, Georgia; we keep moving, writing, talking, and we want to work, we have lost so many precious years. Brethren, you who are young, learn from us, benefit from our example. When you get old, old as we are, nothing will trouble you as much as the self-reproach: I have not been a faithful laborer! *The years, the years, the precious years, that were devoted to the world!* Our readers must have patience till we come back. We go as a mendicant this time, begging for our church. Brethren, do, remember us this Christmas. We need help. We are building a manger for the Christ-child, a fold for the sheep, a house of prayer. Do help us!

For the Lutheran Visitor.

Synods and Seminaries.

PHILADELPHIA, Pa.,
Nov. 26, 1869.

Dear Visitor: The events of the last few weeks are of the greatest importance to our Lutheran Church. Doubtless much was done that will decide its status in this country for years. Throw together certain chemicals, and, although they may present quite a confused mass, yet it takes but a short time for the law of elective affinity to arrange them in their proper proportions and new states. Thus the elements of the Lutheran Church are moving to and fro to find a theological affinity. The most of them have their resting point. The Wisconsin Synod, horse, foot and dragoon, has gone over to the Missourians. The Joint Synod of Ohio, except one District, has done the same thing. This forms an extreme Lutheran body with the respectable number of 550 ministers, 688 congregations, and 90,388 communicants. With a little more time, the Iowa and Minnesota Synods will be in full and confidential connexion with the General Council. This is now the largest general body in our Church in U. S., and by far the most active. The liberal, yet thoroughly Lutheran stand which it occupies, makes it the central point of union for all Lutherans. Not fifty years will have passed away before the event of its absorbing of all sincere seekers after truth will have become historic. With the extinction of the German will come the breaking down of the rigid exclusivism of the Missourians, on the one hand, and with the test of experience, will arise a knowledge that extreme Latitudinarianism and the ignoring of distinctivity, is dangerous, and the true mean will be recognized where it may now be found—in the General Council.

Much prejudice has been excited against the

MISSOURI SYNOD.

But, whatever may be said, one thing must be acknowledged, viz., all her acts prove her to be an efficient laborer in the vineyard of the Lord. Let us instance. She sustains one minister to each congregation in her Synod. She has, and partly supports over two hundred young men having the ministry in view. If there is a settlement of Germans made, who so readily as she finds it out and sends the man and the money to provide for their religious wants? She provides literary institutions on a large scale, and liberally supports them. In spiritual life and vigor, she is not a whit behind the very chiefest. Dr. Sihler's congregation in Fort Wayne, Ind., of over one thousand members, has in it *not a single head of a family who does not hold family worship.* So strict is Dr. Sihler himself, that the utmost rigor consistent with the christian religion, is meted out to offenders. This is a reputation of those who are prating against forms as destructive of all vital religion. There are no men more conscientious than these same Missouri Lutherans. Their history throws much light upon their views and practice. Driven from Germany by the persecutors of the Prussian Union, and such like, so-called compromising associations, they came to America to worship under their own vine and fig tree. Dr. C. Walther, the leading Theologian among them, had to endure imprisonment, as also Dr. Sihler, for fourteen years, for conscience' sake, and was only liberated when the religious persecutions began to wane before the cry of civilization. Such is the material which forms the model Synod, whose opinions we are bound to respect, and whose consistent and rigid adherence to the Word of God we must admire.

This Synod suggests its antipode, the

EAST OHIO SYNOD,

which is understood to be negotiating with the Ohio Congregationalists for a fusion. About three years ago, a certain General Synodist visited Ohio, and came back enthusiastic over the information that the Congregationalists were dissatisfied, and wished to become Lutherans. Subsequent events have indicated that the defection was on the other side of the house, and so a secular paper made the announcement, which has been going the rounds of the press, that the Lutherans were making arrangements to unite with the Congregationalists. This statement is now denied by Dr. Conrad, and it may be, that the Ohio Lutheran Synod is yet satisfied to retain the name Lutheran, and bless Israel, though it listen to the proposals of Balak.

THE GETTYSBURG SEMINARY

now has nineteen students, all in the Junior and Middle Classes, the Senior having taken time by the forelock, and gone to preaching. Great exertions are made to induce students to attend it in preference to other Seminaries. All sorts of stories about the doctrine and requirements of the Philadelphia Seminary are circulated, such as, that each student is required to sign a pledge that he will implicitly accept the Symbolical books; that so much of the course is in German, that an English student can not take a full course, &c.; &c. The first of these charges is disproven by the fact that a theological student of the Methodist Church, is now attending lectures at it; and the second, by the fact that English students do take a full course.

THE PHILADELPHIA SEMINARY

has twenty-eight students in attendance. Canada, Sweden, Prussia and Bavaria are represented among the number. The course is very thorough, and the able Faculty bring all their influence for good to bear on the proper training of those attending the Seminary. Apart from the facilities for study which a large city presents, the excellent course and pure Lutheranism must recommend it to all Lutherans having the ministry in view.

You will pardon my reference to a new coat. It is true that new ones are rare with the clerical fraternity, but I inferred that you possessed one from the improved dress, in which the *Lutheran Visitor* presents himself, and from your disclaiming the charge of turn-coat to Washington. Pardon me for producing so mistaken an influence as that you have done anything like turning your coat. The reference was to your outspoken declaration of the truth, and nothing but the truth, which is equivalent to brushing up, if not to renewing. But I must hasten to write myself,

Yours, Truly,
HOHEN.

For the Lutheran Visitor.

Book of Worship.

NO. 3.

OBJECTIONABLE DOCTRINES.

Objection: In the Order for Preparatory Service the language of absolution implies that the minister claims the right to forgive sin. Page 81.

Answer: "The power of the keys, or the power of the bishops, by the rule of the Gospel, is a power, or commandment from God, of preaching the Gospel, of remitting or retaining sins, and of administering the Sacraments." (Augsburg Confession xxviii).

"The power of the keys, (read John xx: 23,) is honored, and mention is made, how great consolation it brings to terrified consciences, and that God requires faith, that we believe that *absolution* is as a voice sounding from heaven, and that this faith in Christ, truly obtains and receives remission of sins." (Article xxv).

"Confession of sin includes two parts: 1st confession of sins, 2d the receiving of *absolution* from the confessor as from God Himself; so that one should by no means doubt, but firmly believe that sin is thereby forgiven before God in heaven." (Smaller Catalogue 338).

"Absolution itself, that is, God's Word which forgives sin, is of Divine appointment. 'The commission and power of the keys' is His, and to that forgiving word of His, which He commands His ministers to utter, faith is to listen no less, than if 'God's voice sounded out of heaven.' This word of Absolution is the Gospel itself, offering grace to all who hear it, and actually conferring forgiveness on all who receive it in faith." (Dr. G. P. Krauth).

"Although the forgiving of sins is a prerogative of the church in all ages, yet since the Holy Ghost has ceased to display in the church His concentrated and miraculous agency, it is imparted only conditionally, on *the supposition, namely*, of *true repentance and living faith*, whose existence the clergy can not discern, since the gift of trying the spirit has ceased, but the Lord above." (Olshausen.)

The Apostles, through miraculous agency, held the power of absolving from sin in an extraordinary degree, ministers in our day hold the same power ordinarily. As commissioned embassadors of Christ they hold the authority to declare the forgiveness of sins, in the same sense and to the same degree, that they hold it to preach the Gospel and administer the Sacraments. Their power is not *judicial*, but *declarative*; not *absolute*, but *conditional*. They have no power to acquit and condemn as judges, but they have the authority to declare the terms of acquittal and condemnation. They remit sins just as the priest under the old dispensation healed the leper. They do not actually forgive sin themselves, but they authoritatively declare the grounds of pardon, and then with that same authority by which they preach the Gospel administer the Sacraments, and receive members into church fellowship, they pronounce the forgiveness of sins to all who truly repent and believe. Their declaration, in the words of absolution then, is to be received as the utterance of God Himself. It is not the mere word of man, as in the case of any private individual, but the word of God spoken *officially* by His embassadors.

As ministers then—embassadors of Christ, we do, by virtue of our office—we are authorized and commissioned to do so—declare, in the name of God and by his command, the forgiveness of the sins of those who truly repent and believe, &c.

What is there in this, after all, more than what the minister does continually in his instructions from the pulpit and in his pastoral work? Is it not his legitimate office at all times to declare the terms of salvation?

"The whole pastoral work," says Dr. Krauth, "is, indeed, but an extension of this idea in its true conception."

But why have absolution, if all his duty is to publish the grounds of pardon and shed its benefits, and he does this in his sermons?

It is done shortly previous to communicating in the body and blood of Christ, and the object is to encourage all to repentance and faith, so that they may come to the Lord's table in a proper manner, and not eat and drink damnation to themselves. It is to stimulate faith, to encourage the weak and doubting, to put the impenitent on their guard, to remind them that *faith* is absolutely necessary to acceptable and profitable communion.

What could more encourage any doubting soul, what more quicken the faith of any Christian than, after an humble confession of sin, a minister of Christ, to whom are committed the oracles of God, in his official capacity, to declare the forgiveness of his sins, in the name of Him to whom he has just been confessing? And what could more alarm the impenitent than for heaven's embassador to make such a declaration to him as quickens all the compunctions of his guilty conscience, as he is bont to engage in one of the most solemn ordinances of religion, and to act the hypocrite in such a manner as will seal his eternal condemnation?

Let us remember then, when we go to preparatory service, and hear the words of the minister, that they are not his but the words of God and if we do truly repent, let us not doubt, but firmly believe, and then, and then only, will we eat and drink worthily. If the words of confession which we use in our Book, and the absolving declaration were only *believed*, then all Lutherans would be christians, and what a glorious church we would have!

SAM SMALL.

For the Lutheran Visitor.

Wilmington Church.

Mr. Editor: In a previous communication, I had occasion to speak in terms of commendation of the Lutheran congregation, in Wilmington. I informed you how many thousands of dollars those energetic and liberal brethren had raised and expended in the completion of their handsome and chaste church-edifice; how munificent a salary they have guaranteed to their pastor, and how comfortable a home they have provided for him. All this shows that they are a live congregation; that they do not hold the purse strings with a parsimonious hand, but give without stint or reluctance; that they are actively and zealously engaged in building up the interests of our beloved Zion in that city, and with the blessing of a kind Providence resting upon their efforts, we confidently look for an uninterrupted stream of prosperity in their future history.

Since my last communication to you, I have heard an additional item of gratifying intelligence in relation to that church, which I desire to make more generally known through the columns of the *Lutheran Visitor*, and which, I doubt not, will be perused with interest by not a few of its patrons. It is this: The Wilmington brethren, in the past week, secured an organ for their new church, and we do most heartily congratulate them on their success. Who does not love to listen to the deep, majestic and solemn tones of the organ? and what music is better calculated to inspire the worshiper with devout and reverential feelings? The importance of instrumental music in the house of God, is not to be underestimated when it is made to subserve the real object of worship. It is a truly valuable auxiliary in heightening interest in the services of the sanctuary, and can not fail to accomplish good when properly employed. Of course we have no reference to that which is overstrained or overdone.

But pardon our digression. The Tremaine Brothers and Mr. John G. Pierson, having a fine Burdett Combination Organ which they wished to dispose of, gave a musical entertainment in Wilmington on the 2d of November, for that purpose. It was announced that that church or society should be entitled to it which received the majority of the votes of the audience present, on the condition that, if there should prove "any deficiency between the amount realized and the price of the organ, the successful church or society be responsible for the difference." The entertainment attracted "an overflowing house," and "the accomplished performers were greeted at the close of each piece, with frequent and enthusiastic rounds of applause." When the programme for the evening was concluded, the "voting away" of the organ was the next thing in order. There were nine different churches and societies represented in the audience, and therefore as many competitors for the coveted prize. A committee, consisting of one from each church and society, was appointed to count the votes, which resulted as follows:

Lutheran Church,	407
St. James',	115
Front Street, M. E.,	34
Philharmonic Society,	28
First Presbyterian Church,	29
Catholic Church,	9
Baptist,	5
Grand Army Republic,	4
St. John's Church,	4
Scattering,	3
Total,	635

The Lutheran Church having received the largest vote, was announced the successful competitor. The gross sum realized by the evening's entertainment, amounted to $513.75; and as the organ was valued at $650, it became the property of the Lutheran church by the payment of the difference, $136.25.

We are happy to chronicle that our brethren in W. have thus been enabled to procure so excellent an instrument for their church.

H. K. E.

Ecclesiastical.

NEW WORLD.

LUTHERAN.

The Maryland Synod.—We learn from the *Kirchenfreund* that it is probable that the German brethren of the Maryland Synod will soon organize a *German Conference*. There are about a dozen German pastors in that Synod.

Illinois.—The Synod of Central Ill., at a recent special meeting, passed resoultions recommending the Western Synods to unite in the re-establishment of Capitol University at Springfield, Ill.

Churches Dedicated.—October 10, in Ephrata, Pa., 30 members; September 19, in Fostoria, Ohio; September 19, in Wayne Co., Ohio; October 3, in Anglaize Co., Ohio; August 29, in New Orleans, La.; October 10, in Millerstown, Pa.; July 25, in Aurora, Minnesota; October 10, in Wabash, Illinois; November 7, in Montour Co., Pa.; October 17, in Nettany Valley, Pa.; October 24, Mission Chappel in Washington, D. C.; October 31, in Darrtown, Ohio; October 31, in Crawford Co., Ohio; December 5, in Galena, Illinois, the Second Swedish Church.

MISCELLANEOUS.

Presbyterian Progress.—Professor Flack, in a recent address, at an institute at Claverack, stated that he could remember when a Presbyterian elder had been suspended because he persisted in organizing Sunday-schools. What a vast change in public sentiment within the recollection of a man comparatively young!

Union of the Northern Old and New School Churches.—The union of the Northern Old and New School Churches was consummated at Pittsburg last week by the General Assemblies of the two bodies amid great rejoicings. We will give some account of the ceremonies next week.

Doubtful.—It was stated at the meeting of the Pennsylvania Synod, held in York, Oct. 19th, that in 16 years but one new Presbyterian Church, Dr. Prentiss', has been put up in New York, but one in 30 years in Albany, and but one of any efficiency in Newark for 15 years. The fact was pointed out that not half the churches in the synod contributed to the publication cause.

Episcopalian.—It is the custom now for many among the congregation of Trinity Church, in New York City, to bow to the chancel when entering the church, and to cross themselves when rising from their knees in their pews, just as the Catholics do.

Confession in the Episcopal Church.—The charge has often been made by their opposers that the extreme High Church Episcopalians practice confession to priests. At last it is admitted by the *Church Monthly*, which says there is no need for any church man to repair to a Romish confessional; for "any man who desires it, whether priest or layman, can find priests in our own communion who will hear his confession, and for God, 'AND IN CHRIST'S STEAD,' will give him absolution."

A revival at ... resulted in the c... one hundred and ...

There are fourt... Churches, in Ne... of which was form... since.

Great efforts ... the Roman Cath... the freedmen of ... cially is this the ... and Texas.

The Southern ... raloosa, Ala., has ... lay gentlemen as ... pointed lay preac... pointed a commit... their labors.

One of the yout... dist Sunday schoo... ica who were sent ... education, has re... now preaching ... countrymen.

Presbyterian Mi... to the minutes o... Assembly, there a... our Connection. ... Pastors, 2 Co-Pa... Elect, 258 Stated S... charges, 12 Evan... aries, 140 Edito... &c.—*Christian Ob...*

The Home Adro... as,) speaking of ... ence, says:

"One of the in... of the Conference ... of the Rev. Moses ... Indian; the charg... interpreted by Jo... Choctaw."

Dr. N. West.—... tucky) paper says ... "Rev. Nathaniel ... ed to the chair of ... siastical History, ... logical Seminary. ... invitation from t... the Second Presb... this city, to preac... winter vacation ... And he adds, "Si... Chord and Holley ... had a minister so ...

Methodists Missi... *Advocate* is very ... future. It says:

"The practical ... ing feeling recog... tention to the m... that the General ... mittees has advan... tions for 1870 to ... $140,000 is towa... drawn on the trea... to maturity, and ... rent expenditures ...

The Baltimore ... of Nov. 29, says:

"The revival ... M. E. Church, S... still continues. ... been in progress f... weeks, and the ... Canter, reports ... manifested by th... greater than at ... meeting. A rema... this revival is th... merous heads of ... them some very ... has become too sm... the congregation, ... necessary to make ... soon.

The Indiana Lu... ed in the formati... Synod." They h... Augsburg Confes... Smaller Catechism... of faith. The foll... lution concludes ... declares their relig... *solved*, That as the ... formation of said ... ed to present the ... God's word; ther... *nate to God's Word*, ... interpreted, when ... infallible teaching ... his Apostles."

The Communio... communion servic... together the Presb... Philadelphia, on la... largely attended, ... Both of the spac... which these servic... filled with the me... ministers of the ch... joy was felt in the ... byterian Church in ... at last one. We t... a manifest growth ... of unity, caused ... together of the bre... fold in religious ... especially by the g... at the table of t... *terian.*

The Children's ... Wisner, of Lockp... example in observi... the Children's Sa... morning of the Lo... communion, he pre... baptism, the duti... their baptized chil... to those who fulfill ... similar topics. A... children are prese... The second of Octo... were brought forw... On the previous C... nineteen were so pr...